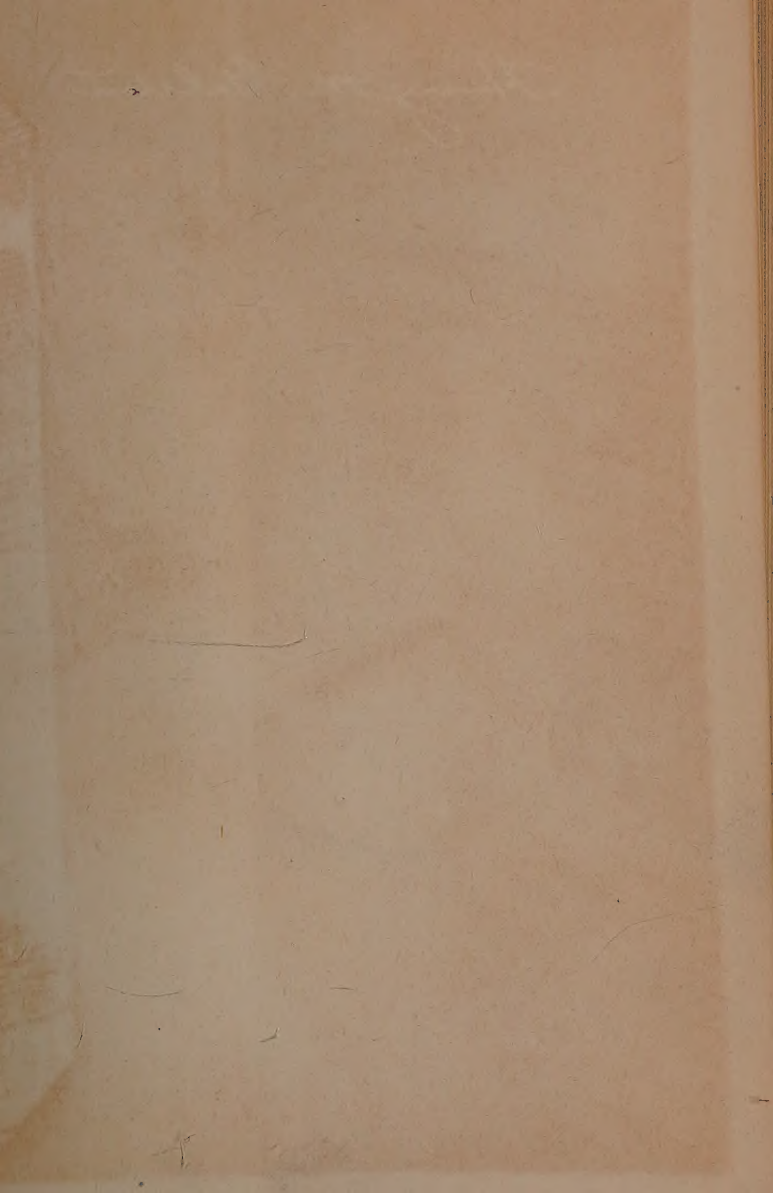


GREEK GRAMMAR
—
ACCIDENCE AND SYNTAX
—
JOHN THOMPSON

Henry M. Gelston



A GREEK GRAMMAR
ACCIDENCE AND SYNTAX
FOR SCHOOLS AND COLLEGES

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PREFACE.

THE object of this work is to introduce into schools some knowledge of modern comparative philology as applied to Greek. Curtius' *Smaller Greek Grammar*, first published now over forty years ago, has become obsolete, and the methods of Curtius have been replaced by those of Brugmann and Delbrück. The endeavour has also been made to use the most approved forms and spelling, and to discriminate between prose and poetic usage. While limited mainly to Attic, the Grammar also contains a number of notes on and comparisons with Homeric forms and syntax, besides an Appendix on Homeric Accidence.

The work consists of two parts in one volume, Part I containing Accidence, and Part II Syntax. The formations of the noun stems and of the tense and mood stems of the verb are carefully explained, and as a paradigm of the conjugation of an uncontracted ω verb $\pi α ῦ \omega$ has been substituted for $\lambda ῖ \omega$, since the variation in the quantity of the stem of the latter presents considerable difficulties to the beginner. At the end of Part I, in order that the student may more easily master their principal parts, the Greek verbs have been classified on a new plan into two lists, (1) those which are regular according to certain given types (pages 142-175), and (2) those which are irregular according to those types, the irregular forms being printed in heavier characters (pages 176-223). With each verb in these lists are given brief notes on syntax, etc. In the Syntax the simple sentence and the

uses in a simple sentence of the various parts of speech are dealt with first, and introductory to the chapter on "Sentences in Combination" are some paragraphs on the relation of Principal and Subordinate Clauses. Under the various subordinate clauses are notes explaining in some part how the subordinate use developed from the principal. The treatment of the tenses follows that given in the second edition of Mr. Giles' *Manual* and not that of Brugmann and Delbrück. At the end of the Syntax is a chapter on the Particles, including the Negatives.

More advanced matter is in smaller print and may be conveniently omitted by the beginner.

Besides that on Homeric Accidence, there are Appendices on Accents, Sound Changes in Greek, and Greek Weights, Measures and Calendar. There are three Indices.

The following books, amongst others, have been specially consulted, and without them the present Grammar could not have been written: Brugmann's *Griechische Grammatik* (3rd ed.), Brugmann and Delbrück's *Grundriss der Vergleichenden Grammatik*, Giles' *Manual of Comparative Philology*, Gustav Meyer's *Griechische Grammatik*, Kühner's *Ausführliche Grammatik* as revised by Blass and Gerth, and Koch's and Kägi's *School Greek Grammars*.

Many thanks are also due for invaluable help in criticism and suggestion to P. Giles, M.A., Fellow of Emmanuel College, and Reader in Comparative Philology in the University of Cambridge, who read a large part of the proofs and assisted in many difficulties, to C. D. Chambers, M.A., Lecturer in Education at St. John's College, Battersea, who read the Syntax in manuscript and in proof and offered besides numerous suggestions on the Accidence, and to the Rev. Canon C. Evans, D.D., who read through the proof of the Syntax.

CONTENTS.

PART I. ACCIDENCE.

CHAPTER I.

THE GREEK LANGUAGE.—INTRODUCTORY

PAGES
1-11

§ 1. What is Greek? § 2. Oldest records; § 3. Dialects and writers; § 4. Alphabet; § 5. Pronunciation of Vowels; § 6. of Diphthongs; § 7. of Consonants; § 8. Breathings; § 9. Accents; § 10. Punctuation; § 11. Inflexion; § 12. Vowel Gradations; § 13. Sonant Nasals and Liquids.

CHAPTER II.

DECLENSION OF SUBSTANTIVES AND ADJECTIVES

12-62

§ 14. General; § 15. Stems of First and Second Declensions; § 16. Stems of First Declension; § 17. Case Terminations of First Declension; § 18. Paradigms of First Declension; § 19. Stems of Second Declension; § 20. Case Terminations of Second Declension; § 21. Paradigms of Second Declension; § 22. Attic Second Declension; § 23. Mixed *ā* Stems; § 24. Paradigms of Mixed *ā* Stems; § 25. Stems of Third Declension; § 26. Case Terminations of Third Declension; § 27. Guttural Stems; § 28. Dental Stems; § 29. Labial Stems; § 30. Liquid Stems; § 31. Nasal Stems; § 32. Spirant Stems; § 33. Stems in *i*, *ū*, *ī*, *ū*; § 34. Diphthongal Stems; § 35. Mixed Dental Stems; § 36. Other Mixed Stems and Irregular Stems; § 37. Genders of Substantives according to I. Meaning; § 38. II. Termination: First and Second Declensions; § 39. Third Declension; § 40. Declension of Adjectives: Introductory; § 41. Adjectives of Three Terminations of First and Second Declensions; § 42. Adjectives of Three Terminations of First and Third Declensions; § 43. *ῆδύς*; § 44. *μέλας, τέρην*; § 45. *πᾶς, παύσας*; § 46. *πανθής, χαρίεις*; § 47. *διδούς, παύων, τιμών, ποιών, δουλών, δεικνύς*; § 48. *πεπανκώς, ἐστῶς*; § 49. Adjectives of Two Terminations

tions; § 50. *σαφής, ἡδίων*; § 51. Adjectives of One Termination; § 52. Adjectives with Mixed Stems; § 53. Comparison of Adjectives: 1. with *-τερος, -τατος*; § 54. 2. with *-ιον, -ιστος*; § 55. 3. with adverbs *μᾶλλον, μάλιστα*; § 56. 4. Superlatives in *-ατος*; § 57. Adverbs formed from Adjectives.

CHAPTER III.

DECLENSION OF PRONOUNS. 63-74

§ 58. Introductory; § 59. A. Personal Pronouns; § 60. B. Reflexive Pronoun; § 61. C. ἄλλος and the Reciprocal Pronoun; § 62. D. Possessive Pronouns; § 63. E. Demonstrative Pronouns; § 64. F. Relative Pronouns; § 65. G. Interrogative, and H. Indefinite Pronouns; § 66. Correlative Pronouns; § 67. Correlative Adverbs.

CHAPTER IV.

ADVERBS. § 68 75-76

CHAPTER V.

NUMERALS 77-80

§ 69. Cardinals, Ordinals, Adverbial Numerals; § 70. Declension of Numerals; § 71. General Adjectives of Quantity.

CHAPTER VI.

CONJUGATION OF VERBS 81-112

§ 72. Introductory; § 73. Verbal and Tense Stems; § 74. Two Conjugations; § 75. Personal Endings; § 76. List of Paradigms; § 77. *ω*-Verbs, Uncontracted: Active; § 78. Middle and Passive; § 79. Synopsis of Uncontracted *ω*-Verbs; § 80. *ω*-Verbs, Contracted: Active; § 81. Middle and Passive; § 82. Uncontracted Tenses of Verbs with contracted Present Stems; § 83. *μι*-Verbs: Tenses formed from Present Stems, Active; § 84. Middle and Passive; § 85. Tenses formed from Aorist Stems, Active; § 86. Middle; § 87. Synopsis of Chief Tenses of *μι*-Verbs; § 88. *εἶμι, χρῆ, εἴμι, φημι*; § 89. *κεῖμαι, κάθημαι, οἶδα*; § 90. Notes on Verbs in §§ 88, 89.

CHAPTER VII.

REMARKS ON THE CONJUGATIONS. 113-223

§ 91. The Augment; § 92. Position of the Augment in Compound Verbs; § 93. The Present (and Second Aorist) Stems; § 94. First Class; § 95. Second Class; § 96. Third Class; § 97. Fourth Class; § 98. Fifth Class; § 99. Sixth Class; § 100. Seventh Class; § 101. Eighth Class; § 102. Second Aorist Paradigms; § 103. Future

Stems; § 104. Future Stems with Suffix σ ; § 105. Attic Future; § 106. Future Stems with Suffix $\epsilon\sigma$; § 107. Doric Future; § 108. Subjunctives used as Futures; § 109. Conjugation of Contracted Futures; § 110. Future Middles as Actives, and as Passives; § 111. The Perfect Stem; § 112. Reduplication; § 113. Termination of the Perfect Stem; § 114. Vowel Gradation in the Perfect; § 115. Personal Endings of the Perfect; § 116. First Aorist Active and Middle, and Pluperfect Active; § 117. Aorist of Verbal Stems ending in λ , μ , ν , ρ ; § 118. Verbs with Two Aorists; § 119. The Pluperfect; § 120. The Passive Aorists and Future Passive; § 121. The Infinitive; § 122. Verbal Adjectives; § 123. Vowel Stems; § 124. Deponent Verbs; § 125. Verbs from Two or More Roots; § 126. Verbs Partly Transitive and Partly Intransitive; § 127. Lists of Verbs: Introductory; § 128. Types of Regular Verbs; § 129. List of Regular Verbs; § 130. List of Irregular Verbs.	
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PART II. SYNTAX.

CHAPTER I.

INTRODUCTORY. SIMPLE AND COMPOUND SENTENCES. § 131.	225-226
---	---------

CHAPTER II.

AGREEMENT OF SUBJECT AND PREDICATE	227-230
§ 132. Omission of the Subject; § 133. Case of the Subject; § 134. Form of the Predicate; § 135. Agreement of Predicate and Subject; § 136. Omission of Copula; § 137. Peculiarities of Agreement of Subject and Predicate; § 138. Position of the Subject of a Subordinate Clause.	

CHAPTER III.

THE ARTICLE	231-238
§ 139. The Article as a Demonstrative; § 140. As a Definite Article; § 141. Noticeable uses of the Article with Proper Names and other words; § 142. The Article distinguishing Attribute and Predicate; § 143. The Attribute following the Article; § 144. The Article with Demonstrative Pronouns and various Adjectives; § 145. The conversion of words into Substantives by Prefixing the Article.	

CHAPTER IV.

THE SUBSTANTIVE 239-265

§ 146. Introductory; § 147. The Singular as a Collective; § 148. The Dual; § 149. The Plural; § 150. The Cases: Introductory; § 151. The Nominative; § 152. The Vocative; § 153. The Accusative defined; § 154. Accusative of the Direct Object; § 155. Accusative of the Goal of Motion; § 156. Accusative of the Internal Object; § 157. Accusative of Extension in Space and Time; § 158. Accusative of Respect or Nearer Definition; § 159. Two Accusatives; § 160. Other uses of the Accusative; § 161. The Genitive a mixed case; § 162. The True Genitive defined; § 163. The Genitive in immediate connexion with the action of the Verb; § 164. The Genitive in remoter connexion with the action of the Verb; § 165. The Genitive with Nouns; § 166. The Ablative Genitive defined; § 167. The Ablative Genitive of Motion from, separation, &c.; § 168. The Ablative Genitive of Emptiness, want, &c.; § 169. The Ablative Genitive of Origin; § 170. The Ablative Genitive of Comparison; § 171. Other uses of the Genitive; § 172. The Dative a mixed case; § 173. The Dative Proper defined; § 174. The Dative Proper with verbs, substantives and adjectives; § 175. The Dative Proper belonging to the whole clause; § 176. The Locative Dative defined; § 177. The Locative Dative of Place where; § 178. The Locative Dative of Time when; § 179. The Locative Dative of Persons among whom; § 180. Other uses of the Locative Dative; § 181. The Instrumental Dative defined; § 182. The Dative of the accompanying person or thing; § 183. The Dative of the accompanying circumstance; § 184. The Instrumental Dative; § 185. The Dative of Cause; § 186. The Dative of Measure of size, distance or time; § 187. Other uses of the Dative.

CHAPTER V.

THE PREPOSITIONS 266-294

§ 188. Introductory; § 189. List of Prepositions and Notes; § 190. Prepositions with only one case: I. With the Accusative only: *εἰς* (or *εἰς*); § 191. *ὡς*; § 192. II. With the Genitive only: *ἀντί*; § 193. *ἀπό*; § 194. *ἐκ*; § 195. *πρό*; § 196. Other Prepositions; § 197. III. With the Dative only: *ἐν*; § 198. *σύν* (*ξύν*); § 199. Prepositions with two Cases: I. With the Accusative and Genitive: *διά*; § 200. *κατά*; § 201. *ὑπέρ*; § 202. With the Accusative and Dative: *ἀνά*; § 203. Prepositions with three Cases: *ἀμφί*; § 204. *ἐπί*; § 205. *μετά*; § 206. *παρά*; § 207. *πρό*; § 208. *πρός*; § 209. *ὑπό*; § 210. Adverbs as Prepositions.

CHAPTER VI.

THE PRONOUNS	295-304
§ 211. A. The Personal Pronouns; § 212. B. <i>advós</i> ;	
§ 213. C. The Reflexive Pronouns; § 214. D. The Possessive Pronouns; § 215. E. The Demonstrative Pronouns; § 216. F. The Relative Pronouns; § 217. Relative Assimilation or Attraction; § 218. Inverted Relative Assimilation or Attraction; § 219. Notes on the Relative Pronoun; § 220. G. The Interrogative Pronouns; § 221. H. The Indefinite Pronouns.	

CHAPTER VII.

THE VOICES OF THE VERB	305-311
§ 222. Introductory: Three Voices; § 223. The Active Voice; § 224. The Middle Voice: Middle Verbs with Corresponding Actives; § 225. Middle Verbs with no Corresponding Actives; § 226. The Passive Voice.	

CHAPTER VIII.

THE TENSES OF THE VERB	312-325
§ 227. The Tenses show two things; § 228. The Time or Order of Action expressed only in the Indicative; § 229. The Kind of Action expressed in all the Moods; § 230. Comparison of Tense-usage in Greek, English and Latin; § 231. The Present Indicative; § 232. The Imperfect and Aorist Indicative; § 233. The Imperfect Indicative; § 234. The Aorist Indicative; § 235. The Perfect and Pluperfect Indicative; § 236. The Future Indicative; § 237. The Tenses of the Imperative, Subjunctive and Optative: A. The Present and Aorist; § 238. B. The Perfect.	

CHAPTER IX.

THE MOODS OF THE VERBS IN PRINCIPAL SENTENCES	326-334
§ 239. A. The Indicative; § 240. B. The Imperative; § 241. C. and D. The Subjunctive and Optative; § 242. C. The Subjunctive in Principal Sentences: Earliest uses; § 243. Attic uses; § 244. Homeric and Attic uses compared; § 245. D. The Optative in Principal Sentences: Earliest uses; § 246. Attic uses; § 247. Homeric and Attic uses compared; § 248. Note on the Imperative and Injunctive.	

CHAPTER X.

THE INFINITIVE	335-343
§ 249. The Infinitive a Verbal Substantive; § 250. Three	

stages in the development of the Infinitive; § 251. The Infinitive without the Article; § 252. The Infinitive with the Article; § 253. The Subject of the Infinitive; § 254. Personal Construction with the Infinitive equivalent to the English Impersonal Construction; § 255. The Negative with the Infinitive; § 256. The Absolute use of the Infinitive; § 257. The Infinitive for the Imperative; Exclamatory Infinitive; § 258. Tense in the Infinitive; The Infinitive with *ἄν*.

CHAPTER XI.

THE PARTICIPLE 344-355

§ 259. The Participle a Verbal Adjective; § 260. Three uses of the Participle; § 261. I. The Participle as Attribute and Substantive; § 262. II. The Participle as Predicate: (a) referring to the subject; § 263. (b) referring to either the subject or object; § 264. III. The Circumstantial Participle used in agreement or absolutely; § 265. The Circumstantial Participle equivalent to various kinds of subordinate clauses; § 266. Further notes on the Participle; § 267. The Verbal Adjectives in *-τός* and *-τέος*.

CHAPTER XII.

SENTENCES IN COMBINATION 356-407

§ 268. The Arrangement of Complex Sentences; § 269. Formal Relation between a Principal Sentence and a Subordinate Clause; § 270. Time Relation between a Principal Sentence and a Subordinate Clause; § 271. Relation of Definite and Indefinite Subordinate Clauses to the Principal Sentence; § 272. I. Final Clauses of three kinds; § 273. A. Final Clauses Proper; § 274. Primary and Secondary Sequence; § 275. The Subjunctive in Primary Sequence; § 276. The Optative in Secondary Sequence; § 277. The Subjunctive in Graphic Sequence; § 278. The Augmented Tenses of the Indicative used of an unfulfilled purpose; § 279. Notes on Final Clauses Proper; § 280. B. Object Clauses after verbs of striving; § 281. Future Indicative and Subjunctive in Primary Sequence; § 282. Future Indicative, Optative, and (graphic) Subjunctive in Secondary Sequence; § 283. Notes on Object Clauses after verbs of striving; § 284. C. Object Clauses after words denoting fear; § 285. 1. When the fear refers to Future Time; § 286. 2. When the fear refers to Present or Past Time; § 287. Notes on Object Clauses after words denoting fear; § 288. II. Consecutive Clauses: Two Constructions; § 289. 1. *ὥστε* with the Indicative; § 290. 2. *ὥστε* with the Present or Aorist Infinitive; § 291. The Difference between *ὥστε* with the Indicative and *ὥστε* with the Infinitive; § 292. Consecutive

Clauses in Indirect Speech ; § 293. Notes on Consecutive	
Clauses ; § 294. III. Conditional Sentences and Wishes ;	
a Conditional Sentence defined ; § 295. Conditional	
Particles and Negatives ; § 296. Comparison of Con-	
ditional Sentences in English, Latin and Greek ; § 297.	
A. Conditional Sentences without <i>ἄν</i> in the Apodosis ;	
§ 298. (i) Particular or Definite Conditions ; 299. (a)	
Time Past and Present ; § 300. (b) Time Future ;	
§ 301. (ii) General or Indefinite Conditions ; § 302. (a)	
Present Time ; § 303. (b) Past Time ; § 304. Iterative	
Imperfect or Aorist Indicative with <i>ἄν</i> ; § 305. Notes on	
Conditional Sentences without <i>ἄν</i> in the Apodosis ;	
§ 306. B. Conditional Sentences with <i>ἄν</i> in the Apodosis ;	
§ 307. (i) With the Optative Mood ; § 308. (ii) With an	
augmented Tense of the Indicative ; § 309. Regular	
omission of <i>ἄν</i> in the Apodosis with the Imperfect	
Indicative ; § 310. Further notes on Conditional Sen-	
tences : 1. The Protasis ; § 311. 2. The Apodosis ;	
§ 312. 3. Homeric and Attic usages compared : Archaic	
usages in Attic ; 4. <i>εἰ</i> with verbs of <i>emotion</i> : 5. <i>εἴτε</i> ...	
<i>εἴτε</i> ; <i>εἴπερ</i> ; <i>εἰ γάρ</i> ; <i>εἰ καί</i> , <i>καί εἰ</i> ; § 313. Wishes : The	
Particles of wish : § 314. Wishes for the Future ; § 315.	
Wishes for the Present ; § 316. Wishes for the Past ;	
§ 317. Notes on Wishes ; § 318. IV. Concessive Clauses ;	
§ 319. V. Relative Clauses ; § 320. 1. Explanatory	
Relative Clauses ; § 321. 2. Causal Relative Clauses ;	
§ 322. 3. Consecutive Relative Clauses ; § 323. 4. Final	
Relative Clauses ; § 324. 5. Conditional Relative	
Clauses ; § 325. Relative Clauses related to Modal,	
Temporal and Local Clauses ; § 326. A. Modal Clauses ;	
§ 327. 1. Explanatory Modal Clauses ; § 328. 2. In-	
definite Modal Clauses ; § 329. Notes on Modal Clauses ;	
§ 330. B. and C. Temporal and Local Clauses ; § 331. 1.	
Time Past and Present of definite place or time : § 332.	
2. Time Future definite or indefinite ; § 333. 3. Time or	
Place general or indefinite : (a) Present Time ; § 334. (b)	
Past Time ; § 335. Notes on Temporal and Local	
Clauses ; § 336. <i>πρίν</i> : 1. With the Infinitive ; § 337.	
2. (a) With a historic tense of the Indicative ; § 338. (b)	
<i>πρίν ἄν</i> with the Subjunctive and <i>πρίν</i> with the Optative ;	
§ 339. Notes on <i>πρίν</i> ; § 340. VI. Indirect Speech (Oratio	
Obliqua) compared with Direct Speech (Oratio Recta) ;	
§ 341. Direct Speech defined ; § 342. Indirect Speech	
defined ; § 343. Changes in altering Direct to Indirect	
Speech in Greek ; § 344. I. Change of Persons ; § 345.	
II. Change of Principal Verbs. 1. in Statements ; § 346.	
2. in Questions ; § 347. 3. in Commands ; § 348. Indirect	
Speech depending upon a Primary Tense ; § 349. In-	
direct Speech depending upon a Secondary Tense ;	
§ 350. III. Mood sometimes changed to Optative after a	
Secondary Tense ; § 351. Notes on Indirect Speech :	
1. Scheme showing possible alterations in Indirect	
Speech depending on a Secondary Tense ; § 352. 2.	

Infinitive with $\alpha\upsilon$; 3. Infinitive in Subordinate Clauses; 4. Optative in Principal Clauses without a conjunction; 5. Direct and Indirect Speech combined; § 353. 6. Indirect Speech in Homer; § 354. Implied Indirect Speech; § 355. Construction of Indirect Speech depending upon verbs of perceiving; § 356. 1. The same as with verbs of saying and thinking; § 357. 2. Described Speech; notes; § 358. Described Speech and Indirect Speech depending on a non-personal verb; notes; § 359. VII. Causal Clauses; § 360. Two constructions; § 361. Causal clauses depending on verbs of emotion; notes.

CHAPTER XIII.

THE PARTICLES	408-425
§ 362. A. Two Negatives; § 363. I. The Negatives in Principal Clauses; § 364. II. The Negatives in Subordinate Clauses; § 365. III. The Negative with the Infinitive; § 366. IV. The Negative with Participles; § 367. V. The Negative with Adjectives and Substantives; § 368. VI. The Negative repeated; § 369. VII. $\text{o}\tilde{\upsilon} \mu\eta$; § 370. VIII. $\mu\eta \text{o}\tilde{\upsilon}$: 1. with subjunctive in principal clauses; § 371. 2. with subjunctive or optative in object clauses after verbs of fearing; § 372. 3. with the infinitive after verbs of denying and preventing, &c.; § 373. 4. $\mu\eta \text{o}\tilde{\upsilon}$ with the infinitive after negative expressions; § 374. IX. Redundant $\text{o}\tilde{\upsilon}$ in $\omega\varsigma$ clauses; § 375. B. Interrogative Particles; § 376. C. Other Particles and Adverbs.	

APPENDIX I.

ACCENTS	427-442
§ 377. Introductory; § 378. Differences between English and Greek Accent; § 379. Accent Marks; § 380. Rules for Position of the Accent; § 381. Accent of Contracted Syllables; § 382. Accent in Crasis; § 383. Accent in Aphæresis; § 384. Accent of Elided Oxytones; § 385. Anastrophe; § 386. Atonics; § 387. Enclitics; § 388. Rules for throwing back the accent of Enclitics; § 389. Accented Enclitics; § 390. General Rules for the Accentuation of Substantives and Adjectives; § 391. Special Rules: First Declension; § 392. Second Declension; § 393. Third Declension; § 394. Rules for the Accent of the Nominative Singular; Exceptions: First Declension; § 395. Second Declension; § 396. Third Declension; § 397. Adjectives in <i>-os</i> ; § 398. Adjectives	

in -ης; § 399. The Accentuation of Adverbs; § 400. The Accentuation of Verbs; § 401. Special Rules for Verbs; § 402. Words differing in meaning according to accent.

APPENDIX II.

HOMERIC ACCIDENCE	443 448
§ 403. A. Declension of Nouns; § 404. B. Declension of Pronouns; § 405. C. Declension of Numerals; § 406. D. Conjugation of Verbs.	

APPENDIX III.

SOUND CHANGES IN GREEK	449-463
§ 407. Sounds in the Indo-Germanic Language; § 408. Representation in Greek of: I. Indo-Germanic Vowels; § 409. II. Indo-Germanic Nasals; § 410. III. Indo-Germanic Liquids; § 411. IV. Indo-Germanic Stops; § 412. V. Indo-Germanic Spirants; § 413. VI. Combinations of Vowels and other vowel changes; § 414. VII. The Aspirate; § 415. VIII. Changes at the end of words; § 416. IX. Syllabification in Greek; § 417. X. Characteristics of Greek.	

APPENDIX IV.

ATTIC MEASURES AND CALENDAR	465-468
§ 418. A. Attic Measures of Length; § 419. B. Attic Measures of Surface; § 420. C. Attic Liquid Measures; § 421. D. Attic Dry Measures; § 422. E. Attic Copper and Silver Measures; § 423. F. The Attic Calendar.	

INDEX I. (English)	469-473
INDEX II. (Greek)	475-482
INDEX III. (Quotations)	483-494



ERRATA.

- page 11, line 19, read κλέπ-τω for κλέπ-ω.
 „ 18, paradigm, „ Dat. Sing. νεᾶ́, Gen. and Dat. Du. νεῶν, Gen.
 Pl. νεῶν, Dat. Pl. νεῶς.
 „ 61, last line, „ ἀγνώς for ἔγνως.
 „ 76, line 2, „ δι̑χῆ „ δι̑χῃ.
 „ „ 16, „ οἴκαδε „ οἰκάδε.
 „ 84, „ 8, „ App. II. „ App. I.
 „ 121, „ 32, after “end” add “not only in -ον (see page 88),
 but also”
 „ 248, „ 29, read γείομαι for (γείομαι).

GREEK GRAMMAR.

PART I.—ACCIDENCE.

CHAPTER I.

THE GREEK LANGUAGE.—INTRODUCTORY.

§ 1. Greek is one of several branches of the Indo-Germanic language. The other branches are Aryan (including Sanscrit and Zend), Armenian, Albanian, Italic (including Latin, Oscan, and Umbrian), Celtic, German, and Balto-Slavonic. These languages stand in somewhat the same relationship to Indo-Germanic as the Romance languages to Latin, with this practical difference: we know definitely the original Latin forms of cognate words in the Romance languages of French, Italian, Spanish and Portuguese, *e.g.* Fr. *chien*, It. *cane*, Sp. *can* (now obsolete), Port. *cão*, all come from Latin *canis*; but we have no written or other records of Indo-Germanic. We do, however, know that there must have been an original word from which came cognate forms in the seven languages mentioned: and this is discovered by comparison of those forms. Thus the English word *three* is in Sanscrit *trayas*, Albanian *tre*, Greek *τρεις*, Latin *tres*, Celtic *tri*, German (Gothic) *preis* (*p* = *th*), Old Slavonic *trye*, from which an original Indo-Germanic form *treiēs* is inferred, a dissyllable in which *i* is a consonant pronounced with the sound of English *y*; so the word for the English verb *I bear* is Sanscrit *bharāmi*, Armenian *berem*, Greek *φέρω*, Latin *fero*, Celtic *berim*, German (Gothic) *baira*, Old Slavonic *berq*, and from these is inferred an Indo-Germanic stem *bhero-* and *bhere-*.

§ 2. The records of the ancient Greek language are in many dialects, and consist of inscriptions and literature. The oldest inscriptions belong to the latter half of the seventh century B.C., and come from the islands of Thera and Crete. The oldest literature (the Homeric poems, the Iliad and Odyssey) is of a much earlier date, and some parts of the Iliad were composed perhaps as early as 1000 B.C.

§ 3. The dialects of Ancient Greece were as follow :—

- A. Dorian of the Peloponnese: Spartan, Messenian, Argive, Aeginetan, Corinthian, Sicyonian and Megarian.
- B. Dorian of the Aegean Sea: Cretan, Melian and Theran, Rhodian, and the dialect of the Sporades.
- C. Northern Greek (excluding Thessaly, but including Elis and Achaea): (1) Delphian, Phocian, Locrian, Aetolian, Acarnanian, Epirot, Elean, Achaeian, Aenianian, Phthiot; (2) Boeotian.
- D. Thessalian and Lesbian.
- E. Arcadian and Cyprian.
- F. Ionian: Asiatic Ionian, the Cycladic, Euboean, Attic.

The dialects spoken in the mother cities were spoken also in the colonies, *e.g.* Spartan was spoken in Tarentum and Heraclea in S. Italy, and Euboean in the Euboean colonies of Magna Graecia and Thrace. The language of ancient Greece was not spoken merely in what we now call Greece, but in a much wider area; the Greeks, starting from Hellas or Greece proper, and calling themselves Hellenes, overflowed from Greece and spread across the Aegean Sea to the coasts of Asia Minor and then further north to Thrace and the Euxine Sea; in their prime they founded colonies in Africa and the south of France, and practically appropriated Sicily and the south of Italy, which was therefore called Magna Graecia. Wherever they went they carried their language with them, and even when, after the battle of Chaeronea in 338 B.C., they became subject to Macedonia, their language had already become that of the Macedonian court, and by the conquests of Alexander the Great (336–323 B.C.) was extended over the whole of Asia Minor and the Eastern Mediterranean. This later speech was called Hellenistic Greek, and was of two kinds: (1) ἡ κοινὴ διάλεκτος, the literary language,

allied to Attic and used by educated people and authors such as Polybius, and (2) the vulgar language sometimes called Alexandrian Greek, spoken by the lower classes, and used in the Septuagint and the New Testament.

The chief classical writers of ancient Greece are:—

Name.	Work.	Date B.C.
Homer	Epic Poetry	1000 (?)
Hesiod		700 (?)
Archilochus		650
Alcaeus		600
Sappho		600
Simonides	Lyric Poetry	520
Bacchylides		470
Pindar		522-442
(and many others)		
Herodotus	History	484-425 (?)
Thucydides		471-400 (?)
Xenophon		434-354
Aeschylus	Tragic Drama	525-456
Sophocles		496-406
Euripides		480-406
Aristophanes	Comic Drama	450-385
Plato		427-347
Aristotle	Philosophy	384-322
Isocrates		436-338
Demosthenes	Oratory	383-322
Aeschines		389-314

THE GREEK LETTERS.

§ 4. The Greek letters are as follow:—

Large Character.	Small Character.	Name.	English equivalent.
A	α	Alpha	ă (short or long)
B	β	Bēta	b
Γ	γ	Gamma	g ((1) like <i>g</i> in <i>get</i> ; (2) nasal
Δ	δ	Delta	d [before a guttural]
E	ε	Ei or Ē	ě (only short)
Z	ζ	Zēta	sd
H	η	Eta	ē (only long)
Θ	θ	Thēta	t-h
I	ι	Iōta	ī (short or long)
K	κ	Kappa	k

Large Character.	Small Character.	Name.	English equivalent.
Α	λ	La(m)bda	l
Μ	μ	Mu	m
Ν	ν	Nu	n
Ξ	ξ	Xu or Xei	x, ks
Ο	ο	Ou or Ō	ō (only short)
Π	π	Pei	p
Ρ	ρ	Rho	r
Σ	σ s	Sigma	s
Τ	τ	Tau	t
Υ	υ	U	ū (short or long)
Φ	φ	Phei	p-h
Χ	χ	Chei	k-h
Ψ	ψ	Psei	ps
Ω	ω	Ō	ō (only long)

NOTE 1.—Ei and Ou were earlier names than Ē and Ō; Ei or Ē is sometimes called Epsilon, Ou or Ō Omicron, U Upsilon and Ō Omēga, but these names only date from the Renaissance.

2.—σ is written at the beginning or in the middle, s at the end of a word.

PRONUNCIATION IN ATTIC GREEK.

§ 5. The vowels and consonants are usually pronounced like their English equivalents, but the following are approximately the sounds given them by the Athenians, and the correct pronunciation is important for the proper understanding of the changes which the sounds undergo in combination.

I. **Vowels.**—The simple vowels are \check{a} ϵ η \check{i} o \check{u} ω .

\check{a} is a short open sound like *a* in *grandfather*.

\bar{a} „ long „ „ „ *a* „ *father*.

ϵ „ short close „ „ \acute{e} „ *Fr. été*.

η „ long open „ „ *ai* „ *fair*.

\check{i} „ short close „ „ \acute{i} „ *Fr. fini*.

\bar{i} „ long „ „ „ *ee* „ *feet*.

o „ short close rounded sound like *o* in *not*.

\check{u} „ „ „ „ „ „ *u* „ *Fr. du pain*.

\bar{u} „ long „ „ „ „ „ *u* „ *Fr. lune, Ger.*

ω „ „ open „ „ „ „ *ou* „ *ought*. [*über*.

N.B. The sign $\bar{\text{—}}$ over a vowel denotes that it is long, the sign $\check{\text{—}}$ that it is short, the sign $\underline{\text{—}}$ that is sometimes long, sometimes short.

In Attic $\epsilon + \epsilon$ contracting did not become η , but ϵ pronounced like a long ϵ , that is like *ai* in *bait*, and $\omicron + \omicron$ contracting did not become ω , but \omicron pronounced like a long \omicron , that is like *o* in *note*.

§ 6. II. Diphthongs are vowels followed by ι or υ (used as semivowels with the values of English *y* and *w* respectively). They fall into two classes according as the first element is short or long.

(a) Short-vowel diphthongs :

$\alpha\iota$	as in	$\alpha\iota\delta\acute{\omega}\varsigma$	<i>shame</i> ,	like <i>i</i>	in	<i>tide</i> .
$\epsilon\iota^1$	„	$\lambda\epsilon\acute{\iota}\pi\omega$	<i>I leave</i> ,	„	<i>ai</i>	„ <i>bait</i> .
$\omicron\iota$	„	$\omicron\iota\delta\alpha$	<i>I know</i> ,	„	<i>oi</i>	„ <i>oil</i> .
$\upsilon\iota$	„	$\upsilon\iota\acute{\omicron}\varsigma$	<i>a son</i> ,	„	<i>ui</i>	„ <i>Fr. lui</i> .
$\alpha\upsilon$	„	$\pi\alpha\acute{\upsilon}\omega$	<i>I stop</i> ,	„	<i>ow</i>	„ <i>growl</i> .
$\epsilon\upsilon$	„	$\epsilon\acute{\upsilon}$	<i>well</i> ,	„	<i>ew</i>	„ <i>new</i> (nearly).
$\omicron\upsilon^1$	„	$\sigma\pi\omicron\upsilon\delta\acute{\eta}$	<i>haste</i> ,	„	<i>o</i>	„ <i>note</i> .

(b) Long-vowel diphthongs: when the second component is ι it is subscript, *i.e.* is written under the long vowel. These are pronounced like the long vowels in I., followed by an ι or υ sound.

$\alpha\iota$	as in	$\alpha\acute{\iota}\delta\omega$	<i>I sing</i> .
$\eta\iota$	„	$\eta\acute{\iota}\delta\eta$	<i>I knew</i> .
$\omega\iota$	„	$\omega\acute{\iota}\delta\eta$	<i>a song</i> .
$\eta\upsilon$	„	$\eta\acute{\upsilon}\delta\omicron\nu$	<i>I slept</i> .

[$\omega\upsilon$ in Ionic, as in $\epsilon\omega\nu\tau\acute{\omicron}\nu$ *himself*, Attic $\epsilon\alpha\nu\tau\acute{\omicron}\nu$.]

§ 7. III. **Consonants.**—Consonants may be classified—

(a) according to the part of the mouth in which they are produced, as Guttural, Dental, Labial;

(b) according to the nature of the breath, as Breathed or Voiced: voiced consonants are produced when the vocal chords vibrate, breathed consonants when they do not vibrate;

(c) according as the sound is accompanied by the complete or partial stopping of the breath, as Stopped (or mute) or Spirant;

¹ Early Attic inscriptions show that originally $\epsilon\iota$ and $\omicron\upsilon$ when true diphthongs differed in pronunciation from $\epsilon\iota$ and $\omicron\upsilon$ respectively when the result of contraction. The true diphthongs (as in $\lambda\epsilon\acute{\iota}\pi\omega$, $\sigma\pi\omicron\upsilon\delta\acute{\eta}$) were spelt $\epsilon\iota$ and $\omicron\upsilon$, but the contracted sounds $\epsilon\iota$ and $\omicron\upsilon$ (as in $\pi\omicron\iota\epsilon\acute{\iota}\tau\epsilon$ for $\pi\omicron\iota\epsilon-\epsilon\tau\epsilon$, $\nu\omicron\upsilon\varsigma$ for $\nu\omicron-\omicron\varsigma$) were represented by ϵ and \omicron . This distinction of pronunciation was however given up towards the end of the 5th cent. B.C.

(*d*) as Nasals, produced when the mouth is stopped and the breath issues through the nose ;

(*e*) as Liquids, continuous sounds varied by the position of the tongue.

They may be tabulated as follows :—

	Stops (or mutes).			Spirants.	Nasals.	Liquids.
	Breathed.	Breathed Aspirates.	Voiced.			
Guttural	κ	χ	γ	(ι)	γ (before γ, κ, χ, ξ)	
Dental	τ	θ	δ	σ (breathed) σ (voiced)	ν	ρ λ
Labial	π	φ	β	Ϝ (υ)	μ	

ι and υ are so written when *i* and *u* are consonantal, to distinguish them from *i* and *u* used as vowels. For the changes they undergo in Greek, see Appendix III.

The aspirates θ, φ are usually pronounced as spirants, θ as *th* in *thick*, φ as *ph* in *Philip* or *f* in *fear* ; χ is pronounced like *ch* in *character*. But in Greek they were real aspirates, and were pronounced : θ as *t-h* in *mast-head*, φ as *p-h* in *up-hill* and χ as *k-h* in *work-house*. σ was breathed before breathed consonants, between vowels or final ; it was voiced (like Eng. *z*) before voiced consonants.

Ϝ (digamma or consonantal *u*, = Eng. *w*) was lost in Attic, and ι (consonantal *i*, = Eng. *y*) was lost in almost every dialect.

ξ, ξ, ψ are double consonants, pronounced in Attic as σδ (Eng. *sd*), κσ, πσ respectively.

Obs.—κσ only occurs in compounds with εκ : εκ-σφύω, *I rescue*.

§ 8. Besides these letters, the Greek language has also the sign (´), which is placed over the initial vowel to which it belongs, and represents the *h* : ξξ is pronounced *hex* ; ἄπαξ, *hapax*. This sign is called *spiritus asper*, “rough breathing.” If the initial vowel is in large

character, the breathing is placed before it, thus "Εξ, "Απαξ.

The Greeks also mark those initial vowels which have not this breathing with the sign ('), *i.e.* the *spiritus lenis*, "smooth breathing." This sign indicates only the raising of the voice which is necessary for the pronunciation of a vowel when no consonant precedes: ἐκ, Ἑκ is pronounced *ek*; ἄγω, Ἄγω *ago*.

In diphthongs, whether original or caused by contraction, the breathing stands over the second vowel: οὔτος, εἶδον. But when the long-vowel diphthongs α, η, ω are in large character, the breathing stands before the first letter: Ἄιδης, Ἥιδη, Ὠιδή.

Every initial ρ has the *spiritus asper* over it or, if in large character, before it: ῥεῦμα, Ῥεῦμα = *rheuma*. When two ρ's come together in a word, (') is sometimes placed over the first, and (ˆ) over the second: Πύρρος = *Pyrrhus*; Καλλιρρόη = *Callirrhoe*.

The sign (') at the junction of two words indicates the omission of a vowel or diphthong, and is then called an *apostrophe*: παρ' ἐκείνῳ for παρὰ ἐκείνῳ, *with that one*; μὴ γῶ for μὴ ἐγώ (= in meaning *Lat. ne ego*).

The same sign has the name *coronis* when it stands over the junction of two words contracted into one: κάγαθός for καὶ ἀγαθός, *and good*. It indicates that a contraction of two words has taken place, and, like the breathing, stands over the second vowel of a diphthong: ταυτό for τὸ αὐτό, *the same*.

ACCENTS.¹

§ 9. The Greeks also indicate the accent of words. The Greek accent was not, like the English, a stress accent, but a pitch accent, *i.e.*, the various syllables of a word were distinguished by a rise or fall in musical tone. The sign (') over a vowel is called the *acute accent*, that is, the sharp or rising tone: λόγος, τούτων, παρά, ἕτερος. The syllable thus marked is raised in pitch above the rest.

A word having the acute accent upon the last syllable is called *oxytone*: ἐγώ, εἰπέ, βασιλεύς.

A word having the acute accent upon the last but one is called *paroxytone*: λέγω, φαίνω.

¹ See also Appendix I.

A word having the acute accent upon the last but two is called *proparoxytone* : λέγεται, εἶπατε.

The sign (˘) over a vowel is called the *grave accent*. It indicates that the syllable is not raised in tone. Thus in ἀπόβαινέ, the last two might have the grave accent. The marking of them, however, is usually regarded as superfluous, the absence of the acute being a sufficient guide. All words without an accent on the final syllable are called *barytone* : λέγω, ἕτερος.

The sign (ˊ), however, also denotes a subdued acute, and occupies the place of an acute in every oxytone not immediately followed by a pause : ἦλθον ἐγώ, but ἐγὼ ἦλθον, *I came* ; βασιλεύς, *a king*, but βασιλεὺς ἐγένετο, *he became king*. Oxytones, therefore, retain their accent unchanged only before a stop.

The sign (ˆ) over a vowel is called the *circumflex accent*, from its shape. The circumflex is a combination of the acute and the grave (ˊ˘); it is used only on a long syllable, and such a syllable is pronounced with a slurred sound first rising in pitch and then falling.

A word having a circumflex on the last syllable is called *perispōmenon* : ἀγαθοῖς, σκιᾷς.

A word having a circumflex on the last syllable but one is called *properispōmenon* : φεύγε, βῆτε.

In diphthongs the accent, like the breathing (§ 8), is put over the second vowel : φεύγει, τοῦτο, εὖ, εἴρηκα.

Obs.—When the circumflex accent and the breathing meet upon the same vowel the accent is placed over the breathing; οὗτος, ἦθος, ὦτος. The acute, in a similar case, stands to the right of the breathing : ἄγε, ἔρχομαι, ἴων.

PUNCTUATION.

§ 10. For the purpose of dividing sentences Greek employs four stops, the *comma* (,), the *colon* (:), the *full stop* (.), and the *note of interrogation* (;). The comma and full stop are the same as in English; the note of interrogation is the same as the English semicolon; and the upper half of the English colon or semicolon (the dot raised above the line) corresponds to the Greek colon or semicolon. Thus ἐσπέρα ἦν, ὅτε ὁ ἄγγελος ἦλθεν, *it was evening when the messenger came*; ἐρωτῶ ὑμᾶς· τί ἐποιήσατε; *I ask you: what did you do?*

INFLEXION.

§ 11. **Inflexion** is the change which nouns, pronouns and verbs undergo to indicate their relation in a sentence. The inflexion of nouns and pronouns is called **declension**; the inflexion of verbs is called **conjugation**. Adverbs, prepositions and conjunctions have no inflexion. Inflected words generally consist of two parts, an unchanging part called the **stem**, and a changing part which shows the inflexion, called the **inflectional suffix** or termination. Thus in λόγος *speech*, the stem is λογο and s is the inflectional suffix denoting the nominative case. But sometimes there is no inflectional suffix, as in λόγε, the vocative singular of λόγος, and the case is made clear by its absence. Sometimes the stem and suffix are so combined that it is difficult or impossible to say where the one ends and the other begins, e.g. in λόγον, the genitive singular of λόγος. Again the stem can often be further subdivided into **Root** and other **Suffix** or **Suffixes**. In λόγος the stem is λογ-ο, and λογ is the root and -ο is a noun-forming suffix. Roots and stems often appear in more forms than one. The Greeks had two words for *speech*, λόγος with root λογ, and λέξις (for λεγ-σις) with root λεγ; the word meaning *persuade* has three forms of root, παθ in πείθ-ω *I persuade*, ποιθ in πέ-ποιθ-α *I am persuaded*, and πῖθ in ἔ-πῖθ-ον *I persuaded*. The stem of λόγο-ς is λογο and λογε (voc. λόγε), and the stem of πατήρ has three forms: (1) πα-τήρ nom. sing., (2) πα-τέρ-α acc. sing., (3) πα-τρ-ός gen. sing. These variations in the vowels or vowel modifications were inherited by Greek from the older Indo-Germanic language, and were due to the position of the original accent. The original accent was lost, but its influence remains in all the derived languages, as, e.g. in the English strong verbs *sing, sang, sung*. In Greek vowel modifications had an important influence on the inflexions, but there was always a tendency to assimilate and destroy differences. The most important vowel modifications or vowel gradations come under five heads.

§ 12. VOWEL GRADATIONS.

STRONG GRADE.

WEAK GRADE.

(1) ē-series.

	ε	ο		—
become	γεν ἑ-γεν-όμεν	γον γέ-γον-α	γν	γί-γν-ομαι
			γᾶ	γέ-γᾶ-μεν
persuade	πειθ πείθ-ω	ποιθ πέ-ποιθ-α	πιθ	ἔ-πιθ-ον (poet.)
see	δερκ δέρκ-ουαι (poet.)	δορκ δέ-δορκ-α	δράκ	ἔ-δράκ-ον
despatch	στελ στέλ-λω	στολ στόλ-ος	σᾶλ	ἔ-σταλ-κα

(2) ē-series.

	η	ω		ᾶ or ε
break	ρήγ ῥήγ-νῶμι	ῥωγ ῥρ-ρωγ-α	ῥᾶγ	ῥρ-ράγ-ην
place	θη τί-θη-μι	θω θω-μός	θε	θε-τός

(3) ā-series.

	ᾱ (η)	ω		α
speak	φᾱ φη-μί (for φᾱ-μί)	φω-νή	φᾶ	φᾶ-μέν

(4) ō-series.

	ω		ο
drink	πω πέ-πω-κα		πο πο-τός
give	δω δέ-δω-μι		δο δο-τός

(5) ū-series.

	ο	ω	
see	ὄπ ὕψομαι (= ὀπ-σομαι)	ωπ ὕπ-ωπ-α	
smell	ὀδ ὀσ-μή (for ὀδ-μή)	ωδ εὐ-ώδ-ης	

§ 13. SONANT NASALS AND LIQUIDS.

By far the most important of these series is the first, the ē-series: it occurs in a large number of words and shows in its weak form remarkable changes of sound. Taking the instances given, we should regularly have the following:—

Strong.		Weak.
πειθ	ποιθ	πιθ
γεν	γον	γν
δερκ	δορκ	δρκ
στελ	στολ	στλ

But in the weak form of a syllable containing a nasal or liquid, Indo-Germanic sometimes (especially between consonants) pronounced the nasal or liquid as a sonant,

and in such instances Greek prefixed or suffixed *ǣ* to the liquid, and prefixed *ǣ* to, or substituted *ǣ* for, the nasal. So we have *δρᾶκ* for *δρκ*, *στᾶλ* for *στλ*, and sometimes *γᾶ* for *γν*. This change took place not only in words in the *e*-series, but in many other words. Greek thus represented original I.G.—

sonant *n* by *ǣ* before a consonant (except *ι*) or final, *ᾶν* before another sonant or *ι*, e.g. *γέ-γᾶ-μεν* (for *γε-γν-μεν*), *ἔ-κτᾶν-ον* (for *ἐ-κτν-ον*, *cp.* *κτείνω* for *κτεν-ιω* and *ἔ-κτον-α*), *δᾶ-σύς* (Lat. *den-sus*), *ἔ-πᾶθ-ον*, *πά(θ)-σχω* (*cp.* *πένθ-ος*, *πέ-πονθ-α*), *φύλακ-α* (§ 26);

• sonant *m* by *ǣ* before a consonant (except *ι*) or final, *ᾶμ* before another sonant, *αν* before *ι*, *ᾶ-παξ* (for *σm-παξ*, *cp.* *όμός*, Lat. *sim-plex*), *βαίνω* (for *βm-ιω*, Lat. *venio*), *βά-σχω* (for *βm-σχω*), *ἔλυσ-α* (for *ἐλυσ-m*), *δέκ-ᾶ* (Lat. *dec-em*);

sonant *l* by *ᾶλ* or *λᾶ*, *ἔ-σταλ-κα*, *ἔ-βᾶλ-ον* (*cp.* *βέλ-ος*, *βολ-ή*), *ἐ-κλᾶπ-ην* (*cp.* *κλέπ-ω*, *κλοπ-ή*);

sonant *r* by *ᾶρ* or *ρᾶ*, *ἔ-δρᾶκ-ον*, *δαρ-τός* (*cp.* *δέρ-ω*, *δορ-ή*), *καρδία* (Lat. *cor*), *ἔ-σπαρ-μαι* (*cp.* *σπείρω* for *σπερ-ιω*, *σπόρ-ος*) *ἐ-στράφ-ην* (*cp.* *στρέφ-ω*, *ἔ-στροφ-α*).

NOTES.—1. The sound of sonant *m* is seen in the final syllable of *fathom*, of sonant *n* in the final syllable of *heathen*, of sonant *l* in the final syllable of *battle*, of sonant *r* in the second syllable of *brotherly*. In I.G. sonant nasals and liquids were sometimes long; for their representation in Greek see Appendix III.

2. For Sound Changes in Greek in detail see Appendix III.

CHAPTER II.

DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

§ 14. General.—Greek distinguishes in Declension :

1. **Three Numbers** : Singular, Dual, and Plural.

The Dual is only used for two things which make a pair, *e.g.* ἵππων *a pair of horses* ; it is rare in Attic.

2. **Three Genders** : Masculine, Feminine, and Neuter.

For Gender Rules see §§ 37–39. The genders of substantives are shown by prefixing the nominative case of the article (§ 63), ὁ for the masc., ἡ for the fem., and τό for the neut.

3. **Five Cases** : Nominative, Vocative, Accusative, Genitive, and Dative.

Strictly speaking, the vocative singular is not a case but only the undeclined stem. Originally there were three more cases, Ablative, Locative, and Instrumental : the ablative has become confused with the genitive, the locative and instrumental with the dative ; but traces of all three survive in various adverbs. The dual has practically only two cases, one for the nom., voc., and acc., and the other for the gen. and dat.

The cases are distinguished from one another—

- (1) by different case terminations ;
- (2) by vowel gradation or modification. Traces of this are noticed in the various declensions where it occurs.

The following table shows the case terminations for the Three Declensions and the cases to which they originally belonged. Those enclosed in [] survive only in adverbs.

Case.		Singular.	Dual.	Plural.
Nomin.		Masc. Fem. (1) none, (2) <i>s</i>	M. N. ³ (1) <i>ō</i> (in <i>o</i> -stems) M. F. N. (2) <i>ε</i> F. (3) <i>ā</i> ⁴ (in <i>α</i> -stems)	Masc. Fem. (1) <i>es</i> , (2) <i>oi</i> , ⁵ (3) <i>ai</i> ⁶ Neut. <i>ā</i>
		Neut. (1) none, (2) <i>v</i> (in <i>o</i> -stems)		
Accus.		M. F. (1) <i>v</i> , (2) <i>ā</i> (for sonant <i>n</i>) ¹ Neut. same as nom.		M. F. (1) <i>vs</i> , ⁷ (2) <i>ās</i> (<i>ā</i> for sonant <i>n</i>) ¹ Neut. same as nom.
Gen.	Gen.	(1) <i>s</i> , (2) <i>os</i> , (3) <i>σιο</i> (in <i>o</i> -stems)	(1) <i>aiν</i> (in <i>α</i> -stems) (2) <i>oiν</i> , <i>oiν</i>	(1) <i>ων</i> , (2) <i>σων</i> ⁸ —
	Abl.	[<i>o(-δ)</i>] ²		
Dat.	Dat.	<i>ai</i> (in <i>α</i> -, <i>o</i> -, <i>ν</i> -stems)		—
	Loc.	[(1) none,] ² (2) <i>ι</i>		
	Inst.	[(1) <i>ā</i> , (2) <i>φι(v)</i>] ¹⁰		
Voc.		(1) none, (2) same as nom.	same as nom.	same as nom.

1. See § 13.

2. See § 68.

3. The neut. du. nom. and acc. was not originally the same as the masc., but was assimilated to it in Greek.

4. The fem. du. nom. and acc. in $-\tilde{\alpha}$ is an analogical form after the masc. du. in $-\delta$. The original fem. du. nom. ended in *ai* and is used as the nom. pl.

5. Nom. pl. masc. *oi* was borrowed from the pronouns, § 63.

6. Nom. pl. fem. *ai* was originally dual, or analogical after masc. *oi*.

7. The *v* of *vs* suffers modification after a vowel by sound change, e.g. *a-vs* became $\tilde{\alpha}s$, *o-vs* became *ous*.

8. *σων* was borrowed from the pronouns and is used only in the First Declension.

9. Fem. inst. *ais* is analogical after masc. *ois*.

10. *v* of *σι(v)* and *φι(v)* is used only before vowels. This *v* is called *v* ephelkustikon (movable) and occurs in dat. pl. in $-\sigma i(v)$, 3 sing. and pl. of verbs in $-\sigma i(v)$, e.g. *δίδωσι(v)* he gives, *παύουσι(v)* they check, 3 sing. of verbs in $-\epsilon i(v)$ and $-\epsilon i(v)$ (plupft.), e.g. *ἐπείνε(v)* he checked, *ἐπεπείνε(v)* he had checked, and a few other words, e.g. *ἐικοσι(v)* twenty, *παντὰσι(v)*, altogether.

THE FIRST AND SECOND DECLENSIONS.

§ 15. The First and Second Declensions are closely connected; they are very largely formed by the same suffixes, the feminine stems ending in \bar{a} (or η) and the masculine and neuter in o (or ϵ). This distinction of gender so influenced some masculine stems ending in \bar{a} that in the nominative and genitive singular they were assimilated to the masculine stems in o . Again there is a large class of feminine stems ending in \check{a} which became assimilated to the \bar{a} stems in all cases except the nominative and accusative singular. There are thus three principal classes of stems in these two declensions:—

A. Feminine \bar{a} -stems and \check{a} -stems of the First Declension.

B. Masculine and Neuter o - (or ϵ -) stems of the Second Declension.

C. Masculine \bar{a} -stems originally of the First Declension but partly assimilated to the Second Declension. These are called Mixed (or Heteroclite) \bar{a} -stems.

A. THE FIRST DECLENSION.

§ 16. The First Declension includes:

(1) \bar{a} -stems, e.g. $\sigma\kappa\iota\text{-}\bar{a}$ *shadow*. In Attic Greek original \bar{a} became η , except after ϵ , ι or ρ , e.g. $\tau\bar{\iota}\mu\text{-}\eta$ *honour*. Where original \bar{a} is not changed it is said to be pure.

(2) \check{a} -stems, including (a) $i\check{a}$ -stems, e.g. $\acute{\alpha}\lambda\eta\theta\epsilon\iota\check{a}$ (for $\acute{\alpha}\lambda\eta\theta\epsilon\sigma\text{-}i\check{a}$) *truth*, $\gamma\alpha\text{-}i\check{a}$ (poet.) *earth*, $\mu\omicron\iota\rho\check{a}$ (for $\mu\omicron\rho\text{-}i\check{a}$) *fate*, $\mu\omicron\upsilon\sigma\check{a}$ (for $\mu\omicron\nu\tau\text{-}i\check{a}$) *muse*, (b) $v\check{a}$ -stems, e.g. $\acute{\mu}\acute{\epsilon}\rho\iota\mu\text{-}v\check{a}$ *care*, and (c) a few other words like $\delta\acute{\iota}\psi\check{a}$ *thirst*, $\tau\acute{o}\lambda\mu\check{a}$ *daring*.

In the \bar{a} -stems the vowel is long \bar{a} or η throughout; in the \check{a} -stems the \check{a} is short only in the nom., acc., and voc. sing., and the vowel is long \bar{a} or η in all other cases, as in the \bar{a} stems.

§ 17. CASE TERMINATIONS OF THE FIRST DECLENSION.

N.B.—Where possible, the stem vowel and case termination are divided by a hyphen; in some instances, where the stem vowel and case termination have become modified by contraction or phonetic change, the original form is given in brackets (); in other instances, however, where contraction took place in Indo-Germanic or early Greek, it is impossible to say what the constituent parts were. Forms enclosed in square brackets [] are found only in adverbs (see § 68)

	Singular.	Dual.	Plural.
<i>Nom. and Voc.</i>	\tilde{a} $\tilde{\eta}$ \tilde{a} (no case termination)	\tilde{a}^1	ai^2
<i>Acc.</i>	$\tilde{a}-v$ $\tilde{\eta}-v$, $\tilde{a}-v$	„	($\tilde{a}-vs$ $\tilde{a}-vs$) $\tilde{a}s$
<i>Gen.</i> { <i>Gen.</i> <i>Abl.</i>	$\tilde{a}-s$ $\tilde{\eta}-s$ —	aiu^3	($\tilde{a}-\sigma\omega v$ $\alpha-\omega v^4$) ωv —
<i>Dat.</i> { <i>Dat.</i> <i>Loc.</i> <i>Instr.</i>	($\alpha-ai$) \tilde{a} $\tilde{\eta}$ [ai] [($\alpha-a$) \tilde{a} $\tilde{\eta}$]	„	— [$\alpha-\sigma i(v)$ $\eta-\sigma i(v)$] $ai\sigma i(v)^5$ ais^5

1. The nom. acc. dual \tilde{a} is formed by analogy after the nom. acc. dual ω of the *o*-stems.

2. The nom. pl. ai was originally the nom. dual. The nom. pl. in Indo-Germanic ended in $-ās$.

3. The gen. dat. dual aiu is formed by analogy after the gen. dat. dual oiu of the *o*-stems.

4. The gen. pl. $\alpha-\omega v$ occurs in Homer. $\alpha-\sigma\omega v$ became $\alpha-\omega v$ because σ between two vowels vanished; $\alpha-\omega v$ contracted to $-\omega v$ in Attic.

5. The loc. pl. $ai\sigma i(v)$ and the instr. pl. ais are formed by analogy after the loc. pl. $oi\sigma i(v)$ and the instr. pl. ois of the *o*-stems.

§ 18. PARADIGMS OF THE FIRST DECLENSION.

	\tilde{a} pure after ϵ , i , or ρ .	$\tilde{\eta}$ in sing. \tilde{a} in du. and pl.	\tilde{a} after i or ρ .	\tilde{a} not after i or ρ .
Stem.	$\sigma\kappa i-\tilde{a}$ shadow	$\tau\tilde{i}\mu-\tilde{\eta}$ honour	$\mu\omicron i\rho-\tilde{a}$ fate	$\mu\omicron u\sigma-\tilde{a}$ muse
Singular.				
<i>Nom. Voc.</i>	$\tilde{\eta}$ $\sigma\kappa i-\tilde{a}$	$\tilde{\eta}$ $\tau\tilde{i}\mu-\tilde{\eta}$	$\tilde{\eta}$ $\mu\omicron i\rho-\tilde{a}$	$\tilde{\eta}$ $\mu\omicron u\sigma-\tilde{a}$
<i>Acc.</i>	$\sigma\kappa i-\tilde{a}-v$	$\tau\tilde{i}\mu-\tilde{\eta}-v$	$\mu\omicron i\rho-\tilde{a}-v$	$\mu\omicron u\sigma-\tilde{a}-v$
<i>Gen.</i>	$\sigma\kappa i-\tilde{a}-s$	$\tau\tilde{i}\mu-\tilde{\eta}-s$	$\mu\omicron i\rho-\tilde{a}s$	$\mu\omicron u\sigma-\tilde{\eta}s$
<i>Dat.</i>	$\sigma\kappa i-\tilde{a}$	$\tau\tilde{i}\mu-\tilde{\eta}$	$\mu\omicron i\rho-\tilde{a}$	$\mu\omicron u\sigma-\tilde{\eta}$
Dual.				
<i>N. V. A.</i>	$\sigma\kappa i-\tilde{a}$	$\tau\tilde{i}\mu-\tilde{a}$	$\mu\omicron i\rho-\tilde{a}$	$\mu\omicron u\sigma-\tilde{a}$
<i>G. D.</i>	$\sigma\kappa i-a\tilde{i}v$	$\tau\tilde{i}\mu-a\tilde{i}v$	$\mu\omicron i\rho-a\tilde{i}v$	$\mu\omicron u\sigma-a\tilde{i}v$
Plural.				
<i>N. V.</i>	$\sigma\kappa i-a\tilde{i}$	$\tau\tilde{i}\mu-a\tilde{i}$	$\mu\omicron i\rho-a\tilde{i}$	$\mu\omicron u\sigma-a\tilde{i}$
<i>Acc.</i>	$\sigma\kappa i-\tilde{a}s$	$\tau\tilde{i}\mu-\tilde{a}s$	$\mu\omicron i\rho-\tilde{a}s$	$\mu\omicron u\sigma-\tilde{a}s$
<i>Gen.</i>	$\sigma\kappa i-\tilde{\omega}v$	$\tau\tilde{i}\mu-\tilde{\omega}v$	$\mu\omicron i\rho-\tilde{\omega}v$	$\mu\omicron u\sigma-\tilde{\omega}v$
<i>Dat.</i>	$\sigma\kappa i-a\tilde{i}s$	$\tau\tilde{i}\mu-a\tilde{i}s$	$\mu\omicron i\rho-a\tilde{i}s$	$\mu\omicron u\sigma-a\tilde{i}s$

N.B.—A dat. pl. ending in $ai\sigma i(v)$ also occurs in poetry. The dual forms are rare in Attic.

Examples for Declension : Like σκιά are βία *force*, ἡμέρα *day*, καρδία *heart*, πτελέα *elm*, σοφία *wisdom*, χρεία *use, need*, χώρα *land*; like τίμη are ἀκοή *hearing*, γῆ *land*, γνώμη *opinion*, δίκη *justice*, μνήμη *memory*, σιωπή *silence*, σκεύη *equipment*, φύγή *flight*; like μοῖρα are ἀλήθεια *truth*, γαῖα *earth* (poet.); like μούσα are γλῶττα *tongue*, ῥίζα *root*, τράπεζα *table*.

Exceptions. (a) η for \bar{a} : after ρ in the following \bar{a} became η because \bar{a} was originally preceded by another consonant, not ρ , viz. δέρη (poet.) *neck* (for δέρση, Lat. *dorsum*, or δέρφη), κόρη *a girl* (for κόρφη), κόρη *a temple of the forehead* (for κόρση). (b) \bar{a} for η : (1) in Ἀθηνᾶ *Athena*, μνᾶ *a mina* (contracted for Ἀθηνᾶ- \bar{a} , μνᾶ- \bar{a}); (2) after α : ἐλαᾶ (poet.) *olive tree* (for ἐλαία); (3) after \omicron : πόᾶ *grass* (for ποῖᾶ), ροᾶ *pomegranate* (for ροῖᾶ), στοᾶ *porch* (for στοιᾶ), χροᾶ (poet.) *skin, colour* (for χροῖᾶ).

B. THE SECOND DECLENSION.

§ 19. The Second Declension includes three types :—

(1) **Uncontracted stems**, in which the stem vowel \omicron (or ϵ) is preceded by a consonant, e.g. λογ- \omicron *speech*, δωρ- \omicron *gift*.

(2) **Contracted stems**, in which the stem vowel \omicron (or ϵ) is preceded by the vowels \omicron or ϵ , when contraction takes place between the stem vowel and that preceding it, e.g. νο- \omicron *mind*, contracting to νοῦ, ὄστε- \omicron *bone*, contracting to ὄστου.

(3) **Attic stems** (so called), in which the stem vowel \omicron (or ϵ) is preceded by η , when the combination $\eta\omicron$ became in Attic by interchange of quantity $\epsilon\omega$; thus νῆ- \omicron *temple* became νῆ- ω , and ω became the characteristic of all the cases. For other instances of the same interchange of quantity, see Appendix III.

The vowel of the suffix was sometimes \omicron , sometimes ϵ . In all forms used as cases in Attic it was \omicron , except in the vocative, but the ϵ vowel is also seen in some cases which survive only as adverbs.

§ 20. CASE TERMINATIONS OF THE SECOND DECLENSION.

N.B.—The forms in [] survive in adverbial forms.

	Singular.		Dual.	Plural.	
	Masc.	Neut.		Masc.	Neut.
<i>Nom.</i>	ο-ς	ο-ν	ω	οι ³	ᾶ ⁴
<i>Voc.</i>	ε ¹	ο-ν		οι	ᾶ
<i>Acc.</i>	ο-ν			(ο-νς) ους	ᾶ ⁴
<i>Gen.</i>	{ <i>Gen.</i> (ο-οιο. ο-ιο, ο-ο ²) ου <i>Abl.</i> [ω(δ), η(δ)]		(οιιν ²) οιιν	{ <i>Gen.</i> ων <i>Abl.</i> —	
<i>Dat.</i>	{ <i>Dat.</i> (ο-αι) φ <i>Loc.</i> [ο-ι, ε-ι]			{ <i>Dat.</i> — <i>Loc.</i> οις, οισι ³	
	{ <i>Instr.</i> [(ο-α) ω] [(ε-α) η]			{ <i>Instr.</i> οις [ο-φι(ν)] ²	

1. The nom. is often used for the voc.

2. The gen. sing. *οιο* and *οο*, the gen. and dat. dual *οιιν* and the instr. pl. *οφι(ν)* occur in Homer.3. *οι* in the nom. pl. masc. *οι* and loc. pl. *οις οισι* is borrowed from the Pronominal Declension; see § 63.4. The neut. pl. nom. and acc. was originally a collective singular ending in *ᾶ*, and identical with the nom. sing. of the fem. *ᾶ* stems of the First Declension; it was shortened to *ᾶ* by analogy with the neut. pl. nom. and acc. of the consonant nouns of the Third Declension.

§ 21. PARADIGMS OF THE SECOND DECLENSION.

Stem.	λογ-ο- -ε speech.	δωρ-ο- gift.	πλο-ο- -ε voyage.	ὀστε-ο- bone.
Singular.				
<i>Nom.</i>	ὁ λόγ-ο-ς	τὸ δῶρ-ο-ν	ὁ(πλό-ο-ς) πλοῦς	τὸ(ὀστέ-ο-ν) ὀστοῦν
<i>Voc.</i>	λόγ-ε	δῶρ-ο-ν	(πλό-ε) πλοῦ	(ὀστέ-ο-ν) ὀστοῦν
<i>Acc.</i>	λόγ-ο-ν	δῶρ-ο-ν	(πλό-ο-ν) πλοῦν	(ὀστέ-ο-ν) ὀστοῦν
<i>Gen.</i>	λόγ-ου	δῶρ-ου	(πλό-ου) πλοῦ	(ὀστέ-ου) ὀστοῦ
<i>Dat.</i>	λόγ-φ	δῶρ-φ	(πλό-φ) πλω̃	(ὀστέ-φ) ὀστω̃
Dual.				
<i>N. V. A.</i>	λόγ-ω	δῶρ-ω	(πλό-ω) πλώ	(ὀστέ-ω) ὀστώ
<i>G. D.</i>	λόγ-οιν	δῶρ-οιν	(πλό-οιν) πλοῖν	(ὀστέ-οιν) ὀστοῖν
Plural.				
<i>N. V.</i>	λόγ-οι	δῶρ-α	(πλό-οι) πλοῖ	(ὀστέ-α) ὀστᾶ
<i>Acc.</i>	λόγ-ους	δῶρ-α	(πλό-ους) πλοῖς	(ὀστέ-α) ὀστᾶ
<i>Gen.</i>	λόγ-ων	δῶρ-ων	(πλό-ων) πλω̃ν	(ὀστέ-ων) ὀστω̃ν
<i>Dat.</i>	λόγ-οις	δῶρ-οις	(πλό-οις) πλοῖς	(ὀστέ-οις) ὀστω̃ις

(1) λογ-ο masc., δωρ-ο neut.

(2) With contraction, πλο-ο masc., ὅστε-ο neut. The **contractions** used are as follow: ο-ε, ο-ο, ο-ου, ε-ο, ε-ου become ου; ο-ω, ε-ω become ω; ο-οι, ε-οι become οι; ε-α becomes $\bar{\alpha}$ irregularly (instead of η) by analogy with the α of the uncontracted stems. The forms in brackets in the paradigms are the original forms before contraction.

NOTES.—The nom. sing. is often used for the voc. sing. in poetry, and the voc. of θεός *God* is always θεός. A dative pl. ending in οισι(ν) occurs in poetry. There are a few feminine nouns of the Second Declension; see § 38.

Examples for Declension: ἄγγελος *messenger*, ἄνθρωπος *man*, βίος *life*, θάνατος *death*, θεός *God*, κίνδυνος *danger*, νόμος *law*, οἶκος *house*, *home*, πλοῦτος *wealth*, πόνος *trouble*, ἱμάτιον *dress*, μέτρον *measure*, χωρίον *place*, ἀδελφίδους *nephew*, κάνοῦν *basket*, νοῦς *mind*, ροῦς *stream*.

§ 22. (3) The Attic Second Declension in ω. This includes:

- (a) Principally nouns in which η -ο by interchange of quantity has become ε-ω, e.g. λε-ώ-ς *people* for λη-ο-ς (Hom. λᾶ-ό-ς), νε-ώ-ς *temple* for νη-ο-ς (Hom. νη-ό-ς);
- (b) A few other nouns declined in the same way by analogy arising from the similarity of the nominative singular; e.g. ξως fem. *dawn*, κάλως *rope*, λαγῶς *a hare* (contracted for λαγῳός), τυφῶς (poet.) *a whirlwind*.

Stem.	νεω- temple.		
	Sing.	Dual.	Plural.
Nom. Voc.	ὁ νεώ-ς	νεῶ	νεῶ
Acc.	νεώ-ν		νεῶς
Gen.	νεῶ	νεῶν	νεῶν
Dat.	νεῶ		νεῶς

NOTE.—In poetry the original forms, e.g. λᾶός νηός, are sometimes used.

Examples for Declension: ὁ κᾶλως *rope*, ὁ λεώς *people*, ὁ τυφώς (poet.) *whirlwind*; also ἡ ἄλως (fem.) *threshing floor*, and masc. proper names like Ἀνδρόγεως, Μενέλεως.

Exceptions.—The acc. of ἡ ἕως *dawn* (originally an σ -stem, see § 32) is ἕω. The acc. of ὁ λαγώς *hare* is λαγῶν or λαγών, and in late Attic λαγῶ.

§ 23. C. MIXED (OR HETEROCLITE) \bar{a} (η)-STEMS.

These stems were originally feminine abstract nouns, e.g. the stem νεᾶνι- \bar{a} originally meant (1) *youth, the state of being young*, then came to mean (2) *a body of young men*, and finally (3) *a youth, young man*; the stem πολῖτ- \bar{a} meant (1) *citizenship*, (2) *a body of citizens*, and (3) *a citizen*. In the last meaning νεανι- \bar{a} and πολιτ- \bar{a} naturally changed their genders to masculine, and then by analogy with the masculine stems in ο (e.g. ἄνθρωπος *man*) *s* was added to the nominative. The genitive was also changed to ου. Only these two changes were made, and the declension became a compromise between the ο- and the \bar{a} -declensions. Special points to be noted are:

(1) \bar{a} becomes η under the same conditions as in the true \bar{a} -stems (see § 16), i.e. after ϵ , ι or ρ .

(2) The Attic vocative singular has four forms:—(i.) \bar{a} in all words ending in -της, e.g. κριτ- \bar{a} *judge*, πολῖτ- \bar{a} *citizen*, προφῆτ- \bar{a} *prophet*, στρατιῶτ- \bar{a} *soldier*, τοξότ- \bar{a} *archer*; in names of peoples ending in -ης, e.g. Πέρσ- \bar{a} *Persian*, Σκύθ- \bar{a} *Scythian*; in compounds of -μέτρης, -πώλης, -τρίβης, e.g. γεω-μέτρ- \bar{a} *land measurer*, μυρο-πώλ- \bar{a} *seller of purple*, παιδο-τρίβ- \bar{a} *trainer (in gymnastics)*; (ii.) \bar{a} when nominative ends in \bar{a} -s, e.g. νεανί- \bar{a} *a youth*; (iii.) η in other cases, Ἀλκιβιάδῃ *Alcibiades*; (iv.) the nominative is sometimes used for the vocative.

NOTE.—The form in \bar{a} (a weakened form of the long stem vowel \bar{a}) is the true vocative of the \bar{a} -stems, but was lost in the \bar{a} -stems proper, surviving only in these mixed stems and being also used in Homer as a nominative.

(3) Some proper names of this declension have a tendency to become assimilated to nouns in -ης of the Third Declension; see § 32.

§ 24. PARADIGMS OF MIXED $\bar{a}(\eta)$ -STEMS.

Stem.	$\nu\bar{e}\bar{a}\nu\bar{i}-\bar{a}$ a youth.	<div>πολίτ-η- (sing.)</div> <div>-\bar{a}- (pl.)</div> <div>-\bar{a} (voc. sing.)</div>	} citizen.
Singular. <i>Nom.</i> <i>Voc.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i>	<div>ὁ $\nu\bar{e}\bar{a}\nu\bar{i}-\bar{a}-s$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-\bar{a}$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-\bar{a}-\nu$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-ou$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-\bar{q}$</div>	<div>ὁ πολίτ-η-s</div> <div>πολίτ-\bar{a}</div> <div>πολίτ-η-ν</div> <div>πολίτ-ου</div> <div>πολίτ-η</div>	
Dual. <i>N. V. A.</i> <i>G. D.</i>	<div>$\nu\bar{e}\bar{a}\nu\bar{i}-\bar{a}$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-ai\nu$</div>	<div>πολίτ-\bar{a}</div> <div>πολίτ-aiν</div>	
Plural. <i>N. V.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i>	<div>$\nu\bar{e}\bar{a}\nu\bar{i}-ai$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-\bar{a}s$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-\bar{\omega}\nu$</div> <div>$\nu\bar{e}\bar{a}\nu\bar{i}-ais$</div>	<div>πολίτ-ai</div> <div>πολίτ-$\bar{a}s$</div> <div>πολίτ-$\bar{\omega}\nu$</div> <div>πολίτ-ais</div>	

Examples for Declension: Like $\nu\bar{e}\bar{a}\nu\bar{i}\bar{a}s$ are ὁ βορέας *north wind* (usually contracted to *Boorpās*), ὁ Νικίας *Nicias*, ὁ τᾰμίας *steward*; like πολίτης are ὁ δεσπότης *master*, ὁ κριτής *judge*, ὁ μαθητής *pupil*, ὁ ναύτης *sailor*, ὁ στρατιώτης *soldier*.

Exceptions.—Contracted nouns with nominatives in -ης have voc. sing. in η (not \bar{a}), e.g. ὁ Ἑρμῆς *Hermes*, voc. Ἑρμῆ.

A (Doric) genitive sing. ending in \bar{a} is used in lyric passages in Tragedy, e.g. Ἀιδᾶ gen. of Ἄιδης *Hades*.

Homeric Forms.—For Homeric forms of the First and Second Declensions, see Appendix II.

§ 25. THE THIRD DECLENSION.

The Third Declension includes nouns whose stems end in \bar{a} —

A. Stop, κ, γ, χ, τ, δ, θ, π, β;

B. Liquid, λ, ρ;

C. Nasal, ν;

D. Spirant, σ;

E. ι, υ, ι, υ;

F. Diphthong.

Also

G. Mixed Stems.

The Third Declension contains nouns of all three Genders (see § 39).

The important points characteristic of the Third Declension are:—

(1) The variations in the quantity and nature of the vowel in the final syllable of the stem; these will be noticed separately.

(2) The great part played by sound changes in obscuring the stem and case terminations, especially in the nominative singular and the dative plural, where in many instances a final consonant of the stem was immediately followed by the initial consonant of the case termination. On the other hand analogy has produced similarity between different stems.

§ 26. CASE TERMINATIONS OF THE THIRD DECLENSION.

	Singular.	Dual.	Plural.
	Masc. Fem. Neut.		Masc. Fem. Neut.
<i>Nom.</i>	(1) lengthened stem or strong without form of suffix.	ε	ες ᾶ
	(2) s		
<i>Voc.</i>	(1) same as nom. (2) stem without suffix.		same as nom.
<i>Acc.</i>	(1) v stem with- out suffix.		(1) s (for vs) ⁴ ᾶ (2) ᾶs (for sonant n + s) ⁵
<i>Gen.</i> { <i>Gen.</i> <i>Abl.</i>	ος τος? ¹	(οιυ) οιυ	ων
<i>Dat.</i> { <i>Dat.</i> <i>Loc.</i> <i>Instr.</i>	[αι] ² [(1) stem without suffix.] ³ (2) ι [(1) ᾶ (2) φῖ(v)]		σῖ(v) [φῖ(v)]

1. See § 35, note.

2. The dative suffix *αι* survives in the infinitive, e.g. *παῖσ-αι*, to have checked (first aor. inf. act. of *παύω*).

3. This form of the locative is used in Homer as an infinitive, and survives also in adverbs; see § 68.

4. *s* (for *vs*) only occurs in the long vowel *ū*-stems in Attic (§ 33).

5. *n* became sonant when after a consonant (§ 13).

§ 27. A. Stems ending in Stopped Sounds : Gutturals κ, γ, χ; Dentals τ, δ, θ; Labials π, β.

The Guttural Stems include—

1. κ-stems : φῦλακ- *guard*;
2. γ-stems : φλογ- *flame*;
3. χ-stems : βηχ- *cough*.

Stem.	φῦλακ- <i>guard</i> .	φλογ- <i>flame</i> .	βηχ- <i>cough</i> .
Singular. <i>Nom. Voc.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i>	ὁ φῦλαξ φῦλακ-ᾶ φῦλακ-ος φῦλακ-ι	ἡ φλόξ φλόγ-α φλογ-ός φλογ-ί	ἡ βήξ βήχ-α βηχ-ός βηχ-ί
Dual. <i>N. V. A.</i> <i>G. D.</i>	φῦλακ-ε φῦλακ-οιν	φλόγ-ε φλογ-οῖν	βήχ-ε βηχ-οῖν
Plural. <i>N. V.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i>	φῦλακ-ες φῦλακ-ᾶς φῦλακ-ων φῦλαξι(ν)	φλόγ-ες φλόγ-ας φλογ-ῶν φλοξι(ν)	βήχ-ες βήχ-ας βηχ-ῶν βηξι(ν)

The Guttural stems are masculine and feminine only.

In the nom. sing. and dative pl. κ-σ(σ), γ-σ(σ), χ-σ(σ) become ξ. In the other cases the final consonant of the stem is clearly shown.

The voc. is the same as the nom. in all numbers.

Examples for Declension : Like φῦλαξ are ἡ κλίμαξ *ladder*, ὁ κόλαξ *flatterer*, ὁ κόραξ *crow*, ὁ κήρυξ *herald* (stem κηρυκ-), ὁ, ἡ λύγξ *lynx* (stem λυγκ-), ὁ μύρμηξ *ant* (stem μυρμηκ-), ἡ σάρξ *flesh* (stem σαρκ-); like φλόξ are ἡ μάστιξ *whip* (stem μαστιγ-), ἡ σάλπιγξ *trumpet* (stem σαλπιγγ-), ἡ λύγξ *hiccough* (stem λυγγ-), ἡ φάλαγξ *line of battle* (stem φάλαγγ-), ἡ φάραγξ *ravine* (stem φάραγγ-), ἡ χοῖνιξ *quart* (stem χοινικ-); like βήξ are ἡ διώρυξ *canal* (stem διωρυχ-), ὁ ὄνυξ *nail* (stem ὀνυχ-).

Special Forms.—ἡ ἀλώπηξ *fox* is the only guttural stem preserving signs of vowel gradation : the lengthened form ἀλωπηγκ- is used in the nom. sing. ἀλώπηξ, and the form ἀλωπεκ- in all other cases, ἀλώπεκ-α, etc.

ἡ γυνή *woman* (stem γυναικ-) has two characteristic forms, the nom. sing. γυνή and the voc. sing. γύναι. The other cases are regular, γυναιῖκα, γυναικός, etc.

N.B. The voc. γύναι is for γυναικ.

The stem of ἡ θρίξ was originally θρίχ- with two aspirates, but the corresponding unaspirated mute τ was substituted regularly for θ in all cases except the nom. sing. and dat. pl. ; in these the aspirate of χ was already lost before the following σ (σ) : thus θρίξ, τρίχα, τριχός, τριχί, τρίχες, τρίχας, τριχῶν, θριζί.

§ 28. The Dental Stems include—

1. τ-stems : κακοτητ- *wickedness*, γέροντ- *old man* ;
2. δ-stems : λαμπᾶδ- *torch* ;
3. θ-stems : ὀρνιθ- *bird* (see Special Forms below).

Stem.	κᾶκοτητ- wickedness.	γέροντ- old man.	λαμπᾶδ- torch.
Singular.			
Nom.	ἡ κᾶκότης	γέρων	ἡ λαμπᾶς
Voc.		γέρον	
Acc.	κᾶκότητ-ᾶ	γέροντ-α	λαμπᾶδ-α
Gen.	κᾶκότητ-ος	γέροντ-ος	λαμπᾶδ-ος
Dat.	κᾶκότητ-ι	γέροντ-ι	λαμπᾶδ-ι
Dual.			
N. V. A.	κᾶκότητ-ε	γέροντ-ε	λαμπᾶδ-ε
G. D.	κᾶκοτήτ-οιν	γέρόντ-οιν	λαμπᾶδ-οιν
Plural.			
N. V.	κᾶκότητ-ες	γέροντ-ες	λαμπᾶδ-ες
Acc.	κᾶκότητ-ᾶς	γέροντ-ας	λαμπᾶδ-ας
Gen.	κᾶκοτήτ-ων	γέρόντ-ων	λαμπᾶδ-ων
Dat.	κᾶκότητ-σιν	γέρουσι	λαμπᾶσι

Neuter Stems.—There are two neuter dental stems : nom. and acc. sing. τὸ γᾶλᾶ *milk* (stem γᾶλακτ-), gen. γάλακτος, dat. γάλακτι ; and nom. and acc. sing. τὸ μέλι *honey* (stem μελίτ-), gen. μέλιτος, dat. μέλιτι. There is however a large number of neuter nouns with mixed stems partly dental, e.g. τὸ ὄνομα *name*, see § 35.

The **voc. sing.** masc. and fem. was in most cases lost and the nom. used instead. In some words it survived, mostly in poetry, especially in stems ending in *οντ* with nominatives in *-ων*, thus :—γέρον (for γέροντ), λέον (for λεοντ) *lion*, Αἴαν (for Αἴαντ) as well as Αἴας, etc., ἄνα poet.

and only of gods (for ἀνακτ) as well as ἄναξ *king*, παῖ (for παιδ) *boy*, νεᾶνι (for νεανιδ) poet. *maiden*, and τυραννί (for τυραννιδ) *despotism*.

The stems are clearly seen in dental stems in all the cases except the nom. sing. (masc., fem. and neut.), acc. sing. neut., the dat. pl., and the voc. sing.

In the nom. sing., masc. and fem., and the dat. pl., final τ, δ, θ, were followed by σ (or σ); by phonetic laws τς, δς, θς were changed, and thus the stem became obscured. These changes were as follows:—

(1) When the stem ended in a single consonant τ, δ, or θ, the combinations τς (τσ), δς (δσ), θς (θσ) first became σς (σσ) and then σ (σ); thus θητ-ς, θητ-σι(ν) became θησς, θησσι(ν), then θής, θησί(ν) *serf*, and hence we have nom. sing. χάρις *favour* (for χαριτ-ς), λαμπάς *torch* (for λαμπαδ-ς), and dat. pl. χάρισι(ν), λαμπάσι(ν).

(2) When the stem ended in ντ, ντς became νσς, then νς, and finally σ with lengthening of a preceding short vowel; thus ἀνδριαντ-ς became ἀνδριάς *statue* (dat. pl. ἀνδριᾶσι), ὀδοντ-ς became ὀδοῦς *tooth* (dat. pl. ὀδοῦσι), πλακουντ-ς became πλακοῦς *cake* (dat. pl. πλακοῦσι); the nominative Ξενοφῶν from stem Ξενοφωντ-, and a large class like λέων *lion*, γέρον *old man*, from λεοντ-, γεροντ-, are analogical formations like the nom. of nasal stems (see § 31).

(3) κτς (κτσ) became ξ; thus ἀνακτ-ς became ἄνακ(τ)ς, ἄναξ *king*.

The nom. and acc. sing. neut. consists of the simple stem, from which the final consonant or consonants have fallen off, thus μελιτ, γαλακτ became μέλι *honey*, γάλα *milk*.

Examples for Declension: Like κακότης are (a) stems ending in a single consonant τ: fem. abstracts in -ο-της: ἡ βεβαι-ό-της *firmness*, and -υ-της: ἡ βραδ-υ-τής *slowness*; ἡ ἐσθής *dress*, ὁ θής *serf*, ὁ λέβης *kettle*, ὁ γέλως *laughter* (stem γελωτ-), ὁ ἔρως *love* (stem ἔρωτ-); (b) stems ending in ντ: ὁ ἀνδριάς *statue* (stem ἀνδριαντ-), ὁ ἵμας *strap* (stem ἱμαντ-), ὁ πλάκοῦς (§ 46) *cake* (stem πλακουντ-); (c) stems ending in -κτ: ὁ ἄναξ poet. *king* (stem ἀνακτ-), ἡ νύξ *night* (stem νυκτ-).

Like γέρον are ὁ ἀρχων *magistrate*, ὁ θεράπων *servant*, ὁ λέων *lion*.

Like λαμπάς are ἡ δᾶς *torch* (stem δᾶδ-), ἡ ἐλπίς *hope* (stem ἐλπίδ-), ἡ πατρίς *country* (stem πατριδ-), ἡ τυραννίς *despotism* (stem τυραννιδ-), ἡ σφραγίς *seal* (σφραγιδ-), ὁ ἡ παῖς *child, slave* (stem παιδ-).

Special Forms.—The acc. sing. of stems ending in *-ιτ* and *-ιδ*: Stems ending in *-ιτ* or *-ιδ* whose nominatives are accented on the last syllable either with an acute accent (oxytone stems) or with a circumflex accent (perispomenon stems) are regular as in the paradigm, *εἰς ἐλπίδα, παῖς παιδα, πατὴρ πατρίδα, σφραγίς σφραγίδα*. But similar stems whose nominatives are not accented on the last syllable (barytone stems) have their acc. sing. formed like *ι*-stems (§ 33), *ἡ ἔρις strife, ἔριν* (poet. *ἐρίδα*), *ἡ χάρις favour χάριν* (poet. also *χάρिता*); otherwise these nouns are regular, *ἐριδος ἐριδι, χάριτος χάριτι* etc. The barytone stem *ὀρνιθ-* has sing. nom. *ὁ ἡ ὀρνῖς bird*, acc. *ὀρνῖν* (poet. *ὀρνίθα*), gen. *ὀρνίθος*, dat. *ὀρνίθι*, pl. nom. *ὀρνίθες*, acc. *ὀρνίθας*, gen. *ὀρνίθων*, dat. *ὀρνίσι*. In poetry it has besides its regular declension acc. pl. *ὀρνῖς* (like *ι*-stems, § 33), which by analogy has produced nom. sing. *ὀρνῖς*, acc. sing. *ὀρνῖν*, all poetical. *γέλως* has regular acc. *γέλωτα*, and in poetry *γέλων* (like Attic Second Declension, see § 22).

ἡ δάμαρ wife (poet.) (stem *δάμαρτ-*) has no *ς* in the nom.; the other cases are regular, acc. *δάμαρτα*, gen. *δάμαρτος*, etc. *ὁ πούς foot* (stem *ποδ-*) is irregular in the nom. sing.; the other cases are regular, acc. *πόδα*, gen. *ποδός*, etc., dat. pl. *ποσί(ν)*. *ὁ ὀδούς tooth* (stem *ὀδοντ-*) is the only stem ending in *-οντ* with nom. sing. in *-ους*; the other cases are regular, acc. *ὀδόντα*, gen. *ὀδόντος*, etc. Proper names with circumflex accent on the last syllable (perispomenon stems) like *ὁ Ξενοφών Xenophon* have *ω* throughout, acc. *Ξενοφῶντα*, etc. *ἡ κλεῖς key* (stem *κλειδ-*) is irregular. Its declension after 400 B.C. is sing. nom. *ἡ κλεί-ς*, acc. *κλεί-ν*, gen. *κλειδ-ός*, dat. *κλειδ-ί*, pl. nom. *κλείδ-ες*, acc. *κλείς*, gen. *κλειδ-ῶν*, dat. *κλει-σί(ν)*. The following are older Attic forms: sing. nom. *κλή-ς*, acc. *κλήδ-α*, gen. *κλήδ-ός*, acc. pl. *κλήδ-ας*. *ἡ θέμις* (poet.) *right* has in Attic acc. *θέμιν* and *θέμις*, gen. *θέμιτος* and *θέμιδ-ος*, voc. *θέμι*. *ὁ χρώς flesh* is declined in three different ways: (1) regularly as a *τ*-stem, *χρώς χρώτα*, etc.; (2) in poetry, *χρώς χρο-ά χρο-ός χρο-ί*; and (3) with a dat. *χρῶ* (in expressions like *ἐν χρῶ κεκάσθαι to be close-shaven*, *ἐν χρῶ παραπλεῖν to sail close past*) like dat. of Attic Second Declension (§ 22).

§ 29. The Labial Stems include—

1. *π*-stems: *γῆπ- culture*;
2. *β*-stems: *φλεβ- vein*.

Stem.	γῦπ- vulture.	φλεβ- vein.
Singular. Nom. Voc. Acc.	ὁ γύψ γῦπ-ᾶ	ἡ φλέψ φλέβ-α
Plural. Nom. Dat.	γῦπ-ες γυψῖ(ν)	φλέβ-ες φλεψί(ν)

The Labial Stems are masculine and feminine only. The vocative is the same as the nominative.

πς(σ), βς(σ) become ψ.

Examples for declension: Like γύψ are ὁ Αἰθίοψ *Ethiopian*, ἡ ὄψ *voice* (poet.); like φλέψ are ὁ Χάλυψ *Chalybian* (stem Χᾰλύβ-), ἡ χέρνυψ *water for the hands* (stem χερνύβ-).

§ 30. B. STEMS ENDING IN LIQUIDS.

The Liquid Stems include—

1. λ-stem: only ἅλ- *salt*: ὁ ἅλ-ς, ἅλ-α, ἅλ-ός, ἅλ-ι, ἅλ-ες, ἅλ-ας, ἅλ-ῶν, ἅλ-σι(ν).

ἕλς is also used as fem. in the oblique cases in poetry, meaning *sea*.

2. ρ-stems, with no σ in the nom. sing. (except μάρτυς, stem μαρτυρ-) and with clear signs of vowel gradation in the final syllable of the stem. These include a large number of masc. and fem. nouns of *relationship* and *agency* ending in the nom. sing. in -τηρ and -τωρ which originally used (1) lengthened forms in -τηρ or -τωρ in the nom. sing., (2) strong forms in -τερ or -τορ in the voc. and acc. sing. and nom. and voc. pl., and (3) weak forms in -τρ in gen. and dat. sing. and pl. Originally these variations corresponded to variations in the position of the accent: in the weak form it was on the case suffix as in πα-τρ-ός, in the lengthened and strong forms on the noun-forming suffix itself, or on a preceding syllable, as in πα-τήρ πα-τέρ-α, δώ-τωρ δώ-τορ-α. There were also other ρ-stems besides those formed with the -τηρ suffix, and there were neut. stems which used the weak form -ρ, which when final (as in nom. and voc. sing.) became -αρ (αρ for sonant ρ, § 13). In most ρ-stems the original vowel gradation and accent

have disappeared and they have been changed in various ways by analogy, giving rise to the following types of declension:—

- I. Four masc. and fem. stems showing all three forms—lengthened, strong and weak, *πάτηρ*, *πᾶτερ*, *πατρ-* or *πατῆρ-* (*ῆ* for sonant *r*) *father*.
- II. Masc. and fem. stems with the lengthened form *-ηρ* or *-ωρ* in the nom. sing. and the strong form *-ει* or *-ορ* in all the other cases, *ῥήτωρ ῥήτορ* *speaker*, *ἄστηρ ἄστερ* *star*.
- III. One masc. stem with the lengthened form in the nom. sing. *ἄνθρωπος* *man*, and the weak form *ἄνδρ-* or *ἄνδῆρ-* (*ῆ* for sonant *r*) in all the other cases.
- IV. Masc. and fem. stems with the same vowel throughout, mostly with the lengthened form *-ηρ* or *-ωρ*, *θηρ* *wild beast*, *φῶρ* *thief*.

Stem.	<i>πάτηρ</i> <i>πᾶτερ</i> <i>πατρ-</i> <i>πατῆρ-</i>	<i>ῥήτωρ</i> <i>ῥήτορ</i>	<i>ἄνθρωπος</i> <i>ἄνδρ-</i> <i>ἄνδῆρ-</i>	<i>θηρ</i> { <i>wild</i> <i>beast</i> .
Singular.				
Nom.	ὁ πατήρ	ὁ ῥήτωρ	ὁ ἄνθρωπος	ὁ θήρ
Voc.	πάτερ	ῥήτορ	ἄνθρωπε	θήρ
Acc.	πατέρ-α	ῥήτορ-α	ἄνθρωπον	θήρ-α
Gen.	πατρ-ός	ῥήτορ-ος	ἄνθρωπος	θηρ-ός
Dat.	πατρί	ῥήτορι	ἀνδρ-ί	θηρ-ί
Dual.				
N. V. A.	πατέρ-ε	ῥήτορ-ε	ἄνθρωπε	θηρ-ε
G. D.	πατέρ-οιν	ῥητόρ-οιν	ἄνδρ-οῖν	θηρ-οῖν
Plural.				
N. V.	πατέρ-ες	ῥήτορ-ες	ἄνθρωποι	θηρ-ες
Acc.	πατέρ-ας	ῥήτορ-ας	ἄνθρωπους	θηρ-ας
Gen.	πατέρ-ων	ῥητόρ-ων	ἄνθρωπων	θηρ-ων
Dat.	πατρά-σι(ν)	ῥήτορ-σι(ν)	ἄνδρά-σι(ν)	θηρ-σί(ν)

ὁ *ἄστηρ* *star* is declined like *ῥήτωρ* but with an *e*-vowel instead of an *o*-vowel: sing. *ἄστηρ ἄστῆρα ἄστέρος ἄστῆρι*, pl. *ἄστέρες ἄστέρας ἄστέρων* (no dat.).

ὁ *φῶρ* *thief* is declined like *θήρ* but with *ω* throughout: sing. *φῶρ φῶρα φῶρός φῶρι*, pl. *φῶρες φῶρας φῶρων φῶρσί(ν)*.

The **Voc. Sing.** is like the nom. sing. except in nouns

declined like ῥήτωρ when the nom. sing. is not accented on the last syllable (barytone stems), e.g. ῥήτωρ, voc. ῥήτορ; so μήτηρ, voc. μήτερ, θυγάτηρ, voc. θῦγάτερ, etc. Exceptions: ἀνερ (from ἀνήρ), πάτερ (from πατήρ), σῶτερ (from σωτήρ) all with the accent thrown back.

Examples for Declension: Like πατήρ are ἡ γαστήρ *belly*, ἡ θῦγάτηρ *daughter*, ἡ μήτηρ *mother* (and ἡ Δημήτηρ *Demeter*).

Like ῥήτωρ, with -ωρ in the nom. sing. and -ορ in the other cases, are nouns of action ending in -τωρ, e.g. ὁ οἰκήτωρ *inhabitant*; like ἀστήρ, with -ηρ in the nom. sing. and -ερ in the other cases, ὁ ἀήρ (only sing.) *air*, ὁ (and poet. ἡ) αἰθήρ (only sing.) *upper air*.

ἀνήρ stands alone: its weak stem ἀνδρ- was originally ἀνρ- (cp. ἄμβροτος for ἀ-μροτος *immortal*, μέμβλωκα for με-μλωκα, perfect of μολεῖν *to go*).

Like θήρ, with ηρ throughout, are nouns of action ending in -τηρ, e.g. ὁ σωτήρ *saviour*, names of things, e.g. ὁ κρᾶτήρ *mixing bowl*, ὁ ῥυτήρ, *strap*; like φώρ, with ωρ throughout, only ὁ ἰχώρ *ichor*.

The above are masc. and fem. only. The following neuter liquid stems are used only in the nom. and acc. sing. τὸ ὄναρ *dream*, τὸ ὕπαρ *daydream*, τὸ κέαρ (poet.) *heart*, τὸ τέκμαρ (poet.) *sign*. For τὸ ἔαρ and τὸ πῦρ see below. There are also some important neuter stems with nom. sing. ending in -ᾱρ and -ωρ which are partly dental, e.g. ἡπαρ *liver*, ὕδωρ *water*; see § 35.

Special Forms.—ὁ μάρτυς *witness* (stem μαρτυρ-) has s in the nom. sing. and dat. pl. and ρ in all the other cases, thus, μάρτυς μάρτυρα μάρτυρος, etc., dat. pl. μάρτυσι(ν).

τὸ ἔαρ *spring* (poet. ἦρ), is used only in the sing., gen. ἦρ-ος, dat. ἦρ-ι, and rarely uncontracted ἔαρ-ος ἔαρ-ι.

τὸ πῦρ *fire* is only used in the sing., with short υ in gen. and dat. πῦρ-ός, πῦρ-ί; but see § 36 (8).

ἡ χεῖρ *hand* has two stems χερ- (prose and poet.) and χερ- (poet. only) in all cases (e.g. χεῖρα and χέρα), except nom. sing. χεῖρ, dat. pl. χερ-σί(ν).

Obs.—χεῖρ was originally an σ-stem with gen. sing. χερσ-ος, which in Attic became χερρ-ος and then χερ-ός, giving rise to stem χερ-, and dat. pl. χερσ-σι which in Attic became χερσίν, giving rise to stem χερ-.

NOTE.—*Dat. pl. of ρ-stems.* By phonetic laws ρ-σ became in Attic ρρ. The dat. pl. of πατήρ ῥήτωρ ἀνὴρ θήρ μαρτυρ- φώρ are πατρά-σι ῥήτορ-σι ἀνδρά-σι θηρ-σί μάρτυ-σι φωρ-σί: of these πατρά-σι ἀνδρά-σι represent their original forms. In ῥήτορ-σι θηρ-σί φωρ-σί, ρσ did not change to ρρ, because ῥήτορ-ρι θηρ-ρι φωρ-ρι would not have looked like dative plurals. The datives of these are therefore analogical forms due to the influence of other dat. pl. of the Third Decl. μάρτυ-σι is for μαρτυρ-σι, the final ρ of the stem being dropped by dissimilation without lengthening the υ.

§ 31. C. STEMS ENDING IN NASALS.

The Nasal Stems resemble the ρ -stems (1) in having no ς in the nom. sing. (except stems like $\delta\epsilon\lambda\phi\acute{\iota}\varsigma$), (2) in showing vowel gradation. They include only ν -stems ending in—

- (1) a suffix with lengthened form $\mu\omega\nu$ or $\mu\eta\nu$, strong form $\mu\omicron\nu$ or $\mu\epsilon\nu$, and weak form $\mu\nu$ or $\mu\breve{\alpha}$ (when n is sonant, § 13): $\acute{\eta}\gamma\epsilon\mu\omega\nu$ and $\acute{\eta}\gamma\epsilon\mu\omicron\nu$ - *leader*, $\pi\omicron\iota\mu\eta\nu$ and $\pi\omicron\iota\mu\epsilon\nu$ - *shepherd*; neuters with the weak form $-\mu\breve{\alpha}$, e.g. $\delta\nu\omicron\mu\breve{\alpha}$ *name*, belong to the mixed dental stems, § 35;

[N.B.—The form $\mu\nu$ is seen in the derivative $\pi\omicron\iota-\mu\nu-\iota\omicron-\nu$ *flock*.]

- (2) a suffix with lengthened form $(\bar{f})\omega\nu$, strong form $(f)\omicron\nu$, and weak form ν : $\kappa\upsilon\omega\nu$, $\kappa\upsilon\omicron\nu$, $\kappa\breve{\upsilon}\nu$ - *dog*;
- (3) a suffix with lengthened form $\iota\omega\nu$, strong form $\iota\omicron\nu$, and weak form $\breve{\iota}\nu$: $\acute{\eta}\delta\iota\omega\nu$ $\acute{\eta}\delta\iota\omicron\nu$ *sweeter* (adj., § 50), $\delta\epsilon\lambda\phi\breve{\iota}\nu$ - *dolphin*.

Originally, corresponding to variation in the position of the accent, as in the ρ -stems (§ 30), (1) the lengthened forms in $\omega\nu$ and $\eta\nu$ were used in the masc. and fem. nom. sing., (2) the strong forms in $\omicron\nu$ and $\epsilon\nu$ in the masc. and fem. voc. and acc. sing. and masc. and fem. nom. and voc. pl., and (3) the weak form ν or α (for sonant n) in the masc. and fem. gen. and dat. sing. and pl. and neut. nom. and acc. sing., but this original declension disappeared owing to the influence of the analogy of stems ending in stops. There are four types of declension:—

- I. One stem showing all three forms, lengthened, strong and weak, $\kappa\upsilon\omega\nu$ $\kappa\upsilon\omicron\nu$ $\kappa\breve{\upsilon}\nu$ - *dog*.
- II. Masc. and fem. stems with the lengthened form $\omega\nu$ or $\eta\nu$ in the nom. sing. and middle form $\omicron\nu$ or $\epsilon\nu$ in all the other cases, $\pi\omicron\iota\mu\eta\nu$ $\pi\omicron\iota\mu\epsilon\nu$ - *shepherd*, $\tau\epsilon\kappa\tau\omega\nu$ $\tau\epsilon\kappa\tau\omicron\nu$ *craftsman*.
- III. Masc. and fem. stems with the lengthened form $\omega\nu$ or $\eta\nu$ throughout, $\acute{\epsilon}\lambda\lambda\eta\nu$ *Greek*, $\acute{\alpha}\gamma\omega\nu$ *contest*.
- IV. Masc. and fem. stems in $-\breve{\iota}\nu$ (the weak form of the suffix $-\iota\omicron\nu$) with nom. sing. in ς , $\delta\epsilon\lambda\phi\breve{\iota}\nu$ - *dolphin*.

Stem.	κυων κυον κύν- dog.	ποιμην ποιμεν- shepherd.	ἄγων contest.	δελφῖν- dolphin.
Sing. Nom. Voc. Acc. Gen. Dat.	ὁ or ἡ κῦων κῦον κύν-α κύν-ος κύν-ι	ὁ ποιμήν ποιμήν ποιμέν-α ποιμέν-ος ποιμέν-ι	ὁ ἄγων ἄγων ἄγων-α ἄγων-ος ἄγων-ι	ὁ δελφῖς δελφῖς δελφῖν-α δελφῖν-ος δελφῖν-ι
Dual. N. V. A. G. D.	κύν-ε κύν-οῖν	ποιμέν-ε ποιμέν-οιν	ἄγων-ε ἄγων-οιν	δελφῖν-ε δελφῖν-οιν
Plural. N. V. Acc. Gen. Dat.	κύν-ες κύν-ας κύν-ων κύν-σι(ν)	ποιμέν-ες ποιμέν-ας ποιμέν-ων ποιμέ-σι(ν)	ἄγων-ες ἄγων-ας ἄγων-ων ἄγώ-σι(ν)	δελφῖν-ες δελφῖν-ας δελφῖν-ων δελφῖ-σι(ν)

ὁ τέκτων *craftsman* is declined like ποιμήν but with an o-vowel instead of an e-vowel: sing. τέκτων (voc. τέκτον) τέκτονα τέκτονος τέκτονι, pl. τέκτονες τέκτονας τεκτόνων τέκτοσι(ν).

ὁ Ἕλλην *Greek* is declined like ἄγων but with η throughout: sing. Ἕλλην Ἕλληνα Ἕλληνος Ἕλληνη, pl. Ἕλληνες Ἕλληνας Ἕλλήνων Ἕλλησι(ν).

The **Voc. Sing.** is the same as the nom. sing. except in nouns declined like ποιμήν or τέκτων of which the nom. sing. is not accented on the last syllable, e.g. τέκτον, so δαίμων voc. δαῖμον. ποιμήν is accented on the last syllable, hence voc. ποιμήν, same as nom. Exceptions: Ἀπολλων, Πόσειδον, from nom. Ἀπόλλων, Ποσειδών, declined like ἄγων.

Examples for Declension: Like ποιμήν, with ην in the nom. sing. and εν in the other cases, are ὁ αὐχὴν *neck*, ὁ λιμὴν *harbour*, ὁ πυθμὴν *bottom*, ἡ φρήν (prose only in pl.) *mind*; like τέκτων, with ων in the nom. sing. and ον in the other cases, are ὁ ἀλεκτρυὼν *cock*, ὁ δαίμων *deity*, ὁ ἡγεμὼν *leader*, ὁ κᾶνὼν *rule*, ὁ κηδεμὼν *guardian*, ὁ or ἡ Μᾶκεδών *Macedonian*, ἡ χθών (poet.) *earth*, ἡ χιών *snow*.

Like ἄγων, with ων throughout, are ὁ (and poet. ἡ) αἰὼν *age*, ὁ Ἀπόλλων *Apollo*, ὁ Λάκων *Lacedæmonian*, ὁ λειμὼν *meadow*, ὁ Σόλων *Solon*, ὁ τρίβων *a worn garment*, ὁ χειμὼν *winter*; like Ἕλλην, with ην throughout, are ὁ κηφήν *drone*, ὁ μῆν *month*, ὁ or ἡ χήν *goose*.

Like δελφῖς are ἡ ἄκτις (poet.) *ray*, ἡ Ἐλευσίς *Eleusis*, ὁ or ἡ θίς (poet.) *beach*, ἡ ἴς (poet.) *vine*, ἡ ῥίς *nose*, ἡ Σαλαμίς *Salamis*, ἡ ὤδς (poet.) *anguish*.

Exceptions: ὁ κτεῖς *comb* has *ς* in nom. sing. but is otherwise like ποιμήν, κτένα, κτενός, etc.

ὁ Πάν *the god Pan* has *ā* throughout, Πᾶνα, Πᾶνός, Πᾶνί.

ἡ Πινύξ has acc. Πύκν-α, gen. Πυκν-ός, dat. Πυκν-ί. In the nom. *ν* is transposed, the stem being Πυκν-.

NOTES.—χθών is for χθωμ, cp. χθαμ-αλός and Lat. *hum-us*; χιών is for χιωμ, cp. δύσ-χιω-ος and Lat. *hiem-s*. Final *α* in Greek became *ν* and then *ν* spread from the noms. χθών and χιών to the oblique cases, changing the stems to χθον- and χιον-. The stems μην- and χην- were originally *σ*-stems; μην- is for μηνσ-, cp. Lat. *mens-is*, and χην- for χηνσ-, cp. Lat. *ans-er*, German *Gans*; *νσ* in Greek became *νν*, and after a long vowel *ν*; thus μηνσ-ος, χηνσ-ος became μην-ός, χην-ός, and these two substantives became nasal stems.

The dat. pl. of *ν*-stems does not contain a nasal at all. The reason is as follows. In the original form *ν* after a consonant and preceding σι(ν) became a sonant and changed to α (§ 13); this α was then assimilated to the vowel in the other cases: the dat. pls. of κύων ποιμήν δαίμων ἀγών were originally κυασι ποιμασι δαιμασι ἀγασι and were changed to κυσί (after κύνες), ποιμέσι (after ποιμένες), δαίμοσι (after δαίμονες), ἀγώσι (after ἀγῶνες). *σ* between two vowels did not fall out in the dat. pl. but remained by analogy with other stems.

§ 32. D. STEMS ENDING IN A SPIRANT, σ(ς).

The *σ*-stems include—

1. Neuter stems with *ος* in nom. and acc. sing. and *εσ*- in other cases, and masc. and fem. stems with *ης* in nom. sing. and *εσ*- in other cases: γεν-ος γεν-εσ- *birth*, τριηρ-ης τριηρ-εσ- *trireme*; τριήρης was originally an adjective (*sc. ναὺς a ship, with three tiers of oars*), and there is a large class of adjectives of this type, see § 50;

2. One fem. stem with *ως* in nom. sing. and *οσ*- in other cases: αἰδώς αἰδοσ- *shame* (an *-εσ* form of this stem is seen in the adj. ἀν-αιδής ἀν-αιδές *shameless* and in the verb αἰδοῦμαι for αἰδέ(σ)-ομαι *I am ashamed*);

3. Neuter stems in *ᾶσ*: γερᾶσ- *prize*.

These stems show vowel gradation, the lengthened form *ως* or *ης* in masc. and fem. nom. sing., the strong form *οσ* or *εσ* in other cases: the weak form *-σ* which existed in some cases has been replaced by *-εσ*, *-οσ*; it may however be traced in μῆν, χήν, χεῖρ (see §§ 30, 31) and in ὤμος for ὤμ-σ-ος Lat. *hum-er-us*, *shoulder*.

A striking characteristic of the declension of these *σ*-stems is the elision of *σ* between vowels, giving rise in all cases (except the nom. sing. and dat. pl.) to contracted forms.

Stem.	γενος } birth. γενεσ-	γεράσ- prize	τριηρης τριηρεσ- trireme	αἰδως αἰδοσ- shame
Sing.				
Nom.	τὸ γένος	τὸ γέρας	ἡ τριήρης	ἡ αἰδώς
Voc.	γένος	γέρας	τριήρες	αἰδώς
Acc.	γένος	γέρας	τριήρη (τριήρε(σ)-α)	αἰδῶ (αἰδό(σ)-α)
Gen.	γένους (γένε(σ)-ος)	γέρως (γέρα(σ)-ος)	τριήρους (τριήρε(σ)-ος)	αἰδοῦς (αἰδό(σ)-ος)
Dat.	γένει (γένε(σ)-ι)	γέρα (γέρα(σ)-ι)	τριήρει (τριήρε(σ)-ι)	αἰδοῖ (αἰδό(σ)-ι)
Dual.				
N. V. A.	γένει (γένε(σ)-ε)	γέρα (γέρα(σ)-ε)	τριήρει (τριήρε(σ)-ε)	No Dual
G. D.	γενοῖν (γενέ(σ)-οιν)	γερών (γερά(σ)-οιν)	τριηροῖν (τριηρέ(σ)-οιν)	
Plur.				
N. V.	γένη (γένε(σ)-α)	γέρα (γέρα(σ)-α)	τριήρεις (τριήρε(σ)-ες)	No Plural
Acc.	γένη (γένε(σ)-α)	γέρα (γέρα(σ)-α)	τριήρεις	
Gen.	γενῶν and γενέ-ων (γενέ(σ)-ων)	γερών (γερά(σ)-ων)	τριηρῶν (τριηρέ(σ)-ων)	
Dat.	γένεσσι(ν) (γένεσ-σι(ν))	γέρασιν(ν) (γέρασ-σι(ν))	τριήρεσιν(ν) (τριήρεσ-σι(ν))	

N.B. The forms in heavy characters are those used in Attic prose; those in brackets represent the original forms. The forms in brackets of neuter nouns omitting the final σ of the stem occur in poetry. Sometimes in poetry and always in Homer the nom. and acc. pl. of nouns in -ας- ends in -ᾶ (γέραᾶ).

Examples for Declension: Like γένος are declined all neuters ending in -ος, e.g. τὸ δέος (sing. only) *fear*, τὸ εἶδος *form*, τὸ κάλλος *beauty*, τὸ κράτος *power*, τὸ μέλος (pl. only) *limb*, τὸ μέλος *song*, τὸ μέρος *part*, τὸ σκέλος *leg*, τὸ τεῖχος *wall*.

Like γέρας are declined neuters ending in -ᾶς, e.g. τὸ γῆρας (sing.) *old age*, τὸ δέμας (poet. nom. and acc. sing.) *body*, τὸ κρέας *meat*, τὸ σέλας (poet.) *light*.

The following poetical words have forms as if from a nom. in -ος: τὸ βρέτᾶς (sing. gen. βρέτεος, dat. βρέτει, pl. nom. and acc. βρέτεια and βρέτη, gen. βρετέων) *image*, τὸ κνέφᾶς (gen. sing. κνέφαος and κνέφους dat. sing. κνέφα) *darkness*, τὸ κῶᾶς (pl. nom. and acc. κῶεα, dat. κῶεσι) *fleece*, τὸ οὐδᾶς (sing. gen. οὐδεος, dat. οὐδαι) *ground*.

τὸ κέρας (1) *horn*, (2) *wing of an army*, τὸ πέρας *end*, τὸ τέρας *wonder*, belong to the mixed dental stems; see § 35.

Like τριήρης are declined Ἀριστοφάνης, Δημοσθένης, Διογένης,

Σωκράτης, etc.; these proper names often have also acc. sing. in -ην (like masc. nouns of First Declension, πολίτην, § 24), Σωκράτη and Σωκράτην. The acc. pl. of τριήρης is not contracted for original τριηρε(σ)-as but is the nom. pl. τριήρεις; cp. acc. pl. of πόλις, § 33.

Περικλῆς (contracted for Περικλέης) has acc. Περικλέᾱ, gen. Περικλέους, dat. Περικλέει and Περικλεῖ, voc. Περικλεῖς; so also Σοφοκλῆς, Ἡρακλῆς.

ἔως (originally like αἰδώς) has passed into the Attic Second Declension, § 22.

Its declension as an σ-stem survives in other dialects.

For φῶς (contracted for φά-ος) *light* and οὖς (contracted for ὄ-ος) *ear*, see Mixed Dental stems, § 35.

§ 33. E. STEMS IN \bar{i} , \bar{u} , $\bar{\imath}$, \bar{y} .

These include—

1. Masc. and fem. stems in \bar{u} , which before another vowel shortens to \bar{y} , $\iota\chi\theta\bar{y}$ - *fish*, and one neut. in \bar{y} , $\delta\alpha\kappa\rho\bar{y}$ *tear*;

2. Fem. stems in $\bar{\imath}$, showing three forms, lengthened form $\eta\iota$, strong form $\epsilon\iota$, weak form $\bar{\imath}$, $\pi\omicron\lambda\eta\iota$ - $\pi\omicron\lambda\epsilon\iota$ - $\pi\omicron\lambda\bar{\imath}$ *city*;

3. Masc. and neut. stems in \bar{y} , showing two forms, strong form $\epsilon(F)$, weak form \bar{y} , $\pi\eta\chi\epsilon(F)$ - $\pi\eta\chi\bar{y}$ *forearm*, $\acute{\alpha}\sigma\tau\epsilon(F)$ - $\acute{\alpha}\sigma\tau\bar{y}$ *city*.

[4. Also two very rare masc. stems in \bar{i} , poetical only, $\kappa\bar{\imath}$ *weevil*, $\lambda\bar{\imath}$ - *lion*.]

The vowel gradation shows itself in the $\bar{\imath}$ - and \bar{y} -stems thus: weak form $\bar{\imath}$ or \bar{y} in nom., voc. and acc. sing.; strong form $\epsilon\iota$ and ϵF in all other cases except dat. pl., where ϵ is due to the analogy of the other cases, and gen. sing. of $\bar{\imath}$ -stems, which shows the strong form $\eta\iota$: the $\eta\iota$ was not originally in the gen. sing. but was originally in the loc. (dat.) sing., cp. Homer, $\pi\acute{\omicron}\lambda\eta(\iota)\iota$, from which it spread to the gen. sing. by analogy, cp. Homer, $\pi\acute{\omicron}\lambda\eta(\iota)\omicron\varsigma$; $\eta\omicron\varsigma$ became in Attic $\epsilon\omicron\varsigma$ (cp. § 19 (3)). ι in the combinations $\epsilon\iota$ $\eta\iota$, and F in the combination ϵF , were consonantal (i.e. = *y* and *w* respectively) and vanished before a vowel immediately following.

Stem.	ἰχθῦ fish	πολι } πολε(ι)- } city πολη(ι)- }	πηχῦ } forearm πηχε(F)- } cubit	ἀστῦ } ἀστε(F)- } city
Sing.				
Nom.	ὁ ἰχθῦ-s	ἡ πόλι-s	ὁ πῆχῦ-s	τὸ ἀστῦ
Voc.	ἰχθῦ	πόλι	πῆχῦ	ἀστῦ
Acc.	ἰχθῦ-v	πόλι-v	πῆχῦ-v	ἀστῦ
Gen.	ἰχθῦ-os	πόλεως (πόλη-ος)	πήχεως	ἀστεως
Dat.	ἰχθῦ-ι	πόλει (πόλε-ι)	πήχει (πήχε-ι)	ἀστει (ἀστε-ι)
Dual.				
N. V. A.	ἰχθῦ-ε	πόλει (πόλε-ε)	πήχει (πήχε-ε)	ἀστει (ἀστε-ε)
G. D.	ἰχθῦ-οιν	πολέ-οιν	πήχε-οιν	ἀστέ-οιν
Plural.				
N. V.	ἰχθῦ-es	πόλεις (πόλε-es)	πήχεις (πήχε-es)	ἀσθη (ἀστε-a)
Acc.	ἰχθῦ-s	πόλεις	πήχεις	ἀσθη (ἀστε-a)
Gen.	ἰχθῦ-ων	πόλε-ων	πήχε-ων	ἀστε-ων
Dat.	ἰχθῦ-σι(v)	πόλε-σι(v)	πήχε-σι(v)	ἀστε-σι(v)

N.B.—The forms in heavy characters are those used in Attic prose; those in brackets being the earlier forms from which they are derived.

Examples for Declension: Like ἰχθῦs are ἡ δρύs oak, ἡ ἰσχύs strength, ὁ μῦs mouse, ἡ ὀφρύs eyebrow, ἡ ὕs sow and all nouns with nom. sing. in -us except those like πῆχυs. τὸ δάκρυ tear, the only neuter of this type, has nom. and acc. sing. δάκρυ and nom. and acc. pl. δάκρυα.

NOTE.—The stem of μῦs was originally μυσ-, cp. Lat. *mus mur-is*.

Like πόλιs are ἡ κόνιs dust, ἡ γνῶσιs knowing, ἡ δόσιs giving, ἡ κλησιs summons, ἡ λέξιs speech, ὁ μάντιs seer, ἡ πίστιs trust, ἡ φύσιs nature.

NOTES.—In poetry nouns like πόλιs sometimes have a gen. sing. in -eos, e.g. πόλεος. ὁ ἡ οἷs sheep is declined thus: οἷs οἶν οἶός οἶλ οἷs οἷs οἶων οἶσί(v).

Like πῆχυs are only ἡ ἔγγελῦs eel, ὁ πέλεκῦs axe, ὁ πρέσβῦs old man. τὸ ἀστῦ is the only substantive neuter v-stem of its kind in prose.

ὁ κίς (poet.) weevil, ὁ λίς (poet.) lion are declined like ἰχθῦs, but with long ι throughout instead of υ.

τὸ γόν-ῦ knee, τὸ δόρ-ῦ spear belong to the mixed dental stems (§ 35).

These four stems have influenced one another, producing analogical forms: the quantity of ι and υ in nom. and acc. sing. varies,

e.g., νέκῳς (poet.) *corpse*, γένῳς (poet.) *jaw*; the nom., voc. and acc. dual of *i*- and *ū*-stems is formed after the analogy of the *ī*- and *ū*-stems: some original *i*-stems are declined like *ī*-stems; and the gen. sing. of *ū*-stems in Attic is *εως* for *εος* after the analogy of the *ī*-stems. The neut. pl. nom. and acc. of the *ū*-stems originally ended in *ū* but has been remodelled after the consonant stems (§§ 27–32) to *ε-α* (generally contracting to *η*). The acc. pl. of *ī*-stems is the same as the nom., not a true acc. The *σ* of dat. pl. is retained, not elided, by analogy with the consonantal stems (see §§ 30, 31, *notes*).

§ 34. F. STEMS ENDING IN DIPHTHONGS.

Diphthong Stems end in *āv* (*āv*), *ov* (*ou*), *ηv* (*eu*), *ωι* (*oi*).

1. Stems in *āv*: only *vāv*- (*vāf*-, Attic *vhf*-) *ship*, γρāv- (*γpāf*-) *old woman*. Before a consonant *āv* was shortened to *āv*. *ā* (when not shortened to *ǣ*) changed to *η* in Attic when not pure, i.e. after any consonant except *ρ*: hence *vh(f)* but *γpā(f)*- (cp. First Declension *τιμή* and *χώρα*, § 16).

2. Stems in *ov*: ἥρω- (*hrowf*-) *hero*; these have *ω* throughout and have been remodelled after the analogy of the stems in stops (§§ 27–29).

Stems in *ov*: βου (*bof*-) *ox*, *cow*.

N.B.—The long form *βων*- was lost in Attic but is seen in Hom. acc. sing. *βῶν*. The weak form *βυ* (*bf*) is seen in *ἐκατόμ-β-η* a *hecatomb*.

3. Stems in *ηv*: βασιλη- (*basilhf*-) *king*, with *ηv* shortened to *ευ* before a consonant, nom. sing. *βασιλεύς*, dat. pl. *βασιλεῦσι*.

Stem in *ευ*: only Ζευ (for *Δεuv*) *Zeus*, with weak form *Διv*- (*Δif*-).

Attic has lost the lengthened form *Ζηv*- (for *Δεηv*-) but *η* occurs in Hom. acc. sing. *Ζῆν*; cp. also Lat. *dis*-.

4. Stems in *ωι*: ἠχωι- *echo*, singular only. These have two forms, ἠχωι- and ἠχοι-.

All these stems, except *ωι*- (4), have *s* in nom. sing.

v (*f*) and *i* (*y*) were elided between two vowels, and sometimes the vowels contracted. The contracted forms of *ωι*-stems are similar to those of *οσ*-stems, cp. declension of *αἶδοσ*- (§ 32), except the voc. sing.

Stem.	ναυ- νη(F)- ship.	γραυ- γρᾱ(F)- old woman.	βου βο(F)- ox, cow.	ἥρω(F)- hero.	βασιληυ- βᾱσιλη(F)- βᾱσιλευ } king.
Sing.					
Nom.	ἡ ναῦ-s	ἡ γραῦ-s	ὁ or ἡ βοῦ-s	ὁ ἥρω-s	ὁ βασιλεύ-s
Voc.		γραῦ	βοῦ	ἥρω-s	βᾱσιλεῦ
Acc.	ναῦ-v	γραῦ-v	βοῦ-v	ἥρω-a and ἥρω-os	βᾱσιλέᾱ (βᾱσιλη(F)-ᾱ) βᾱσιλέως (βᾱσιλη(F)-ος)
Gen.	νεώς (νη(F)-ός)	γρᾱ-ός (γρᾱ(F)-ός)	βο-ός (βο(F)-ός)	ἥρω-os	βᾱσιλέως (βᾱσιλη(F)-ος)
Dat.	νη-ι (νη(F)-ι)	γρᾱ-ι (γρᾱ(F)-ι)	βο-ι (βο(F)-ι)	ἥρω (ἥρω-ι)	βᾱσιλεί (βᾱσιλη(F)-ι)
Dual.					
N. V. A.		γρᾱ-ε (γρᾱ(F)-ε)	βό-ε (βό(F)-ε)	ἥρω-ε	βᾱσιλη (βᾱσιλη(F)-ε)
G. D.	νε-οῖν (νη(F)-οῖν)	γρᾱ-οῖν (γρᾱ(F)-οῖν)	βο-οῖν (βο(F)-οῖν)	ἥρῳ-οιν	βᾱσιλέ-οιν (βᾱσιλη(F)-οιν)
Plural.					
N. V.	νη-ες (νη(F)-ες)	γρᾱ-ες (γρᾱ(F)-ες)	βό-ες (βό(F)-ες)	ἥρω-ες	βᾱσιλήs (βᾱσιλη(F)-ες)
Acc.	ναῦ-s	γραῦ-s	βοῦ-s	ἥρω-as and ἥρω-s	βᾱσιλέās (βᾱσιλη(F)-ās)
Gen.	νε-ῶν (νη(F)-ῶν)	γρᾱ-ῶν (γρᾱ(F)-ῶν)	βο-ῶν (βο(F)-ῶν)	ἥρῳ-ων	βᾱσιλέ-ων (βᾱσιλη(F)-ων)
Dat.	ναυ-σῖ(v)	γραυ-σῖ(v)	βου-σῖ(v)	ἥρω-σῖ(v)	βᾱσιλεῦ-σῖ(v)

Stem.	Ζευ (for Δικευ-) Δῖν- Δῖ(F)- } Zeus.	ἤχω(k)- ἤχο(k)- } echo.
Singular.		
Nom.	ὁ Ζεύ-s	ῥ ἤχώ
Voc.	Ζεῦ	ἤχοι
Acc.	Δί-a	ἤχώ (ἤχο(ι)-ά)
Gen.	Δι-ός (Δῖ(F)-ός)	ἤχοῦs (ἤχό(ι)-ος)
Dat.	Δι-ι (Δῖ(F)-ι)	ἤχοι (ἤχό(ι)-ι)

N.B.—The forms in heavy characters are those used in Attic prose, those in brackets being the earlier forms from which they are derived.

Examples for declension: Like *ἥρως* are: *ὁ δμῶς* (poet.) *slave*, *ὁ* and *ἡ θῶς* *juokal*, *ὁ Μίνως* *Minos*, *ὁ μήτρως*, *ὁ πάτρως* *uncle*.

Like *βασιλεύς* are declined all substantives ending in *-εύς*: *ὁ ἱερεύς* *priest*, *ὁ ἵππεύς* *horseman*, *ὁ νομεύς* *herdsman*, *ὁ τοκεύς* *parent*, etc.

Like *ἡχώ* are: *ἡ Λητώ* *Leto*, *ἡ πειθῶ* *persuasion*. None of these has dual or plural.

Exceptions.—Where *ι* precedes *ευ*, as in *ὁ Ἄγυιεύς* *Guardian of streets*, *ὁ ἄλιεύς* *fisherman*, *ὁ Πειραιεύς* *Peiræus*, the disyllabic terminations *-εᾶ*, *-εως*, *-εᾶς*, *-εων* in the best Attic contract to *-ᾶ*, *-ως*, *-ᾶς*, *-ων*, e.g. *ἄλι-ᾶ*, *ἄλι-ῶς*, *ἄλι-ᾶς*, *ἄλι-ῶν*.

NOTES.—In the declension of the stem *νau-* the acc. sing. and pl. do not represent the original forms (seen in Homer, *νῆ-α νῆ-ας*), but are new forms after the analogy of *ἰχθυ-*, acc. sing. *ἰχθύν*, acc. pl. *ἰχθῆς* (§ 33). The *η* of *νη-οῖν* and *νη-ῶν* is shortened on the analogy of *νε-ῶς*, which stands regularly in Attic for *νη-ός* by metathesis of quantity; cp. *πόλεως*, § 33, *νεῶς*, Attic Second Decl., § 22.

γραῦ-ν (acc. sing.), *γραῦ-ς* (acc. pl.) are new forms after the analogy of *ναῦ-ν ναῦ-ς*. So *βοῖ-ν* (for original *βῶ-ν* Hom., the *υ* having vanished in Indo-Germanic) *βοῦς*. The nom. sing. *βοῦ-ς* is for original *βων-ς*, cp. Lat. *bō-s*.

The forms given in brackets of *ηυ-*stems are the oldest found in Greek. In the gen. sing. and acc. sing. and pl. Attic shows metathesis of quantity. Occasionally in poetry the *α* of the acc. sing. and pl. is short. A nom. pl. *βασιλεῖς* replaced the older *βασιλῆς* about 350 B.C.; and an acc. pl. *βασιλεῖς* came into use about 300 B.C.

In the declension of *Ζεύς* the nom. is shortened for original *Ζῆς*, while the acc. *Δι-α* is an analogical form after *Δι-ός* *Δι-ι*. The original acc. was *Ζῆν*, the *υ* having vanished in Indo-Germanic: this occurs in Homer. The form *Ζῆν* was by analogy extended to *Ζῆνα* by addition of *α*, the usual case termination of the Third Declension, and so new forms were created, acc. *Ζῆνα*, gen. *Ζηνός*, dat. *Ζηνί*, used in poetry.

§ 35. G (1). MIXED DENTAL STEMS.

Mixed Dental Stems include a large number of substantives showing *τ* in all cases except the nom. sing. (and in neuters the acc. sing.) and dat. pl. These stems include:—

1. Neuter stems with *ᾶ* (for sonant *n*, § 13) in nom. and acc. sing. and *ᾶτ-* in other cases, *δνομ-α* (Lat. *nom-en*) *δνέμ-ᾶτ-ος* (the *ν* of the nasal stem is seen in compounds, e.g. *νώνυμ-ν-ος* (Hom.) *nameless*, cp. *πεῖγμα-α* *thing*, *ἄ-πρά-ν-ων* *idle*);

2. Neuter stems with $\check{a}\rho$ or $\omega\rho$ (both perhaps for sonant r ; see Appendix III.) in nom. and acc. sing. and $\check{a}r-$ or $\check{a}t-$ (\check{a} for \check{a} by metathesis) in other cases, $\eta\pi\text{-}\check{a}\rho$ (Lat. *jec-ur*) $\eta\pi\text{-}\check{a}t\text{-os}$, $\upsilon\delta\text{-}\omega\rho$ $\upsilon\delta\text{-}\check{a}t\text{-os}$, $\phi\rho\acute{e}\text{-}\check{a}\rho$ (with metathesis for $\phi\rho\eta\text{-}\check{a}\rho$) $\phi\rho\acute{e}\text{-}\check{a}t\text{-os}$;

3. Neuter stems with $\check{a}s$ or os in nom. and acc. sing. and $\check{a}t-$ or $\check{a}r-$ in other cases, $\kappa\acute{e}p\text{-}\check{a}s$ *horn* $\kappa\acute{e}p\text{-}\check{a}t\text{-os}$, $\tau\acute{e}p\text{-}\check{a}s$ $\tau\acute{e}p\text{-}\check{a}t\text{-os}$, $o\check{u}s$ (contracted for $\check{o}\text{-}os$) $\acute{\omega}t\text{-}\acute{o}s$ (for $\check{o}\text{-}\check{a}t\text{-os}$), $\phi\acute{\omega}s$ (contracted for $\phi\acute{\alpha}f\text{-}os$) $\phi\omega t\text{-}\acute{o}s$ (where ω is analogical after the nom.);

4. Neuter stems with \check{u} in nom. and acc. sing. and $\check{a}t-$ in other cases, $\gamma\acute{o}n\text{-}\upsilon$ $\gamma\acute{o}n\text{-}\check{a}t\text{-os}$, $\delta\acute{o}p\text{-}\upsilon$ $\delta\acute{o}p\text{-}\check{a}t\text{-os}$;

5. Masc. and neut. stems with ωs , os in nom. sing. and $ot-$ in other cases, masc. $\pi\epsilon\pi\alpha\upsilon\kappa\text{-}\acute{\omega}s$, neut. $\pi\epsilon\pi\alpha\upsilon\kappa\text{-}\acute{o}s$, gen. $\pi\epsilon\pi\alpha\upsilon\kappa\text{-}\acute{o}t\text{-os}$: these are perfect active participles; see § 48.

NOTE.—The τ is probably part of a gen. case termination $\text{-}\tau os$ (see scheme of case terminations of Third Declension, § 26), cp. Lat. adv. *divini-tus*, *caeli-tus*; if so, the gen. sing. of stems like *θυνομα* is an original form, $\delta\acute{\nu}\omicron\mu\alpha\text{-}\tau os$ being the gen. of a nasal stem with the weak form a (for sonant n , § 13) and case termination τos , from which τ has spread to the other cases by the analogy of the dental stems, § 28.

The declensions are as follows:—

Singular.			Plural.		
N. V. A.	G.	D.	N. V. A.	G.	D.
$\delta\acute{\nu}\omicron\mu\text{-}\check{a}$ name	$\delta\acute{\nu}\omicron\mu\check{a}t\text{-os}$	$\delta\acute{\nu}\omicron\mu\check{a}t\text{-}\acute{\iota}$	$\delta\acute{\nu}\omicron\mu\check{a}t\text{-}\check{a}$	$\delta\acute{\nu}\omicron\mu\check{a}t\text{-}\omega n$	$\delta\acute{\nu}\omicron\mu\check{a}\text{-}\sigma\acute{\iota}(v)$
$\eta\pi\check{a}\rho$ liver	$\eta\pi\check{a}t\text{-os}$	$\eta\pi\check{a}t\text{-}\acute{\iota}$	$\eta\pi\check{a}t\text{-}\alpha$	$\eta\pi\check{a}t\text{-}\omega n$	$\eta\pi\check{a}\text{-}\sigma\acute{\iota}(v)$
$\upsilon\delta\text{-}\omega\rho$ water	$\upsilon\delta\check{a}t\text{-os}$	$\upsilon\delta\check{a}t\text{-}\acute{\iota}$	$\upsilon\delta\check{a}t\text{-}\alpha$	$\upsilon\delta\check{a}t\text{-}\omega n$	$\upsilon\delta\check{a}\text{-}\sigma\acute{\iota}(v)$
$\phi\rho\acute{e}\text{-}\check{a}\rho$ well	$\phi\rho\acute{e}\check{a}t\text{-os}$	$\phi\rho\acute{e}\check{a}t\text{-}\acute{\iota}$	$\phi\rho\acute{e}\check{a}t\text{-}\alpha$	$\phi\rho\acute{e}\check{a}t\text{-}\omega n$	$\phi\rho\acute{e}\check{a}\text{-}\sigma\acute{\iota}(v)$
$\tau\acute{e}p\text{-}\check{a}s$ wonder	$\tau\acute{e}p\check{a}t\text{-os}$	$\tau\acute{e}p\check{a}t\text{-}\acute{\iota}$	$\tau\acute{e}p\check{a}t\text{-}\alpha$	$\tau\acute{e}p\check{a}t\text{-}\omega n$	$\tau\acute{e}p\check{a}\text{-}\sigma\acute{\iota}(v)$
			or $\tau\acute{e}p\check{a}$	or $\tau\acute{e}p\check{a}\omega n$	ψ
$\kappa\acute{e}p\check{a}s$ (1) horn	$\kappa\acute{e}p\check{a}t\text{-os}$	$\kappa\acute{e}p\check{a}t\text{-}\acute{\iota}$	$\kappa\acute{e}p\check{a}t\text{-}\alpha$	$\kappa\acute{e}p\check{a}t\text{-}\omega n$	$\kappa\acute{e}p\check{a}\text{-}\sigma\acute{\iota}(v)$
(2) wing of army	$\kappa\acute{e}p\omega s$	$\kappa\acute{e}p\check{a}$	$\kappa\acute{e}p\check{a}$		
$o\check{u}s$ ear	$\acute{\omega}t\text{-}\acute{o}s$	$\acute{\omega}t\text{-}\acute{\iota}$	$\acute{\omega}t\text{-}\alpha$	$\acute{\omega}t\text{-}\acute{\omega}n$	$\acute{\omega}s\acute{\iota}(v)$
$\phi\acute{\omega}s$ light, or	$\phi\omega t\text{-}\acute{o}s$ or	$\phi\omega t\text{-}\acute{\iota}$ or			
$\phi\acute{\alpha}os$ (poet.)	$\phi\acute{\alpha}ous$	$\phi\acute{\alpha}\acute{\iota}$			
$\gamma\acute{o}n\check{u}$ knee	$\gamma\acute{o}n\check{a}t\text{-os}$	$\gamma\acute{o}n\check{a}t\text{-}\acute{\iota}$	$\gamma\acute{o}n\check{a}t\text{-}\alpha$	$\gamma\acute{o}n\check{a}t\text{-}\omega n$	$\gamma\acute{o}n\check{a}\text{-}\sigma\acute{\iota}(v)$

Examples for Declension: Like $\delta\acute{\nu}\omicron\mu\check{a}$ are neuters in $\text{-}\mu\check{a}$, e.g. $\tau\acute{o}$ $\alpha\acute{\iota}\mu\alpha$ *blood*, $\tau\acute{o}$ $\acute{\alpha}\xi\acute{\iota}\omega\mu\alpha$ *reputation*, $\tau\acute{o}$ $\acute{\epsilon}p\acute{\omega}t\eta\mu\alpha$ *question*, $\tau\acute{o}$ $\pi\rho\acute{\alpha}\gamma\mu\alpha$ *thing*, $\tau\acute{o}$ $\sigma\acute{\eta}\mu\alpha$ *grave*, $\tau\acute{o}$ $\sigma\acute{\tau}\acute{o}\mu\alpha$ *mouth*, $\tau\acute{o}$ $\sigma\acute{\omega}\mu\alpha$ *body*, $\tau\acute{o}$ $\chi\rho\acute{\eta}\mu\alpha$ *thing*.

Like $\eta\pi\check{a}\rho$ are neuters in $\text{-}\rho$, $\tau\acute{o}$ $\delta\acute{\epsilon}\lambda\epsilon\alpha\rho$ *baüt*, $\tau\acute{o}$ $\eta\mu\alpha\rho$ (poet.) *day*, $\tau\acute{o}$ $o\check{u}\delta\alpha\rho$ *udder*.

Like $\phi\rho\acute{e}\check{a}\rho$ is $\tau\acute{o}$ $\sigma\tau\acute{e}\check{a}\rho$ *tallow*.

Like *τέρας* is *τὸ πέρας* *end*.

Like *γόνυ* is *τὸ δόρυ* *spear*. In Attic poetry occur also *γούνᾱτα γουνᾱτων γούνᾱσι*(ν), *δορός δορί* (also in prose) *nom. pl. δόρη*.

τὸ κᾱρᾱ (poet.) *head* has the following forms : *sing. nom.* and *acc. κᾱρᾱ* (and rare *τὸ κᾱτα*), *gen. κᾱτ-ός*, *dat. κᾱρ-α* and *κᾱτ-ί*, *pl. nom. κᾱτα*, *acc. κᾱτα* and *κᾱτ-ᾱς*.

ὁ ὄνειρος, τὸ ὄνειρον (poet.) *dream* have in the *pl. ὀνείρατ-α ὀνειράτ-ων ὀνείρᾱ-σι*(ν).

§ 36. (2) OTHER MIXED (HETEROCLITE) STEMS, AND IRREGULAR FORMS.

1. *υῖός* or *ύός* *son* is declined from two stems, (1) *υ(ι)-ο-*, *υ(ι)-ε* (like *λογ-ο-*, § 21), (2) *υ(ι)-ε(F)-* (like *πηχε(F)-*, § 33).

	Singular.	Dual.	Plural.
<i>Nom.</i>	υ(ι)-ός	υ(ι)-εῖ	υ(ι)-εῖς (υ(ι)-έ-ες)
<i>Voc.</i>	υ(ι)-έ		υ(ι)-εῖς
<i>Acc.</i>	υ(ι)-ό-ν		υ(ι)-εῖς
<i>Gen.</i>	υ(ι)-οῦ υ(ι)-έ-ος	υ(ι)-έ-οιν	υ(ι)-έ-ων
<i>Dat.</i>	υ(ι)-ῷ υ(ι)-ε-ῖ		υ(ι)-έ-σι(ν)

N.B.—*ύός* is more correct than *υῖός* in 4th cent. Attic prose.

2. *ἡ εἰκὼν likeness, ἡ ἀηδὼν nightingale, ἡ χελιδὼν swallow, ἡ Γοργὼ Gorgon*, are declined like *ον-stems* (like *δαίμων*, § 31) but have some alternative forms from *οσ-stems* (like *αἰδώς*, § 32): *acc. sing. εἰκὼ, Γοργὼ*, *gen. εἰκοῦς ἀηδοῦς*, *acc. pl. εἰκοῦς*. (See declension of Comparative Adjs., § 50.)

3. *ὁ Ἄρης Ares* has *voc. (poet.) Ἄρες* (*σ-stem*), *acc. Ἄρη* (*σ-stem*) (poet.), *gen. Ἄρεως* and *Ἄρεος* (*ϋ-stem*), *dat. Ἄρει* (*σ- or ϋ-stem*).

4. *σκότος darkness* (originally an *σ-stem*, cp. *σκοτεινός* for *σκοτεσ-νός* *dark*) is sometimes neuter *τὸ σκότος*, an *σ-stem*, sometimes masc. *ὁ σκότος*, an *ο-stem*.

5. *τῦφω- whirlwind* has three stems: (1) Attic Second Decl. *ὁ τῦφω-ς*, *gen. τῦφῶ*, *dat. τῦφῷ*; (2) *σ-stem*, *acc. τῦφῶ*; (3) *ων-stem* (as a proper name *Typhon*), *Τῦφῶν Τῦφῶν-α Τῦφῶν-ος Τῦφῶν-ι*.

6. *ὁ δεσμός fetter* has *pl. οἱ δεσμοί imprisonings* and *τὰ δεσμά fetters*.

7. τὸ στάδιον *stadium* has pl. οἱ στάδιοι and τὰ στάδια.

8. τὸ πῦρ in sing. means *fire*, but τὰ πῦρά, dat. pl. πυροῖς, means *watchfires*.

9. τὸ δένδρον *tree* has dat. pl. δένδρεσι(ν).

10. ὁ πριεσβευτής (First Decl.) *ambassador* has pl. οἱ πρέσβεις, πρέσβεων πρέσβεσι(ν). The sing. ὁ πρέσβυς means *an old man*.

11. ὦ τάν or τάν *my friend*, voc., is used for sing., dual, and pl.

12. ὁ χοῦς *quart* is like βοῦς (§ 34) except acc. sing. χοᾶ, gen. sing. χοῶς (also χοός), acc. pl. χοᾶς.

13. τὸ χρέως *debt* (poet. τὸ χρέος) has gen. sing. χρέως, nom. acc. pl. χρεᾶ, gen. pl. χρεῶν. The nom. sing. χρέως is by metathesis for χρῆος (Hom. χρεῖος).

14. τὸ χρεῶν *necessity* is indeclinable.

15. Letters of the alphabet are indeclinable, e.g. τὸ τοῦ τῷ ἄλφα *the letter a*; so is the Infin. when used as a substantive, e.g. τὸ τοῦ τῷ παύειν *the checking*.

Homeric Forms. For Homeric forms of the Third Declension see Appendix II.

§ 37. GENDERS OF SUBSTANTIVES.

Genders are determined by the meaning or by the form (*i.e.* the termination).

I. Meaning.

The following are—

A. **Masculine**: names of males, peoples, months (after ὁ μῆν), winds (after ὁ ἄνεμος), rivers (after ὁ ποταμός), harbours (after ὁ λιμὴν) and mountains: e.g. ὁ ἀνὴρ *man*, οἱ Ἀθηναῖοι *Athenians*, ὁ Ἑκατομβαιῶν *July*, ὁ Ζέφυρος *West wind*, ὁ Πήνειος *the river Peneus*, ὁ Πειραιεύς *the Peiræus*, ὁ Πάρνασσος *Mt. Parnassus*.

Exceptions: mountains of the First Declension are fem., ἡ Κυλλήνη *Cyllene*, and of the Second Declension in -ον are neuter, τὸ Πήλιον *Pelium*.

B. **Feminine**: names of females, countries (after ἡ γῆ), islands (after ἡ νῆσος), towns (after ἡ πόλις), fountains (after ἡ κρήνη), trees and plants: e.g. ἡ γυνή *woman*,

ἡ Ἀττική *Attica*, ἡ Δῆλος *Delos*, ἡ Κόρινθος *Corinth*, ἡ Παιρήνη *Peirene*, ἡ φηγός *oak*, ἡ ἄμπελος *vine*, ἡ σῦκῃ *fig tree*.

Exceptions: countries ending in -ος of the Second Declension are masc., ὁ Πόντος *Pontus*.

C. Neuter: names of fruits and diminutives, e.g. τὸ σῦκον *fig*, τὸ γερόντιον *dim. of ὁ γέρων old man*, τὸ γύναιον *dim. of ἡ γυνή woman*.

Every name or word used merely as a word is neuter, τὸ ἄνθρωπος *the word "man,"* τὸ δικαιοσύνη *the idea of "righteousness,"* and so are the names of the letters, τὸ ἄλφα, τὸ βῆτα.

§ 38. II. Termination.

A. First Declension (-ᾱ, -ῃ, -ᾶ, § 16) is always **Feminine**.

B. Second Declension: substantives in -ος and -ως (§ 19) are **masculine**, in -ον are **neuter**.

Exceptions in -ος: the following are **feminine**:—

(a) Words which come under the general rules already given: ἡ φηγός *oak*, ἡ ἄμπελος *vine*, ἡ ἥπειρος *continent*, ἡ Κόρινθος *Corinth*.

(b) The names of different kinds of *earth* and *stones*: ψάμμος *sand*, κόπρος *dung*, γῆψος *chalk*, πλίνθος *brick*, σποδός *ashes*, ψῆφος *pebble*, βᾶσσανος *touchstone*, σμάραγδος *emerald*.

(c) Different words for *way*: ὁδός, ἀτράπος, κέλευθος (*poet.*) *path*, ἀμάξιτος (*sc. ὁδός*) *carriage-road*, στενωπός (*sc. ὁδός*) *narrow way*; but ὁ and ἡ οἶμος *way* and ὁ στίβος *beaten track*.

(d) Words conveying the idea of a *cavity*: τάφρος *trench*, ἄκατος *boat*, γνάθος *jaw*, κιβωτός *coffer*, σορός *coffin*, ληνός *wine-vat*, κάρδοπος *kneading-trough*, κάμινος *oven*, λήκυθος *oil flask*, πρόχους *jug*, θόλος *round building*.

(e) Several adjectives used as substantives: ἡ διάμετρος (*sc. γραμμή line*) *diameter*, σύγκλητος (*sc. βουλή Council*) *special meeting*, διάλεκτος (*sc. φωνή language*) *dialect*, ἥπειρος (*sc. γῆ*) and χέρσος *poet.* (*sc. γῆ*) *mainland*, νῆσος (*sc. γῆ*) *island*.

(f) Single words: βίβλος *book*, ῥάβδος *staff*, νόσος *disease*,

δρόσος *dew*, δοκός *beam*, κέρκος *tail*, δέλτος *writing tablet*.

Some words vary in gender according to their meaning: ὁ θεός *god*, ἡ θεός *goddess*, ὁ ἄνθρωπος and ἡ ἄνθρωπος *human being*, ὁ ἵππος *horse*, ἡ ἵππος *cavalry*, ὁ λίθος *stone*, ἡ λίθος *precious stone*.

C. Mixed (or Heteroclite) ἀ(η)-nouns of the First Declension (§ 23) are masculine.

Exceptions in -ως: ἡ ἄλως *threshing floor*, ἡ ἔως *morning* are feminine.

§ 39. D. Third Declension:

(a) Masculine stems end in -ᾱν (nom. -ᾱν) ὁ Παιάν *psalm*, -αντ (nom. -ᾱς) ὁ ἀνδριάς *statue*, -οντ (nom. -ων) ὁ Λέων *lion*, (nom. -ους) ὁ ὀδούς *tooth*, -ουντ (nom. -ους) ὁ πλακοῦς (sc. ἄρτος, see § 46) *cake*, -ωρ (nom. -ωρ) ὁ φῶρ *thief*, -ορ (nom. -ωρ) ὁ ῥήτωρ *orator*, -ων (nom. -ως) ὁ ἥρως *hero*, -ευ (nom. -ευσ) ὁ βασιλεύς *king*; these stems are masculine without exception.

The following are masculine with a few exceptions: -ην (nom. -ην) ὁ μῆν *month*, -εν (nom. -ην) ὁ λιμὴν *harbour*, -ων (nom. -ων) ὁ ἀγών *contest*, -ηρ (nom. -ηρ) ὁ θήρ *wild beast*, -τερ (nom. -τηρ) ὁ πατήρ *father*, -ητ (nom. -ης) except -τητ fem. (nom. -της) ὁ λέβης *kettle*, -ωτ (nom. -ως) ὁ γέλως *laughter*, -πι, -β (nom. -ψ) ὁ γύψ *vulture*, ὁ χάλυψ *steel*, -ῦς (nom. -ῦς) ὁ πῆχυς *cubit*.

Exceptions: ὁ ἡ χήν *goose*, ὁ ἡ ρήν *sheep*, ἡ φρήν *mind*, ἡ μήκων *poppy* (see I. B), ἡ γαστήρ *belly*, ἡ κήρ *doom* (poet.), τὸ ἡρ *spring* (poet., contracted for ἔαρ, § 30), ἡ ἐσθής *dress*, τὸ φῶς *light*, ἡ λαῖλαψ *whirlwind* (poet.), ἡ ὄψ *voice* (poet.), ἡ φλέψ *vein*, ἡ χέρνυψ *water for the hands*, ἡ ἔγχελυς *eel*.

The following are also masculine: ὁ ἅλς *salt* (but ἡ ἅλς *sea*, poet.), ὁ ποὺς *foot*, ὁ κτεῖς *comb*, ὁ οἶαξ *rudder*.

(b) Feminine stems end in -ᾱς (nom. -ᾱς) ἡ λαμπάς *torch*, -αυ (nom. -αυς) ἡ ναὺς *ship*, -ῖς (nom. -ῖς) ἡ ἐλπίς *hope*, -ῖτ (nom. -ῖς) ἡ χάρις *favour*, -ῖς and -ῖθ (nom. -ῖς) ἡ χλαμὺς *cloak*, ἡ κόρυς (poet.) *helmet*, -ωι (nom. -ω) ἡ πειθὺς *persuasion*, abstracts in -τητ (nom. -της) ἡ δικαιοσύνη *justice*, -αγγ (nom. -αγξ) ἡ φάραγξ *ravine*, -υγγ (nom. -υγξ) ἡ λύγξ *hiccough*; these stems are feminine without exception.

The following are feminine with a few exceptions: -ῖ

(nom. -ῖς) ἡ πόλις *city*, -ῖν (nom. -ῖς) ἡ ἀκτίς *ray*, -ῦ (nom. -ῦς) ἡ ἰσχύς *strength*, -ον (nom. -ων) ἡ χιών *snow*, -ᾶκ (nom. -αξ) ἡ κλίμαξ *ladder*, -ικ, -ιγ, -ιχ (nom. -ιξ) ἡ χοῖνιξ *quart*, ἡ μάστιξ *whip*, ἡ θρίξ *hair*, -υγ, -υχ (nom. -υξ), ἡ Στύξ *Styx*, ἡ διῶρυξ *channel*, -ογ (nom. -οξ) ἡ φλόξ *flame*, -ηγ, -ηχ (nom. -ηξ) ἡ ὑσπληξ *starting line*, ὁ ἡ βήξ *cough*, -ιγγ (nom. -ιγξ) ἡ σάλπιγξ *trumpet*.

Exceptions: ὁ ὄφις *snake*, ὁ ἔχιδνα *adder*, ὁ ἡ οἷς *sheep*, ὁ δελφίς *dolphin*, ὁ ὄρ ἡ θίς *heap*, ὁ βότρυς *bunch of grapes*, ὁ ἰχθύς *fish*, ὁ μῦς *mouse*, ὁ νέκυς (poet.) *corpse*, ὁ στᾶχυς *ear of corn*, ὁ ἡ ὕς ὁρ σὺς *pig*, ὁ κανών *rule*, ὁ ἄξων *axle*, ὁ πριών *saw*, ὁ ἡ ἀλεκτρυών *cock*, *hen*, ὁ ἄνθραξ *coal*, ὁ δόναξ (poet.) *reed*, ὁ κόραξ *crow*, ὁ πῖναξ *board*, ὁ ἡ σκύλαξ *purpury*, ὁ φοῖνιξ *palm-tree*, *purple*, ὁ τέττιξ *grasshopper*, ὁ κόκκυξ *cuckoo*, ὁ ὄνυξ *nail*, ὁ μύρμηξ *ant*, ὁ ἡ λύγξ *lynx*, ὁ λάρυγξ *larynx*.

The following words are also feminine: ἡ αἰδώς *shame*, ἡ ἀλώπηξ *fox*, ἡ δᾶς *torch*, ἡ δαΐς *feast*, ἡ θέμις (poet.) *right*, ἡ κλῆς *key*, ἡ νύξ *night*, ἡ Πνύξ *Pnyx*, ἡ τριήρης *trireme*, ἡ φῶς *blister*, ἡ χεὶρ *hand*.

(c) **Neuter** stems end in -μαῖ (nom. -μαῖ) τὸ ὄνομα *name*, -εισ (nom. -ος) τὸ γένος *race*, -ᾶσ (nom. -ας) τὸ γέρας *honour*, -ᾶτ (nom. -ας) τὸ κέρας *horn*, -ῦ (nom. -ῦ) τὸ ἄστυ *city*, τὸ δάκρυ *tear*, -ᾶρ (nom. -ᾶρ) τὸ ἥπαρ *liver*.

The following are also neuter: τὸ γᾶλᾶ *milk*, τὸ κᾶρᾶ *head* (poet.), τὸ μέλι *honey*, τὸ οὖς *ear*, τὸ πῦρ *fire*, τὸ ὕδωρ *water*.

N.B.—In the Third Declension the gender of many masculine and feminine substantives is fixed by the meaning, apart from the termination, e.g. ὁ ἀναξ *king*, ἡ γυνή *woman*, ὁ κῆρυξ *herald*, ἡ μήτηρ *mother*, ὁ ἡ παῖς *child*, *slave*, ὁ ἡ χήν *goose*, etc.

§ 40. THE ADJECTIVES.

A. Declension of Adjectives.

Adjectives are of One, Two, and Three Terminations.

1. Adjectives of Three Terminations have a separate form for all three genders in the nom. sing. These adjectives are of two classes:—

- (1) Where the suffix in all three genders is added to the same stem;
- (2) Where the feminine is formed by the addition of a second suffix ῖα.

§ 41. (1) Where the suffix is added to the same stem throughout: these adjectives belong to the σ (ϵ) Second Declension in the masc. and neut., and to the $\tilde{\alpha}$ (η) First Declension in the fem. Original fem. $\tilde{\alpha}$ changed to η except after ϵ , ι or ρ (§ 16). When the suffix σ or $\tilde{\alpha}$ (η) comes after an ϵ or σ contraction occurs (cp. § 19).

(a) Adjectives without contraction: masc. $\phi\tilde{\iota}\lambda\iota\text{-}\sigma$, fem. $\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$ (with $\tilde{\alpha}$ pure retained), neut. $\phi\tilde{\iota}\lambda\iota\text{-}\sigma$ *friendly*, masc. $\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$ fem. $\delta\gamma\tilde{\alpha}\theta\text{-}\eta$ (with $\tilde{\alpha}$ changed to η), neut. $\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$ *good*.

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Stem.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$ - ϵ	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$ - ϵ	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Singular.						
Nom.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\acute{\sigma}$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\acute{\sigma}$
Voc.	$\phi\tilde{\iota}\lambda\iota\text{-}\epsilon$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\acute{\epsilon}$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Acc.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Gen.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Dat.	$\phi\tilde{\iota}\lambda\iota\text{-}\varphi$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\varphi$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\varphi$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\varphi$
Dual.						
N. V. A.	$\phi\tilde{\iota}\lambda\iota\text{-}\omega$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\omega$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\acute{\omega}$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\acute{\alpha}$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\acute{\omega}$
G. D.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Plural.						
N. V.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\acute{\sigma}$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Acc.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Gen.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$
Dat.	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\phi\tilde{\iota}\lambda\iota\text{-}\tilde{\alpha}$	$\phi\tilde{\iota}\lambda\iota\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\eta$	$\acute{\alpha}\gamma\tilde{\alpha}\theta\text{-}\sigma$

Examples for Declension: Like $\phi\tilde{\iota}\lambda\iota\text{-}\sigma$ are $\acute{\alpha}\kappa\rho\text{-}\sigma$ *topmost*, $\delta\acute{\iota}\kappa\alpha\iota\text{-}\sigma$ *just*, $\acute{\epsilon}\chi\theta\rho\text{-}\acute{\sigma}$ *hateful*, $\lambda\alpha\mu\pi\rho\text{-}\acute{\sigma}$ *bright*, $\pi\omicron\nu\eta\rho\text{-}\acute{\sigma}$ *wicked*; also comparative adjs. in $\text{-}\tau\epsilon\rho\text{-}\sigma$ (see § 53). Like $\delta\gamma\tilde{\alpha}\theta\text{-}\acute{\sigma}$ are $\kappa\acute{\alpha}\kappa\text{-}\acute{\sigma}$ *bad*, $\lambda\epsilon\upsilon\kappa\text{-}\acute{\sigma}$ *white*, $\sigma\epsilon\mu\nu\text{-}\acute{\sigma}$ *proud*, $\phi\tilde{\iota}\lambda\text{-}\sigma$ *dear*, $\chi\acute{\alpha}\lambda\pi\text{-}\acute{\sigma}$ *difficult*; also pass. partic. in $\text{-}\mu\epsilon\nu\text{-}\sigma$ (see § 11), superlative adjs. in $\text{-}\tau\text{-}\sigma$ (see § 53), and some pronominal adj. (see § 65).

(b) Adjectives of this type are contracted when the stem vowel follows ϵ or σ . For the contractions in the masc. and neut. see § 21. In the fem. $\epsilon\tilde{\alpha}$ should regularly contract always to η except after ϵ or ρ : thus $\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\alpha$ becomes $\chi\rho\upsilon\sigma\text{-}\eta$, but $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha$ becomes $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$. In the plural and dual, however, the contraction is irregular and $\tilde{\alpha}$ results by the analogy of the

uncontracted stems. *οη* should regularly become *ω* but follows the analogy of *εα*, becoming *η* in the sing. and *ā* in the plural. There are thus two types, masc. χρῦσε-ο-, fem. χρῦσε-ā, neut. χρῦσε-ο- contracting to χρῦσου- χρῦση χρῦσου- *golden*, and masc. ἀργῦρε-ο-, fem. ἀργῦρε-ā, neut. ἀργῦρε-ο-, contracting to ἀργῦρου- ἀργῦρā ἀργῦρου- *silver*.

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Stem.	Χρῦσε-ο- Χρῦσου-	Χρῦσε-ā Χρῦση	Χρῦσε-ο- Χρῦσου-	ἀργῦρε-ο- ἀργῦρου-	ἀργῦρε-ā ἀργῦρā	ἀργῦρε-ο- ἀργῦρου-
Singular.						
Nom. V.	Χρῦσοῦ-ς	Χρῦσῇ	Χρῦσοῦ-ν	ἀργῦροῦ-ς	ἀργῦρā	ἀργῦροῦ-ν
Acc.	Χρῦσοῦ-ν	Χρῦσῇ-ν	Χρῦσοῦ-ν	ἀργῦροῦ-ν	ἀργῦρā-ν	ἀργῦροῦ-ν
Gen.	Χρῦσοῦ	Χρῦσῇ-ς	Χρῦσοῦ	ἀργῦροῦ	ἀργῦρā-ς	ἀργῦροῦ
Dat.	Χρῦσῳ	Χρῦσῇ	Χρῦσῳ	ἀργῦρῳ	ἀργῦρῃ	ἀργῦρῳ
Dual.						
N. V. A.	Χρῦσῶ	Χρῦσā	Χρῦσῶ	ἀργῦρῶ	ἀργῦρā	ἀργῦρῶ
G. D.	Χρῦσοῖν	Χρῦσαῖν	Χρῦσοῖν	ἀργῦροῖν	ἀργῦραῖν	ἀργῦροῖν
Plural.						
N. V.	Χρῦσοῖ	Χρῦσαῖ	Χρῦσā	ἀργῦροῖ	ἀργῦραι	ἀργῦρā
Acc.	Χρῦσοῦς	Χρῦσās	Χρῦσā	ἀργῦροῦς	ἀργῦρās	ἀργῦρā
Gen.	Χρῦσῶν	Χρῦσῶν	Χρῦσῶν	ἀργῦρῶν	ἀργῦρῶν	ἀργῦρῶν
Dat.	Χρῦσοῖς	Χρῦσαῖς	Χρῦσοῖς	ἀργῦροῖς	ἀργῦραις	ἀργῦροῖς

Examples for declension: Like χρῦσοῦ-ς with contraction of *εο* are λῖνοῦ-ς *linen*, σῦδηροῦ-ς *iron*, χαλκοῦ-ς *brazen*; with contraction of *οο* are multiplicatives in -ου-ς, ἀπλοῦ-ς *single*, διπλοῦ-ς *double*, τριπλοῦ-ς *treble*, etc.

Like ἀργυροῦ-ς are ἑρεοῦ-ς *woollen*, κεραμεοῦ-ς *earthen*.

Exceptions: ἀργᾶλέ-ο-ς *cruel*, κερδᾶλέ-ο-ς *cunning*, ἰέ-ο-ς *young*, ὄγδο-ο-ς *eighth*, and verbal adjs. in -τέ-ο-ς, e.g. πανστέ-ο-ς *must be checked*, never contract. ἀθρό-ο-ς *collected* has fem. ἀθρό-ā (*ā*, not *η*) which does not contract. The masc. and neut. also are usually uncontracted, ἀθρό-ο-ς ἀθρό-ο-ν.

In poetry the open or uncontracted forms may be used of all adjectives which in prose are contracted.

§ 42. (2) Where the fem. is formed by the addition of a second suffix -ᾶ. The fem. of all these adjs. is declined like μοῖρ-ᾶ or μοῦσ-ᾶ, § 18, the masc. and neut. like the corresponding substantive stems of the Third Declension. The types are:—

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
(a)	-ῶν -ε(F)-	(-ε(F)-iā) -εiā	-ῶ -ε(F)-	ῆδ-ῶ ῆδ-ε(F)-	ῆδ-ε(F)-iā	ῆδ-ῶ ῆδ-ε(F)- sweet, § 33.
(b)	-ῶν -ῶν	(-αν-iā) -ανiā	-ῶν -ῶν	μελ-ῶν τερ-ῶν	μελ-ανiā τερ-εινiā	μελ-αν- black, § 31. τερ-εν tender, § 31.
(c)	-ῶν -ῶν	(-ειν-iā) -εινiā	-ῶν -ῶν	τερ-ῶν π-αντ-	τερ-εινiā π-ᾱσᾶ	τερ-εν tender, § 31.
(d)	-ῶν -ῶν	(-αντ-iā) -ᾱσᾶ	-ῶν -ῶν	π-αντ- πασ-αντ-	π-ᾱσᾶ πασ-ᾱσᾶ	π-αντ- all, § 28. πασ-αντ- having checked, § 28.
(e)	-ῶν -ῶν	(-αντ-iā) -ᾱσᾶ	-ῶν -ῶν	πασ-αντ- πασ-ῶν	πασ-ᾱσᾶ πασ-ῶν	πασ-αντ- having checked, § 28. πασ-ῶν having been checked, § 28.
(f)	-ῶν -ῶν	(-ειν-iā) -εινiā	-ῶν -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(g)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	χᾱρι-(F)εντ- μελῖτ-ονυτ-	χᾱρι-(F)εσσᾶ μελῖτ-ονυσσᾶ	χᾱρι-(F)εντ- pleasing, § 28. μελῖτ-ονυτ- made of honey, § 28.
(h)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	μελῖτ-ονυτ- διδ-ονυτ-	μελῖτ-ονυσσᾶ διδ-ονυσσᾶ	μελῖτ-ονυτ- made of honey, § 28. διδ-ονυτ- giving, § 28.
(i)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(j)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(k)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(l)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(m)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(n)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(o)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(p)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(q)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(r)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(s)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(t)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(u)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(v)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(w)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(x)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(y)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.
(z)	(F)εντ- -ῶν	(-F)ετ-iā for -ῶν	(F)εντ- -ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν πασ-ῶν	πασ-ῶν having been checked, § 28.

NOTE.—In (a) (c) (g) (k) traces of original vowel gradation remain: in (a) there are two forms, the weak *v* in nom. masc. and neut. sing.,

and the strong ϵF in the other cases of masc. and neut. and throughout the fem.; in (c) the lengthened form $\eta\nu$ remains only in the masc. nom. sing.; in (g) the fem. is from the weak form of $-\epsilon\nu\tau-$ which was $-\nu\tau-$ or $-\alpha\tau-$ (n between two consonants becoming sonant): the feminine of $\chi\alpha\rho\iota(F)-\epsilon\nu\tau-$ was originally $\chi\alpha\rho\iota(F)-\alpha\tau-\alpha$, then $\chi\alpha\rho\iota-\alpha\sigma\sigma\alpha$, which was altered to $\chi\alpha\rho\iota-\epsilon\sigma\sigma\alpha$ by the analogy of the $-\epsilon\nu\tau-$ forms in the masc. and neut. (nom. sing. $\chi\alpha\rho\iota-\epsilon\iota\varsigma$ $\chi\alpha\rho\iota-\epsilon\nu$); in (k) there are three forms of the σ -suffix, $-(F)\omega\varsigma$ $-(F)\omicron\varsigma$ $-\nu\sigma-$, but in the oblique cases of the masc. and neut. a τ -suffix is used; cp. § 35. For (l) $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$ see § 48, note.

(a) $\eta\delta\acute{\upsilon}\varsigma$ is declined in full below, but of the others (b) to (l) only the stems, nom. and gen. sing., nom. and dat. pl. are given; the other cases are formed regularly, the fem. like $\mu\omicron\iota\rho\alpha$ when α is pure, otherwise like $\mu\omicron\upsilon\sigma\alpha$, § 18, the masc. and neut. like the corresponding substantives referred to in the §§ above, the neut. acc. being like the neut. nom.

§ 43. (a) $\eta\delta\acute{\upsilon}\varsigma$ *sweet*.

	Masc.	Fem.	Neut.
Stem.	$\eta\delta-\acute{\upsilon}-$ $\eta\delta-\epsilon(F)-$	$\eta\delta-\epsilon(F)-\acute{\alpha}$	$\eta\delta-\acute{\upsilon}$ $\eta\delta-\epsilon(F)-$
Singular.			
N. V.	$\eta\delta-\acute{\upsilon}-\varsigma$	$\eta\delta-\epsilon\acute{\alpha}$	$\eta\delta-\acute{\upsilon}$
Acc.	$\eta\delta-\acute{\upsilon}-\nu$	$\eta\delta-\epsilon\acute{\alpha}-\nu$	$\eta\delta-\acute{\upsilon}$
Gen.	$\eta\delta-\acute{\epsilon}-\omicron\varsigma$	$\eta\delta-\epsilon\acute{\alpha}\varsigma$	$\eta\delta-\acute{\epsilon}-\omicron\varsigma$
Dat.	$\eta\delta-\epsilon\acute{\iota}$ ($\eta\delta-\acute{\epsilon}-\iota$)	$\eta\delta-\epsilon\acute{\alpha}$	$\eta\delta-\epsilon\acute{\iota}$
Dual.			
N. V. A.	$\eta\delta-\epsilon\acute{\iota}$ ($\eta\delta-\acute{\epsilon}-\epsilon$)	$\eta\delta-\epsilon\acute{\alpha}$	$\eta\delta-\epsilon\acute{\iota}$
G. D.	$\eta\delta-\acute{\epsilon}-\omicron\iota\nu$	$\eta\delta-\epsilon\acute{\alpha}\iota\nu$	$\eta\delta-\acute{\epsilon}-\omicron\iota\nu$
Plural.			
N. V.	$\eta\delta-\epsilon\acute{\iota}\varsigma$	$\eta\delta-\epsilon\acute{\alpha}\iota$	$\eta\delta-\acute{\epsilon}-\acute{\alpha}$
Acc.	$\eta\delta-\epsilon\acute{\iota}\varsigma$	$\eta\delta-\epsilon\acute{\alpha}\varsigma$	$\eta\delta-\acute{\epsilon}-\alpha$
Gen.	$\eta\delta-\acute{\epsilon}-\omega\nu$	$\eta\delta-\epsilon\acute{\iota}\omega\nu$	$\eta\delta-\acute{\epsilon}-\omega\nu$
Dat.	$\eta\delta-\acute{\epsilon}-\sigma\iota(\nu)$	$\eta\delta-\epsilon\acute{\alpha}\iota\varsigma$	$\eta\delta-\acute{\epsilon}-\sigma\iota(\nu)$

The voc. sing. masc. is sometimes $\eta\delta-\acute{\upsilon}$.

The gen. sing. masc. and neut. differs from the substantive (§ 33) in having $-\epsilon\omicron\varsigma$, not $-\epsilon\omega\varsigma$, and the nom. and acc. pl. neut. in having the uncontracted form in $-\acute{\epsilon}-\alpha$, except in compounds of $\pi\eta\chi\upsilon\varsigma$, e.g. $\tau\tau\iota\pi\eta\chi-\eta$ (from $\tau\tau\iota\pi\eta\chi-\nu-\varsigma$ *three cubits long*); see § 49 (k) (2). The absence of contraction in the adjective is due to the position of the accent ($\eta\delta\acute{\epsilon}\alpha$, but $\acute{\alpha}\sigma\tau\eta$ for $\acute{\alpha}\sigma\tau\epsilon\alpha$).

Like $\eta\delta-\acute{\upsilon}-\varsigma$ are $\beta\rho\acute{\alpha}\delta-\acute{\upsilon}-\varsigma$ *slow*, $\beta\rho\acute{\alpha}\chi-\acute{\upsilon}-\varsigma$ *short*, $\gamma\lambda\ddot{\upsilon}\kappa-\acute{\upsilon}-\varsigma$ *sweet*, $\epsilon\upsilon\rho-\acute{\upsilon}-\varsigma$ *broad*, $\delta\acute{\epsilon}\xi-\acute{\upsilon}-\varsigma$ *sharp*, $\tau\acute{\alpha}\chi-\acute{\upsilon}-\varsigma$ *swift*, $\tau\rho\acute{\alpha}\chi-\acute{\upsilon}-\varsigma$ *rough*.

§ 44. (b) μέλās *black* ; (c) τέρην (poet.) *tender*.

	Masc.	Fem.	Neut.
Stem.	μελ-ᾶν-	μελ-αινᾶ for μελ-ᾶν-ᾱ	μελ-ᾶν
Singular. Nom. Gen.	μέλ-ᾱς μέλ-ᾶν-ος	μέλ-αινᾶ μέλ-αίνης	μέλ-ᾶν μέλ-ᾶν-ος
Plural. Nom. Dat.	μέλ-ᾶν-ες μέλ-ᾶ-σι(ν)	μέλ-αιναι μέλ-αίναις	μέλ-ᾶν-ᾶ μέλ-ᾶ-σι(ν)
Stem.	τερ-ηγ τερ-εν-	τέρ-εινᾶ for τερ-εν-ᾱ	τερ-εν
Singular. Nom. Gen.	τέρ-ηγ τέρ-εν-ος	τέρ-εινᾶ τέρ-είνης	τέρ-εν τέρ-εν-ος
Plural. Nom. Dat.	τέρ-εν-ες τέρ-ε-σι(ν)	τέρ-ειναι τέρ-είναις	τέρ-εν-ᾶ τέρ-ε-σι(ν)

μέλ-ᾱς has *s* in the nom. sing. like δελφίς, § 31 ; for τέρην see ποιμήν, § 31.

Like μέλ-ᾱς is τάλ-ᾱς (poet.) *wretched*, and its compounds. There is no other adj. like τέρην (poet.).

§ 45. (d) πᾶς *all* ; (e) παύσας *having checked*.

	Masc.	Fem.	Neut.
Stem.	π-ᾶντ-	π-ᾱσᾶ for π-ᾶντ-ᾱ	π-ᾶντ-
Singular. Nom. Gen.	π-ᾱς π-αντ-ός	π-ᾱσᾶ π-ᾱσῆς	π-ᾶν π-αντ-ός
Plural. Nom. Dat.	π-ᾶντ-ες π-ᾱσι(ν)	π-ᾱσαι π-ᾱσαις	π-ᾶντ-ᾶ π-ᾱσι(ν)

	Masc.	Fem.	Neut.
Stem.	παυσ-αντ-	παυσ-ᾱσᾶ for παυσ-αντ-ἧᾶ	παυσ-αντ-
Singular. Nom. Gen.	παύσ-ᾱς παύσ-αντ-ος	παύσ-ᾱσᾶ παυσ-ᾱσης	παύσ-ᾱν παύσ-αντ-ος
Plural. Nom. Dat.	παύσ-αντ-ες παύσ-ᾱσι(ν)	παύσ-ᾱσαι παυσ-ᾱσαις	παύσ-αντ-ᾶ παύσ-ᾱσι(ν)

For the forms π-ᾱς and παύσ-ας see note on ἀνδριάς, § 28 (2).

Like π-ᾱς are its compounds ἄπ-ᾱς, σύμπ-ας and others.

Like παύσ-ᾱς are all first aorist active participles, and (with same accent as διδούς, § 47—see Appendix I.) some second aorist active participles, e.g. β-ᾱς β-ᾱσα βάν (from βαίνω to go); and present active participles of verbs like ἵστημι to place, ἵσταίς.

§ 46. (f) παυθείς having been checked; (g) χαρίεις pleasing.

	Masc.	Fem.	Neut.
Stem.	παυθ-εντ-	παυθ-εισᾶ for παυθ-εντ-ῆᾶ	παυθ-εντ-
Singular. Nom. Gen.	παυθ-είς παυθ-έντ-ος	παυθ-εισᾶ παυθ-είσης	παυθ-έν παυθ-έντ-ος
Plural. Nom. Dat.	παυθ-έντ-ες παυθ-έισι(ν)	παυθ-είσαι παυθ-είσαις	παυθ-έντ-ᾶ παυθ-έισι(ν)
Stem.	χᾶρι-(F)εντ-	χᾶρι-(F)εσσᾶ for χαρι-(F)ετ-ῆᾶ	χᾶρι-(F)εντ-
Singular. Nom. Gen.	χᾶρί-εις χᾶρί-εντ-ος	χᾶρί-εσσᾶ χᾶρι-έσσης	χᾶρί-εν χᾶρί-εντ-ος
Plural. Nom. Dat.	χᾶρί-εντ-ες χᾶρί-εσι(ν)	χᾶρί-εσσαι χᾶρι-έσσαις	χᾶρί-εντ-ᾶ χᾶρί-εσι(ν)

For the form χαρί-εσσα, for χαρι-ετ-ια for χαρι-ατ-ια, see § 42, note.

The forms παυθ-είς, χαρί-εις are for παυθ-εντ-ς, χαρι-εντ-ς by phonetic change, τ being dropped and ενς changing to εις; see § 28 (2).

For the datives *παυθ-εῖσι(ν)*, *χαρί-εσι(ν)* see note on dat. pl. of the dental stems, § 28.

Like *παυ-θείς* are all first and second aorist passive participles, and present and second aorist active participles of verbs like *τίθημι* to place, pres. *τίθεις* second aor. *θείς*.

χαρί-εις is the only adj. of its kind used in Attic prose: a few others are used in poetry, while in the following contraction occurs: *μελιτοῦς* (for *μελιτό-εις*) only in the fem. (*ῆ*) *μελιτούττα* (sc. *μάζα*) a honey-cake; so (*ῆ*) *οἰνούττα* (*μάζα*) a cake made with wine, and in the masc. only (*ό*) *πλακοῦς* (*ἄρτος*) a flat cake, acc. *πλακοῦντα*.

§ 47. (*h*) *διδούς giving*; *παύων checking*.

	Masc.	Fem.	Neut.
Stem.	διδ-οντ-	διδ-ουσᾶ for διδ-οντ-ιᾶ	διδ-οντ-
Singular.			
Nom.	διδ-ούς	διδ-ουσᾶ	διδ-όν
Gen.	διδ-όντ-ος	διδ-ούσης	διδ-όντ-ος
Plural.			
Nom.	διδ-όντ-ες	διδ-ούσαι	διδ-όντ-ᾶ
Dat.	διδ-ούσι(ν)	διδ-ούσαις	διδ-ούσι(ν)
Stem.	παυ-οντ-	παυ-ουσᾶ for παυ-οντ-ιᾶ	παυ-οντ-
Singular.			
Nom.	παύ-ων	παύ-ουσᾶ	παῦ-ον
Gen.	παύ-όντ-ος	παυ-ούσης	παύ-όντ-ος
Plural.			
Nom.	παύ-όντ-ες	παύ-ουσαι	παύ-οντ-ᾶ
Dat.	παύ-ούσι(ν)	παυ-ούσαις	παύ-ούσι(ν)

For the noms. sing. masc. *διδ-ούς* and *παύ-ων*, see note on *δοῦς* and *λέων*, § 28 (2).

Like *διδ-ούς*, pres. partic. act. of *δίδωμι*, are the second aor. partic. act. *δοῦς*, *γνοῦς* (from *γινώσκω* to know), *ἄλοῦς* (from *ἁλίσκομαι* to be caught), *βιοῦς* (from *βιόω* to live).

Like *παύων* are fut. partic. act. (uncontracted), and pres. partic. act. of thematic (-ω) verbs like *παύω* to check, except pres. partic. of contracted verbs, which are given below; also all second aorist participles act. ending in -ών, and *ἐκών* willing, and its compounds: the pres. and fut. partic. *παύ-ων* *παύ-ουσα* *παῦ-ον*, *παύσ-ων* *παύσ-ουσα* *παῦσ-ον* differ only in accentuation from the second aorist *βᾶλ-ών* *βᾶλ-ουσα* *βᾶλ-όν*.

(*h*, with contractions) τιμῶν *honouring*; ποιῶν *doing*.

	Masc.	Fem.	Neut.
Stem.	τίμωντ- for τίμα-οντ-	τίμωσᾶ for τίμα-οντ-ᾱ	τίμωντ- for τίμα-οντ-
Singular. Nom. Gen.	τίμων τίμωντ-ος	τίμωσᾶ τίμώσης	τίμων τίμωντ-ος
Plural. Nom. Dat.	τίμωντ-ες τίμωσι(ν)	τίμῶσαι τίμώσαις	τίμωντ-ᾶ τίμωσι(ν)
Stem.	ποιουντ- for ποιε-οντ-	ποιουσᾶ for ποιε-οντ-ᾱ	ποιουντ- for ποιε-οντ-
Singular. Nom. Gen.	ποιῶν ποιούντ-ος	ποιούσᾶ ποιούσης	ποιῶν ποιούντ-ος
Plural. Nom. Dat.	ποιούντ-ες ποιούσι(ν)	ποιούσαι ποιούσαις	ποιούντ-ᾶ ποιούσι(ν)

Like τιμῶν are the pres. act. parties. of thematic (-ω) verbs like τιμά-ω whose stems end in -α; also a few contracted fut. act. parties., e.g. ἐλῶν fut. partic. of ἐλαύνω *to drive*.

Like ποιῶν are the pres. act. parties. of thematic (-ω) verbs like ποιέ-ω whose stems end in -ε, except monosyllabic stems like πνε- *to blow*, of which the pres. partic. (πνέ-ων) does not contract; also most contracted fut. act. parties. e.g. νομιῶν fut. partic. of νομίζω *to think*.

(*h*, with contractions) δουλῶν *enslaving*; (i) δεικνύς *showing*.

	Masc.	Fem.	Neut.
Stem.	δουλουντ- for δουλο-οντ-	δουλουσᾶ for δουλο-οντ-ᾱ	δουλουντ- for δουλο-οντ-
Singular. Nom. Gen.	δουλῶν δουλούντ-ος	δουλούσᾶ δουλούσης	δουλοῦν δουλούντ-ος
Plural. Nom. Dat.	δουλούντ-ες δουλούσι(ν)	δουλούσαι δουλούσαις	δουλούντ-ᾶ δουλούσι(ν)

	Masc.	Fem.	Neut.
Stem.	δεικν-υντ-	δεικν-ῦσᾶ for δεικν-υντ-ᾶ	δεικν-υντ-
Singular. Nom. Gen.	δεικν-ύς δεικν-ύντ-ος	δεικν-ῦσᾶ δεικν-ύσης	δεικν-ῦν δεικν-ύντ-ος
Plural. Nom. Dat.	δεικν-ύντ-ες δεικν-ῦσι(ν)	δεικν-ῦσαι δεικν-ύσαις	δεικν-ύντ-ᾶ δεικν-ῦσι(ν)

Like δουλῶν are the pres. act. partic. of thematic (-ω) verbs like δουλό-ω whose stems end in -ο.

Like δεικνύς are the pres. act. partic. of non-thematic (-μι) verbs like δεικνῦ-μι, whose stems end in -νν-, and some second aor. act. partic. like φύς (from φύω to beget).

§ 48. (k) πεπαυκώς having checked; (l) ἐστώς standing.

	Masc.	Fem.	Neut.
Stem.	πεπαυκ-(F)ως πεπαυκ-(F)οτ-	πεπαυκ-υ(σ)-ᾶ	πεπαυκ-(F)ος πεπαυκ-(F)οτ-
Singular. Nom. Gen.	πεπαυκ-ώς πεπαυκ-ότ-ος	πεπαυκ-υᾶ πεπαυκ-υῖας	πεπαυκ-ός πεπαυκ-ότ-ος
Plural. Nom. Dat.	πεπαυκ-ότ-ες πεπαυκ-όσι(ν)	πεπαυκ-υῖαι πεπαυκ-υῖαις	πεπαυκ-ότ-ᾶ πεπαυκ-όσι(ν)
Stem.	ἐστως for ἐστα-(F)ως ἐστῶτ- for ἐστα-(F)οτ-	ἐστῶσᾶ	ἐστος ἐστῶτ- for ἐστα-(F)οτ-
Singular. Nom. Gen.	ἐστώς ἐστῶτ-ος	ἐστῶσᾶ ἐστῶσης	ἐστός ἐστῶτ-ος
Plural. Nom. Dat.	ἐστῶτ-ες ἐστῶσι(ν)	ἐστῶσαι ἐστῶσαις	ἐστῶτ-ᾶ ἐστῶσι(ν)

Like πεπαυκώς are all perf. act. partic. except those like ἐστώς. For the declension cp. § 35, 5.

Like ἐστώς is βεβώς (perf. partic. of βαίνω to go).

The masc. of ἐστώς is contracted throughout for ἐστα-ως and ἐστα-οτ-: the oblique cases of the neuter are also contracted: ἐστός is formed after the analogy of πεπαυκός, and ἐστῶσα is an analogical form standing to ἐστός as δεικνῦσα to δεικνύς.

§ 49. 2. Adjectives of Two Terminations have the same form for the masc. and fem. throughout and a different form for the neut. in the nom. and acc. They are of the following types:—

M. F.	N.	
(a) -ος	-ον	ἄτιμ-ος -ον <i>dishonoured</i> , ἡσυχ-ος -ον <i>quiet</i> , declined like ἀγαθ-ός ἀγαθ-όν, § 41. These are mostly compound adjectives.
(b) -ους	-ουν	compounds of -νους, εὖνους -ουν <i>well-disposed</i> , ἀπλους -ουν <i>unfit for sea</i> , and -πνους, εὐπνους -ουν <i>blowing favourably</i> . These are declined like χρῦσοῦς χρῦσοῦν, § 41, except that neut. pl. nom. and acc. is εὐνο-α, ἀπλο-α, etc. uncontracted.
(c) -ως	-ων	ἤλε-ως -ων <i>gracious</i> ; declined like Attic Second Declension, § 22, with neut. nom. and acc. sing. ἤλε-ων and pl. ἤλε-ᾶ. One adj. of this type has three terminations, πλέ-ω-ς πλέ-ᾶ πλέ-ω-ν <i>full</i> .
(d) -ους	-ον	compounds of ὀδούς <i>tooth</i> , μονόδ-ους -ον <i>having one tooth</i> , declined like ὀδούς, § 28, with neut. nom. and acc. sing. -ον, pl. -οντα.
(e) -ων	-ον	εὐδαίμ-ων -ον <i>happy</i> , ἐπιλήσμ-ων -ον <i>forgetful</i> , πέπ-ων -ον <i>ripe</i> , σάφρ-ων -ον <i>reasonable</i> , declined like δαίμων, § 31, with neut. nom. and acc. pl. -ονα. [Distinguish these from (l) (1) below.]

M. F.	N.	
(f) -ην	-εν	ἄρρ-ην -εν <i>male</i> , declined like ποιμήν, § 31, with neut. nom. and acc. pl. -ενα.
(g) -ης	-ες	ἀληθ-ής -ές <i>true</i> , σαφ-ής -ές <i>clear</i> ; for declension see § 50, and cp. σ-stems, § 32.
(h) -τωρ	-τορ	αὐτοκρατ-ωρ -τορ <i>absolute</i> , declined like ῥήτωρ, § 30.
(i) -ῖς	-ῖ	(1) ἴδρ-ῖς -ῖ <i>knowing</i> , gen. ἴδρ-ι-ος, with ι-stem, declined like ἰχθῦς, § 33, but with short ῖ throughout; mostly poet. and often confused with (2). (2) ἐυέλπ-ῖς -ῖ <i>hopeful</i> , gen. ἐυέλπ-ῖδ-ος with δ-stem, declined like ἐλπῖς, § 28, exc. acc. sing. ἐυέλπ-ι-ν -ι, with neut. nom. and acc. pl. -ῖδα.
(k) -υς	-υ	(1) εὐβοτρ-ῦς -ῦ (poet.) <i>rich in clusters</i> , gen. εὐβότρ-υ-ος with υ-stem, like ἰχθῦς, § 33, but with ῦ throughout. (2) τρίπηχ-ῦς -ῦ <i>of three cubits</i> , declined like ἡδύς ἡδύ, except nom. and acc. pl. neut. τριπήχ-η; see § 43.
(l) mixed stem:		
(1) -ιων	-ιον	(2) -ιοσ- comparative adjs. (§ 53), ἡδ-ιων -ιον <i>sweeter</i> ; for declension see § 50.

§ 50. (g) σαφής clear; (l) ἡδίων sweeter.

	M. F.	N.	M. F.	N.
Stem.	σαφ-ης σαφ-εσ-	σαφ-εσ-	(1) ἡδ-ίων ἡδ-ιον (2) ἡδ-ιοσ-	(1) ἡδ-ιον (2) ἡδ-ιοσ-
Sing.				
Nom.	σαφ-ης	σαφ-ές	ἡδ-ίων	ἡδ-ιον
Voc.	σαφ-ές	σαφ-ές	ἡδ-ιον	ἡδ-ιον
Acc.	σαφ-ῆ (σαφ-έ(σ)-α)	σαφ-ές	(1) ἡδ-ιον-α (2) ἡδ-ίω (ἡδ-ιο(σ)-α)	ἡδ-ιον
Gen.	σαφ-ούς (σαφ-έ(σ)-ος)		ἡδ-ιον-ος	
Dat.	σαφ-εῖ (σαφ-έ(σ)-ι)		ἡδ-ιον-ι	
Dual.				
N. V. A.	σαφ-εῖ (σαφ-έ(σ)-ε)		ἡδ-ιον-ε	
G. D.	σαφ-οῖν (σαφ-έ(σ)-οιν)		ἡδ-ιον-οιν	
Plural.				
N. V.	σαφ-εῖς (σαφ-έ(σ)-ες)	σαφ-ῆ (σαφ-έ(σ)-α)	(1) ἡδ-ιον-ες (2) ἡδ-ίους (ἡδ-ιο(σ)-ες)	(1) ἡδ-ιον-α (2) ἡδ-ίω (ἡδ-ιο(σ)-α)
Acc.	σαφ-εῖς	σαφ-ῆ	(1) ἡδ-ιον-ας (2) ἡδ-ίους	(1) ἡδ-ιον-α (2) ἡδ-ίω (ἡδ-ιο(σ)-α)
Gen.	σαφ-ῶν (σαφ-έ(σ)-ων)		ἡδ-ιον-ων	
Dat.	σαφ-έσσι(ν) (σαφ-έ(σ)-σι(ν))		ἡδ-έσσι(ν)	

N.B.—The forms in heavy characters are those used in Attic prose; those in brackets represent the original forms from which they are derived.

For the vowel gradation -ης -εσ- in σαφής see § 32.

The declension of ἡδ-ίων shows a combination of the two comparative suffixes -ι(σ)ον -ιος-; see § 54. The acc. pl. ἡδ-ίους is not from ἡδ-ιο(σ)-ας, which would become ἡδ-ίως, but is the nom.; cp. § 32. The dat. pl. may come from either stem; cp. §§ 31, 32. Of those cases which have two forms, the shorter are more common in Attic. The ι of ἡδ-ίων and ἡδ-ιον is long, and this ι has changed the quantity of ι in -ιος- from short to long. In many comparatives owing to phonetic change the ι is not apparent, e.g. ἡττων for ἡκ-μιον; see § 54.

§ 51. 3. *Adjectives of One Termination.*

These adjectives are the same in all genders, but do not often occur in the neuter: the following are the most important types:—

ἄρπαξ, stem ἄρπαγ- *ravenous*,
 φῦγας, stem φῦγαδ- *fugitive*,
 ἄγνως, stem ἄγνωτ- *unknown*,
 ἄπαις, stem ἀπαιδ- *childless*,
 μάκαρ, stem μάκαρ (poet.) *happy*,
 αὐτόχειρ, stem αὐτοχειρ (poet.) *murderous*,
 πένης, stem πεινητ- *poor*,
 αἰθων, stem αἰθων *sparkling*.

§ 52. 4. *Adjectives with Mixed Stems.*

Besides comparative adjectives the four following have mixed stems:—

1. μέγας *great*.

	Masc.	Fem.	Neut.
Stem.	(1) μεγ-ᾶ- (2) μεγᾶλ-ο-	μεγᾶλ-η	(1) μεγᾶ (2) μεγᾶλο-
Singular. N. V. Acc. Gen. Dat.	μέγ-ᾶς μέγ-ᾶν μεγᾶλ-ου μεγᾶλ-φ	μεγᾶλ-η μεγᾶλ-η-ν μεγᾶλ-η-ς μεγᾶλ-ῃ	μέγᾶ μέγᾶ μεγᾶλ-ου μεγᾶλ-φ
Dual. N. V. A. G. D.	μεγᾶλ-ω μεγᾶλ-οιν	μεγᾶλ-ᾶ μεγᾶλ-αιν	μεγᾶλ-ω μεγᾶλ-οιν
Plural. N. V. Acc. Gen. Dat.	μεγᾶλ-οι μεγᾶλ-ους μεγᾶλ-ων μεγᾶλ-οις	μεγᾶλ-αι μεγᾶλ-ᾶς μεγᾶλ-ων μεγᾶλ-αῖς	μεγᾶλ-ᾶ μεγᾶλ-ᾶ μεγᾶλ-ων μεγᾶλ-οις

The voc. sing. masc. of μέγας is the same as the nom. μέγας, except once μεγάλε (Æschylus).

2. πολύς *much*.

	Masc.	Fem.	Neut.
Stem.	(1) πολ-ϋ- (2) πολλ-ο-	πολλ-η	(1) πολ-ϋ (2) πολλ-ο-
Singular.			
N. V.	πολ-ϋ-ς	πολλ-ή	πολ-ϋ
Acc.	πολ-ϋ-ν	πολλ-ή-ν	πολ-ϋ
Gen.	πολλ-οῦ	πολλ-ῆ-ς	πολλ-οῦ
Dat.	πολλ-ῷ	πολλ-ῇ	πολλ-ῷ
Plural.			
N. V.	πολλ-οί	πολλ-αί	πολλ-ά
Acc.	πολλ-ούς	πολλ-άς	πολλ-ά
Gen.	πολλ-ῶν	πολλ-ῶν	πολλ-ῶν
Dat.	πολλ-οῖς	πολλ-αῖς	πολλ-οῖς

The dual of πολύς is not used. πολλο- is for πολ-ιο- for πολ-F-ιο-, and πολλή for πολ-λη, for πολ-F-λή. πολ-ϋ- has the simple suffix ν.

3. πρᾶος *gentle*.

	Masc.	Fem.	Neut.
Stem.	(1) πρᾶ-ο- (2) πρᾶ-ε(F)-	πρᾶ-ειᾶ for πρᾶ-ε(F)-ιᾶ	(1) πρᾶ-ο- (2) πρᾶ-ε(F)-
Singular.			
N. V.	πρᾶ-ο-ς	πρᾶ-ειᾶ	πρᾶ-ο-ν
Acc.	πρᾶ-ο-ν	πρᾶ-ειᾶ-ν	πρᾶ-ο-ν
Gen.	πρᾶ-ου	πρᾶ-ειᾶ-ς	πρᾶ-ου
Dat.	πρᾶ-ῳ	πρᾶ-εῖᾳ	πρᾶ-ῳ
Dual.			
N. V. A.	πρᾶ-ω	πρᾶ-εῖᾳ	πρᾶ-ω
G. D.	πρᾶ-οιν	πρᾶ-εἰαιν	πρᾶ-οιν
Plural.			
N. V.	(1) πρᾶ-οι (2) πρᾶ-εῖς (πρᾶ-έ(F)-ες)	πρᾶ-εἰαι	πρᾶ-έ-ᾶ (πρᾶ-έ(F)-ᾶ)
Acc.	πρᾶ-ους	πρᾶ-εἰᾶς	πρᾶ-έ-ᾶ (πρᾶ-έ(F)-ᾶ)
Gen.	(1) πρᾶ-ων (2) πρᾶ-έ-ων (πρᾶ-έ(F)-ων)	πρᾶ-ειῶν	πρᾶ-έ-ων (πρᾶ-έ(F)-ων)
Dat.	πρᾶ-έσι(ν)	πρᾶ-εἰαῖς	πρᾶ-έσι(ν)

N.B.—The forms in heavy characters are those used in Attic.

The stem $\pi\rho\alpha\text{-}\epsilon F$ - shows the strong form of the ν suffix; cp. $\pi\eta\chi\text{-}\nu$ - $\pi\eta\chi\text{-}\epsilon F$ -, § 33, and $\eta\delta\text{-}\epsilon(F)\text{-}\iota\alpha$, § 43.

The declension of the masc. and neut. may be summarised thus: sing. and du. are Second Decl., pl. is Third Decl. (exc. masc. acc., which is Second Decl.) with alternative forms of Second Decl. in masc. nom. and gen. The forms given are those which occur in Attic. In Pindar occur also nom. sing. masc. $\pi\rho\acute{\alpha}\upsilon\varsigma$, neut. $\pi\rho\acute{\alpha}\upsilon$, acc. sing. masc. $\pi\rho\acute{\alpha}\upsilon\nu$.

4. $\sigma\acute{\omega}\varsigma$, $\sigma\acute{\omega}\varsigma$ *safe*.

	Masc.	Fem.	Neut.
Stem.	(1) $\sigma\omega\text{-}$ for $\sigma\alpha\text{-}o\text{-}$ (2) $\sigma\omega\text{-}o\text{-}$	(1) $\sigma\acute{\alpha}$ for $\sigma\alpha\text{-}\acute{\alpha}$ (2) $\sigma\omega\text{-}\acute{\alpha}$	(1) $\sigma\omega\text{-}$ for $\sigma\alpha\text{-}o\text{-}$ (2) $\sigma\omega\text{-}o\text{-}$
Singular. N. V.	(1) $\sigma\acute{\omega}\text{-}\varsigma$ (2) $\sigma\acute{\omega}\text{-}o\text{-}\varsigma$ (rare)	(1) $\sigma\acute{\alpha}$ and $\sigma\acute{\omega}\varsigma$ (2) $\sigma\acute{\omega}\text{-}\acute{\alpha}$	(1) $\sigma\acute{\omega}\text{-}\nu$ (2) $\sigma\acute{\omega}\text{-}o\text{-}\nu$
Acc.	(1) $\sigma\acute{\omega}\text{-}\nu$ (2) $\sigma\acute{\omega}\text{-}o\text{-}\nu$		(1) $\sigma\acute{\omega}\text{-}\nu$ (2) $\sigma\acute{\omega}\text{-}o\text{-}\nu$
Plural. N. V.	$\sigma\acute{\omega}\text{-}o\text{-}$	$\sigma\acute{\omega}\text{-}\alpha\text{-}\iota$	(1) $\sigma\acute{\alpha}$ (rare) (2) $\sigma\acute{\omega}\text{-}\acute{\alpha}$
Acc.	$\sigma\acute{\omega}\varsigma$		

The forms of $\sigma\acute{\omega}\varsigma$ given are those which occur in Attic. The original stem was masc. and neut. $\sigma\alpha\text{-}o\text{-}$, fem. $\sigma\alpha\text{-}\acute{\alpha}$, contracting to masc. and neut. $\sigma\omega\text{-}$, fem. $\sigma\acute{\alpha}$; the stem $\sigma\omega\text{-}o\text{-}$ comes by the addition of a second o to the contracted stem $\sigma\omega\text{-}$.

B. Comparison of Adjectives.

§ 53. There are two ways of comparing adjectives.

1. The most frequent ending of the comparative is $\tau\epsilon\rho\text{-}o\text{-}$ (nom. $\tau\epsilon\rho\text{-}o\text{-}\varsigma$ $\tau\epsilon\rho\text{-}\acute{\alpha}$ $\tau\epsilon\rho\text{-}o\text{-}\nu$); of the superlative $\tau\acute{\alpha}\tau\text{-}o\text{-}$ (nom. $\tau\acute{\alpha}\tau\text{-}o\text{-}\varsigma$ $\tau\acute{\alpha}\tau\text{-}\eta$ $\tau\acute{\alpha}\tau\text{-}o\text{-}\nu$), with the usual declension of adjectives (§ 41 (a)). These endings are affixed to the stem of the Positive—in adjectives of the First and Second Declensions to the masc. stem in $-o\text{-}$, and in those of the Third Declension to the stem as seen in the neuter sing. nom. and acc.

N.B. In adjectives of the First and Second Declensions the final o of the stem remains unchanged if the preceding syllable is long by nature or position, but is lengthened to ω if the preceding syllable is short.

Positive.	Stem.	Comparative.	Superlative.
κοῦφ-ο-s <i>light</i>	κουφ-ο	κουφότερ-ο-s -α -ο-ν	κουφότατ-ο-s -η -ο-ν
σοφ-ός-s <i>wise</i>	σοφ-ο	σοφώτερ-ο-s	σοφώτατ-ο-s
πικρ-ός-s <i>bitter</i>	πικρ-ο	πικρότερ-ο-s	πικρότατ-ο-s
ἀξι-ο-s <i>worthy</i>	ἀξι-ο	ἀξιώτερ-ο-s	ἀξιώτατ-ο-s
γλυκ-ύ-s <i>sweet</i>	γλυκ-υ	γλυκύτερ-ο-s	γλυκυτάτ-ο-s
σᾶφ-ή-s <i>clear</i>	σᾶφ-εσ	σαφέστερ-ο-s	σαφέστατ-ο-s
μέλ-as <i>black</i>	μελ-αν	μελάντερ-ο-s	μελάντατ-ο-s
χαρ-ί-eis <i>graceful</i>	(χαρι-εντ)	χαριέστερ-ο-s	χαριέστατ-ο-s.

χαριέστερ-ο-s is for χαριέτ-τερος, and the stem χαρι-(F)ετ- by analogy for χαρι-(F)ατ- (not χαριεντ-); see § 42, note.

στεν-ός-s (for στενῆ-ός-s) *narrow*, κεν-ός-s (for κενῆ-ός-s) *empty*, do not lengthen the ο, the first syllable being originally long by position. Thus: στενότερ-ο-s στενότατ-ο-s, κενότερ-ο-s κενότατ-ο-s.

There are many analogical formations:—

(a) -αιτερ-ο-s, -αιτατ-ο-s. The comparison of παλαι-ός-s *old* was formed sometimes from the adjective and sometimes from the adverb πάλαι. Thus:—

παλαι-ός-s <i>old</i>	<div> <div>παλαιότερ-ο-s or</div> <div>παλαιτέρ-ο-s</div> </div>	<div> <div>παλαιότατ-ο-s or</div> <div>παλαιτάτ-ο-s</div> </div>
So πέρα (adv.) <i>beyond</i>	περαιτέρω (adv.) <i>further</i> .	

Hence also:

γεραι-ός-s (poet.) <i>old</i>	γεραίτερ-ο-s	γεραίτατ-ο-s
σχολαί-ο-s <i>at leisure</i>	σχολαίτερ-ο-s	σχολαίτατ-ο-s

So also other adjectives not ending in αι-ο-s, as:

εὐδί-ο-s *calm (of weather)* (εὐδιαίτερ-ο-s εὐδιαίτατ-ο-s), ἡσυχ-ο-s *quiet*, ὡς-ο-s *like*, μέσ-ο-s *middle*, ὀψι-ο-s *late*, πλησί-ο-s *near*, προύργου *serviceable* (προυργαίτερ-ο-s), πρῶτος *early*. ἄσμεν-ο-s has superlative adv. ἄσμεναίτατα; see also (b) (3).

(b) -εστερ-ο-s, -εστατ-ο-s. The comparison of εσ stems has been extended to

(1) stems in -ον-, εὐδαίμ-ων *happy*, εὐδαιμονέστερ-ο-s εὐδαιμονέστατ-ο-s, σώφρ-ων *discreet*, σωφρονέστερ-ο-s σωφρονέστατ-ο-s; exceptions: πέπ-ων *ripe*, πεπαίτερ-ο-s (poet.).

(2) the three following stems in οο contracted: εὖνου-s (for εὖνο-ο-s) *well-disposed*, εὖνούστερ-ο-s εὖνούστατ-ο-s; so ἀπλοῦ-s *simple*, κακόνου-s *evilly-disposed*, and all compounds of -νους; but others in οο are formed regularly from the uncon-

tracted stem, *e.g.* ἀθροος *collected*, stem ἀθροο, ἀθροώτερ-ο-ς ἀθροώτατ-ο-ς.

- (3) some ο stems (with loss of ο), ἀκρᾱτ-ο-ς *unmixed*, ἀκρᾱτέστατ-ο-ς; so ἔρρωμέν-ο-ς *strong*; ἄσμεν-ο-ς *willing* has superlative adverb ἄσμενέστατα (as well as ἄσμεναίτατα).

- (4) In πένη-ς *poor* the η of the stem has been shortened to ε: thus πινέστερ-ο-ς (for πηνηστερος = πηνητ-τερο-ς) πινέστατ-ο-ς.

(c) -ιστερ-ο-ς, -ιστατ-ο-ς. The comparison of ιτ stems has been extended: thus ἀχᾶρ-ῖ-ς (poet.) *thankless*, stem ἀχᾶρ-ῖτ, has ἀχᾶρίστερ-ο-ς; so also λαλ-ο-ς *talkative*, λαλίστερ-ο-ς λαλίστατ-ο-ς; μονοφάγ-ο-ς *eating alone*, ὀψοφάγ-ο-ς *epicurean*, κλέπτ-η-ς *thievish*, πλιονέκτ-η-ς *covetous*; πτωχ-ό-ς *beggarly* has once in Aristophanes πτωχίστερος, but elsewhere is regular, πτωχότερος πτωχότατος.

§ 54. 2. The rarer termination of the comparative is ιον, of the superlative ιστ-ο. In the comparative two suffixes are confused: (1) ιοσ and (2) ιον for ι(σ)-ον, ισ being the weak form of ιοσ; see declension of ἡδίων, § 50. The suffixes ιον and ιοσ both have vowel gradation: ιον (nom. sing. masc. and fem.), ιον (other cases). ιοσ appears in the alternative forms in the acc. sing. masc. and fem. and nom. and acc. pl. masc., fem. and neut., ῖσ is seen in the superlative suffix ισ-το-ς, which is a combination of ισ, the weak form of the comparative suffix ιοσ, and a second suffix το-. The lengthened form ῖος is seen in the Latin comparatives ending in -ior. These suffixes are added to the root, not to the stem of the positive, the positive being often formed by the addition of a suffix which is not present in the comparative and superlative.

This method of comparison was dying out, and only the following were used in Attic:

Positive.	Comparative.	Superlative.
ἡδ-ύ-ς <i>sweet</i>	ἡδ-ίων	ἡδ-ιστ-ο-ς
ταχ-ύ-ς <i>swift</i>	θάττων ¹	τάχ-ιστ-ο-ς
ἐχθ-ρό-ς <i>hostile</i>	ἐχθ-ίων	ἐχθ-ιστ-ο-ς
	(also rarely ἐχθρό-τερ-ο-ς ἐχθρό-τατ-ο-ς)	

¹ Homer and the Attic Tragedians and Thucydides use the Ionic form θάσσων for θάττων; so κρείσσων, ἡσσων, ἐλάσσων and in all words with ττ. See Appendix III.

Positive.	Comparative.	Superlative.
αἰσχ-ρό-ς <i>shameful</i>	αἰσχ-ίων	αἰσχ-ιστ-ο-ς
καλ-ό-ς <i>beautiful</i>	καλλ-ίων	κάλλ-ιστ-ο-ς
ἀλγ-ειν-ό-ς <i>painful</i>	ἀλγ-ίων (also ἀλγεινό-τερ-ο-ς)	ἀλγ-ιστ-ο-ς ἀλγεινό-τατ-ο-ς)
ἀγαθ-ό-ς <i>good</i>	(1) ἀμείνων (2) βέλτ-ίων (3) κρείττων (4) (5) λῶων	βέλτ-ιστ-ο-ς κράτ-ιστ-ο-ς ἄρ-ιστ-ο-ς λῶστος (poet. only, exc. voc.)

Obs.—ἀμείνων ἄριστος express *excellence, capacity*, κρείττων κράτιστος *strength, preponderance* (Lat. *superior*).

κακ-ό-ς <i>bad</i>	(1) κακ-ίων (2) χείρων (3) ἥττων	κάκ-ιστ-ο-ς χείρ-ιστ-ο-ς ἥκ-ιστ-α (adv.)
μικρ-ό-ς <i>little</i>	(1) μικρό-τερ-ο-ς (2) ἐλάττων	μικρό-τατ-ο-ς ἐλάχ-ιστ-ο-ς
ὀλγ-ο-ς	(3)	ὀλίγ-ιστ-ο-ς
μέγ-ας <i>great</i>	μείζων	μέγ-ιστ-ο-ς
πολ-ύ-ς <i>much</i>	πλείων	πλείστ-ο-ς
	neut. πλεόν and πλείν	

Obs.—The neut. comparative πλείν is only used in connection with numerals. In dissyllabic forms of the comparative with the last syllable long, Attic prose used *ει*, e.g. πλείων πλείω πλείους; in πλεόν only *ε* (πλείον is only poet.); and in the trisyllabic forms sometimes *ε*, sometimes *ει*, e.g. πλέονος or πλείονος.

ράδι-ο-ς <i>easy</i>	ράων	ράϊστος
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NOTES.—When the root had two forms, a strong and weak, the comparative was originally formed from the strong and the superlative from the weak form, but many changes afterwards took place from analogy. The root of *τάχης* was (1) strong form *θεγχ-*; (2) weak form *θάχ-* (with *ᾱ* for sonant *n*). The comparative should have been originally *θεγχ-ίων*, but was changed to *θαγχ-ίων*, whence *θάττων*, by the analogy of *τάχ-ιστος*; similarly *ἐλάττων* from *ἐλαγχ-ίων* for *ἐλεγχ-ίων* by the analogy of *ἐλάχ-ιστος*. *τ* was substituted for *θ* in *ταχύς* and *τάχιστος* by regular phonetic change. *κρείττων* (for *κρεττων* = *κρετ-ίων*) and *μείζων* (for *μεζων* = *μεγ-ίων*) have *ει* by the analogy of *χείρων* (= *χερ-ίων*) and *ἀμείνων*. *ἥττων* is regular for *ἥκ-ίων* and *ράων* for *ρα-ίων*. *καλλίων* is not formed from the root *καλ-* but the stem *καλλ-* (for *καλF-* or *καλι-*, as in *τὸ κάλλος* *beauty*). *ἀμείνων* was not originally comparative at all, but is formed from a stem *ἄμει-νο-*. The *ει* of *πλείων* is due to the analogy of other comparatives, the original form being *πλέων*, neut. *πλέον*, and *πλέον* being probably for *πλε(σ)ον*, not originally a comparative. *πλείστος* is formed after the analogy of *πλείων*.

§ 55. 3. Many adjectives are compared by the adverbs *μᾶλλον*, *μάλιστα*, e.g.

φίλ-ο-ς <i>dear</i>	μᾶλλον φίλ-ο-ς	μάλιστα φίλ-ο-ς and φίλτατ-ο-ς
ἄγνωσ <i>unknown</i>	μᾶλλον ἄγνωσ	μάλιστα ἄγνωσ

§ 56. 4. The following adjectives have a superlative in -ᾶτ-ο-ς :

(πρό before)	πρότερ-ο-ς <i>former</i>	πρῶτ-ο-ς <i>first</i> (for πρω-(F)ατ-ο-ς)
(ὑπέρ above)	ὑπέρτερ-ο-ς <i>higher</i>	ὑπᾶτ-ο-ς <i>highest</i>
	ὑστερ-ο-ς <i>later</i>	ὑστᾶτ-ο-ς } <i>last.</i> ἔσχᾶτ-ο-ς }

NOTE.—The comparative suffix *τερ-ο* is also seen in the following : ἔτερ-ο-ς *one of two*, οὐδέτερ-ο-ς, μηδέτερ-ο-ς *neither*, δεύτερ-ο-ς *second*, ἀμφοτέρ-οι *both*, πότερ-ο-ς, ὅποτερ-ο-ς *which of two*, ἐκάτερ-ο-ς *either of two*, ἡμέτερ-ο-ς *our*, ὑμέτερ-ο-ς *your*, σφέτερ-ο-ς *their*.

C.—Adverbs of Adjectives.

§ 57. Adverbs are formed from the adjective stem by affixing to it the termination *ως*. The *ο* of the stem of the Second Declension is entirely dropped : φίλος, adv. φίλως. The stems of the Third Declension remain in the same form as in the genitive : ταχύς *swift*, ταχέως (for ταχέ(F)-ως); σαφής *clear*, σαφώς (for σαφέ(σ)-ως); σῶφρων *reasonable*, σωφρόνως. Contraction occurs only where the genitive also has it.

Obs. 1.—The termination *-ως* is an old instrumental or ablative case ending.

Obs. 2.—The neuter accusative, both of the singular and the plural, is very often used as an adverb, e.g. πολύ, πολλά *much*.

Obs. 3.—An old adverbial form ends in ᾶ (an old instrumental case ending), as : τάχᾶ *quickly, perhaps*, from τᾶχύς *quick*, σάφᾶ *clearly*, μάλᾶ *very*. The comp. of μάλᾶ is μᾶλλον (*potius*) (= μάλιον); sup. μάλιστα (*potissimum*). εὖ *well*, as an adverb to ἀγαθός *good*, stands alone.

Adverbs in *ως* are sometimes formed from comparatives and rarely from superlatives : βεβαιοτέρως *more firmly*, καλλιόνως *more beautifully*. But usually the comparative has the neut. acc. sing., and the superlative the neut. acc. pl. as an adverb : βεβαιότερον, κάλλιον; βεβαιότατᾶ, κάλλιστᾶ.

Obs.—Adverbs in *ω*, like ἄνω *above*, κάτω *below*, ἔσω *inside*, ἔξω *outside*, πόρρω *far*, have no *s* in comp. and superl.: ἀνωτέρω *above*, ἀνωτάτω, κατωτέρω, ἐσωτέρω, ἔξωτέρω, πορρωτέρω; so likewise ἀπωτέρω *further*, from ἀπό, ἐγγυτέρω ἐγγυτάτω (or ἐγ-γύτατα) from ἐγγύς *near*, and ἐκαστέρω ἐκαστάτω from ἐκάς (poet.) *far*.

CHAPTER III.

DECLENSION OF PRONOUNS.

§ 58. Pronouns differ from nouns (1) in using several stems in the same declension, (2) in having in some cases different case endings. Pronouns come under eight heads, A. Personal, B. Reflexive, C. Reciprocal, D. Possessive, E. Demonstrative, F. Relative, G. Interrogative, and H. Indefinite.

§ 59. A.—*Personal.*

	First Person, <i>I.</i> M. F. N.	Second Person, <i>thou.</i> M. F. N.	Third Person, <i>he, she, it.</i> M. F. N.
Sing.			
N. V.	ἐγώ ἔγωγε	σύ σύγε	[If unemphatic not expressed: if emphatic use Demonstrative, § 63: so in dual and plural.]
Acc.	ἐμέ με (enclitic)	σέ σε (enclitic)	αὐτ-ό-ν αὐτ-ή-ν αὐτ-ό
Gen.	ἐμοῦ μου (enclitic)	σοῦ σου (enclitic)	αὐτ-οῦ αὐτ-ῆς αὐτ-οῦ
Dat.	ἐμοί μοι (enclitic)	σοί σοι (enclitic)	αὐτ-ῷ αὐτ-ῇ αὐτ-ῷ
Dual.			
N. V. A.	νώ	σφώ	A. αὐτ-ώ αὐτ-ώ αὐτ-ώ
G. D.	νών	σφών	αὐτ-οῖν αὐτ-οῖν αὐτ-οῖν
Plural.			
N. V.	ἡμεῖς	ὕμεῖς	αὐτ-οὺς αὐτ-ᾶς αὐτ-ᾶ
Acc.	ἡμᾶς	ὕμᾶς	αὐτ-ῶν αὐτ-ῶν αὐτ-ῶν
Gen.	ἡμῶν	ὕμῶν	αὐτ-οῖς αὐτ-αῖς αὐτ-οῖς
Dat.	ἡμῖν	ὕμῖν	

The forms ἔγωγε and σύγε are made by the addition of the particle γε. The enclitic forms are used when the pronoun is unemphatic.

In Attic poetry the following forms are also found: ἡμῖν (for ἡμῶν), ὑμῖν (for ὑμῶν) (dat. pls.), νῖν and μῖν (3rd person acc. sing. and pl. masc., fem., neut.), σφέ (3rd person acc. sing. and pl. masc. and fem.), σφέ and σφέν (3rd person dat. pl. masc. and fem.).

NOTE.—The stems of the 1st person are in the sing. ἐγω in nom., ἐμε and με in the other cases; in the dual νω (cp. Lat. *nos*); in the pl. the stem was originally ἄσμε, which is seen in Homeric ἔμμε; in Attic the initial vowel is lengthened by compensation for the dropping of one μ, and is aspirated by analogy with ὑμεῖς; the nom. and acc. pl. are remodelled after the Third Decl. of Subst. (cp. βασιλεῖς, § 34).

The stems of the 2nd person are in the sing. for the oblique cases σε, for τφε: the nom. σὺ is for τύ by analogy with the oblique cases; in the du. σφω, and in the pl. ὑμμε and Hom. ὑμμε: the nom. and acc. pl. are remodelled like those of the 1st person.

Corresponding to ἐμε and τφε was a 3rd personal pron. with sing. stem σφε, becoming ἐ and pl. σφε, used in Homer both as reflexive and non-reflexive, but in Attic only as reflexive, its place as a personal pronoun being taken by the oblique cases of αὐτός αὐτή αὐτό. See § 60.

Homeric Forms.—For Homeric forms of the Personal and other Pronouns see Appendix II.

§ 60. B.—*Reflexive.*

The Reflexive Pronouns occur only in the oblique cases. In the 1st and 2nd persons they are formed by combining the personal pronoun with the oblique cases of αὐτ-ός -ή; in the 3rd person there are (1) the original 3rd personal pronoun, (2) this combined with the oblique cases of αὐτ-ός -ή -ό, and (3) a third form in the plural formed on the analogy of the sing. of (2); of these (1) is rare in the singular, especially the forms in brackets.

	First Person.		Second Person.	
	M.	F.	M.	F.
Singular.				
Acc.	ἐμαυτόν	-ήν	σεαυτόν or σαυτόν	-ήν
Gen.	ἐμαυτοῦ	-ῆς	σεαυτοῦ or σαυτοῦ	-ῆς
Dat.	ἐμαυτῷ	-ῇ	σεαυτῷ or σαυτῷ	-ῇ
Plural.				
Nom.				
Acc.	ἡμᾶς αὐτούς	-άς	ὕμᾶς αὐτούς	-άς
Gen.	ἡμῶν αὐτῶν		ὕμῶν αὐτῶν	
Dat.	ἡμῖν αὐτοῖς	-αῖς	ὕμῖν αὐτοῖς	-αῖς

The gen. ἐμαυτοῦ and dat. ἐμαυτῷ and the corresponding forms of the other persons are not contracted for ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, etc., but are formed analogically after the acc. ἐμαυτόν which is contracted for ἐμὲ αὐτόν. No neuter of ἐμαυτόν occurs, but neut. acc. sing. σεαυτό occurs once.

	Third Person.								
	M.	F.	N.	M.	F.	N.	M.	F.	N.
Sing.	(1)			(2)			(3)		
Acc.	(ἐ)			ἐαυτόν	-ήν	-ό			
				or αὐτόν	-ήν	-ό			
Gen.	(οῦ)			ἐαυτοῦ	-ῆς	-οῦ			
				or αὐτοῦ	-ῆς	-οῦ			
Dat.	οἷ			ἐαυτῷ	-ῇ	-ῷ			
				or αὐτῷ	-ῇ	-ῷ			
Plural.									
Nom.	σφέις	σφέα							
Acc.	σφᾶς	σφέα	σφᾶς αὐτούς	-άς	σφέα	αὐτά	ἐαυτούς	-άς	-ά
							or αὐτούς	-άς	-ά
Gen.	σφῶν		σφῶν αὐτῶν				ἐαυτῶν		
							or αὐτῶν		
Dat.	σφίσι(ν)		σφίσιν αὐτοῖς	-αῖς	-οῖς		ἐαυτοῖς	-αῖς	-οῖς
							or αὐτοῖς	-αῖς	-οῖς

In the 3rd person the older Attic prose writers use the pl. of (2) (*σφᾶς αὐτούς*, etc.) rather than (3), but the Attic poets and the later Attic prose writers use (3) (*ἐαυτούς*, etc.) rather than the pl. of (2).

The reflexive pronoun of the 3rd person is sometimes used for the 1st and 2nd persons.

§ 61. C.—ἄλλος and the Reciprocal Pronoun.

ἄλλ-ο-ς ἄλλ-η ἄλλ-ο *another* is declined like αὐτ-ό-ς; the stem ἄλλο- is for ἄλιο-, cp. Lat. *aliu-s*, and this combined with itself produces the Reciprocal Pronoun ἄλλ-ηλο-, which occurs only in the oblique cases of the dual and plural.

Dual.	M. F. N.		
Acc.	ἄλλήλω		
G. D.	ἄλλήλοιν		
Plural.	M.	F.	N.
Acc.	ἄλλήλους	ἄλλήλᾱς	ἄλληλαῖ
Gen.	ἄλλήλων	ἄλλήλων	ἄλλήλων
Dat.	ἄλλήλοισ	ἄλλήλᾱις	ἄλλήλοισ

The stem ἄλληλο- comes from the neut. pl., which was originally ἄλλα-αλλα ἄλλα-αλλον ἄλλα-αλλοις, contracting to ἄλλᾱλλα ἄλλᾱλλον ἄλλᾱλλοις, Attic ἄλληλα ἄλλήλων ἄλλήλοισ. This form of the stem was then extended to the other genders.

§ 62. D.—*Possessive.*

The Possessive Pronouns (or pronominal adjectives denoting possession) are formed from the stems of the Personal Pronouns:

Stem ἐμε, ἐμ-ός -ῆ -όν <i>my</i>	Stem ἡμε, ἡμέ-τερ-ός -α -όν <i>our</i>
„ σε, σ-ός -ῆ -όν <i>thy</i>	„ ὑμε, ὑμέ-τερ-ός -α -όν <i>your</i>
	„ σφε, σφέ-τερ-ός -α -όν <i>their</i> (reflexive only).

They are all declined like adjectives in -ος -ῆ (or -ᾱ) -όν (§ 41), and in Attic prose when used as attributes are preceded by the definite article, *e.g.* ὁ ἐμὸς πατήρ *my father*.

There are no Possessive Pronouns of the 3rd person (except the reflexive σφέτερος): the genitives of the 3rd personal pronoun αὐτοῦ -ῆς αὐτῶν, and for the reflexive ἑαυτοῦ -ῆς ἑαυτῶν, are used instead when necessary, but in most cases only the article is used (see Syntax). Sometimes the genitives of the personal pronouns, ἐμοῦ σοῦ ἡμῶν ὑμῶν, are used instead of the possessives.

In Attic poetry the following archaic forms are also used: ὅς ἢ ὅν *his, her, its*, ἄμός -ῆ -όν *our*.

§ 63. E.—*Demonstrative.*

Demonstrative Pronouns are of three genders and are declined like adjectives of three terminations of the First and Second Declensions (see § 41) except in the neuter sing. nom. and acc., which originally ended in δ, not ν; δ final has vanished: thus τό for τοδ is equivalent to the Lat. (*is*)*tud*, ἄλλο to Lat. *aliud*. They have no separate form for the vocative.

The simplest Demonstrative is the definite article (originally a pronoun) ὁ ἡ τό *the*.

	Masc.	Fem.	Neut.
Singular.			
Nom.	ὁ	ἡ	τό
Acc.	τόν	τήν	τό
Gen.	τοῦ	τῆς	τοῦ
Dat.	τῷ	τῇ	τῷ
Dual.			
N. V. A.	τώ	τώ (τά)	τώ
G. D.	τεῖν	τοῖν (ταῖν)	τοῖν
Plural.			
Nom.	οἱ	αἱ	τά
Acc.	τούς	τάς	τά
Gen.	τῶν	τῶν	τῶν
Dat.	τοῖς τοῖσι(ν)	ταῖς ταῖσι(ν)	τοῖς τοῖσι(ν)

The fem. du. forms are the same as the masc. and neut. *τά ταῖν* occur very rarely in MSS., and never in Attic inscriptions; the forms *τοῖσι(ν)* and *ταῖσι(ν)* occur only in poetry

The article is formed from two stems (1) *ὁ ἡ*, for *σο ση*, in the nom. sing. masc. and fem., the same as in Lat. (*ip*)-*se* (*ip*)-*sa*; the nom. pl. masc. and fem. *οἱ αἱ* are formed after the nom. sing. by analogy; the original forms *τοί ταί* belong to the (2) stem *το τη*, the same as in Lat. (*is*)-*te* (*is*)-*ta* (*is*)-*tud*, which is used in all the other cases.

ὃ-δε ἡ-δε τό-δε *this (near me)*, Lat. *hic*, is declined like *ὁ ἡ τό*. When *ὃδε* is used as an attribute in prose with a substantive, the substantive is always preceded by the article, *this horse* *ὃδε ὁ ἵππος* or *ὁ ἵππος ὃδε*; so also *οὗτος* and *ἐκεῖνος* below.

οὗτος is for *ὁ-υ-το-ς*, *αὕτη* for *ἁ-υ-τη*, *ταῦτα* for *τα-υ-τα*, in which the components *ὁ ἁ* (for *σο σα*) and *το τη τα* are the same demonstrative stems as occur in the article, while *υ* is a deictic particle. The nom. pl. *οὗτοι αὗται* are analogical, like *οἱ αἱ* above. *τοῦτο* is analogical after *οὗτος αὕτη*, as it should properly have been *τοδ-υ-το*.

οὗτ-ο-ς, αὗτ-η, τοῦτ-ο *this (near you), that*, Lat. *iste*, is declined thus :—

	Masc.	Fem.	Neut.
Singular. N. V. Acc. Gen. Dat.	οὗτ-ο-ς τοῦτ-ο-ν τούτ-ου τούτ-φ	αὐτ-η ταύτ-η-ν ταύτ-ης ταύτ-η	τούτ-ο τοῦτ-ο τούτ-ου τούτ-φ
Dual. N. V. A. G. D.	τούτ-ω τούτ-οιν	τούτ-ω (ταύτ-ᾱ) τούτ-οιν (ταύτ-αιν)	τούτ-ω τούτ-οιν
Plural. N. V. Acc. Gen. Dat.	οὗτ-οι τούτ-ους τούτ-ων τούτ-οις	αὐτ-αι ταύτ-ᾱς τούτ-ων ταύτ-αις	ταύτ-ᾶ ταύτ-ᾶ τούτ-ων τούτ-οις

The dual forms in brackets are very rare.

ἐκεῖν-ο-ς, ἐκεῖν-η, ἐκεῖν-ο *that* (*yonder*), Lat. *ille*, has the same terminations as οὗτ-ο-ς.

αὐτ-ό-ς, αὐτ-ή, αὐτ-ό has nom. pl. αὐτ-οί, αὐτ-αί, αὐτ-ᾶ; the other cases are given above, § 59. αὐτός was originally a demonstrative, and in Attic it has three uses—

1. in all cases, meaning *self*, Lat. *ipse*, ὁ ἀνὴρ αὐτός, *vir ipse, the man himself*;
2. in the oblique cases, as the 3rd personal pronoun (§ 59), αὐτόν *him*;
3. preceded by the article in all cases, meaning *the same*, Lat. *idem*, ὁ αὐτὸς ἀνὴρ, *idem vir, the same man*.

The origin of αὐ- (in αὐ-τό-ς) is uncertain: the stem το- is the same as in the definite article.

The difference of meaning between ὅδε and οὗτος is also to be observed in—

τοιός-δε	τοιᾶ-δε	τοιόν-δε	<i>such as this (near me), talis.</i>
τοιούτος	τοιαύτη	τοιούτο OR -ον	<i>such as this (near you), tālis.</i>

τοσόσ-δε	τοσή-δε	τοσόν-δε	so large as this (near me), tantus.
τοσοῦτος	τοσαύτη	τοσοῦτο	so large as this (near you),
	ΟΙ -ον		tantus.
τηλικόσ-δε	τηλική-δε	τηλικόν-δε	so large or of such an age as
			this (near me).
τηλικούτος	τηλικαύτη	τηλικούτο	so large or of such an age as
	ΟΙ -ον		this (near you).

Obs.—The particle *τί* is often added to demonstrative pronouns and adverbs in Attic (but not in Tragedy or Thucydides) intensifying their demonstrative force: *ὅδῃ, οὗτοσί, ἐκεινοσί, τοιουτοσί, τοσουντοσί; ὧδῃ, οὕτωσί* thus; all such forms are oxytone, and a long vowel preceding the *ι* is shortened, e.g. gen. sing. *τουτοῦ*.

ἄλλ-ο-s ἄλλ-η ἄλλ-ο another is declined like *αὐτ-ό-ς*.

The stem is *ἄλλο* (for *ἄλλο*; cp. Lat. *alius*).

ἕτερ-ο-s ἑτέρ-α ἕτερ-ο-ν one or other of two is declined like *φίλιος*, § 41.

ἑ-τερος is the numeral “one” with the comparative suffix: on *ἑ*- for *ἦ*- see § 70, note on stem of *one*.

§ 64. F. RELATIVE.

The ordinary relative pronoun masc. *ὅς*, fem. *ἥ*, neut. *ὅ*, *who, which*, is declined like *αὐτός* (with nom. pl. masc. *οἱ*, fem. *αἱ*, neut. *ἃ*, and dual nom., voc., and acc. *ὧ*, gen. and dat. *οἷν*, for all genders).

The stem is *ὅ* (for *λο*-, *ι* being consonantal).

ὅσ-περ ἥ-περ ὅ-περ is a strengthened relative, *the very one who*.
ὅσ-τις ἥ-τις ὅ-τι is an indefinite relative, Lat. *quisquis, quicunque, whoever*; both parts of *ὅσ-τις* are declined; cp. § 65.

The following relatives correspond to the demonstratives in § 63:—

οἷος οἷα οἷον (of such a nature) as, *qualis* (of quality, degree).
ὅσος ὅση ὅσον (as large) as, *quantus* (of size).
ἡλικός ἡλική ἡλικόν (as old) as (of age).

§ 65. G. INTERROGATIVE; H. INDEFINITE.

The ordinary Direct Interrogative Pronoun has the same stem as the Indefinite Pronoun, from which it is distinguished only by the accent. The Interrogative has the acute accent always on the stem syllable; the Indefinite is enclitic: hence *τις* *who, what?* *τις* enclitic, *someone, something*. The Indirect Interrogative is the same as the Indefinite Relative *ὅς-τις* *who?* The declension is similar to that of the nasal stems, § 31.

	Direct Interrogative.		Indefinite.		Indirect Interrogative.		
	M.	F.	N.	M.	F.	N.	
Sing.							
N. V.	τίς	τί	τίς	τί	ὅς-τις	ἥ-τις	ὅ-τι
Acc.	τίνα	τί	τίνα	τί	ὅν-τινα	ἥν-τινα	ὅ-τι
Gen.	τίνος	οἱ τοῦ	τίνος	οἱ τοῦ	δοῦ	ἥσ-τινος	δοῦ
					(οἱ οὐ-τινος)		(οἱ οὐ-τινος)
Dat.	τίνι	οἱ τῷ	τίνι	οἱ τῷ	δοῦ	ἥ-τινι	δοῦ
					(οἱ ῥ-τινι)		(οἱ ῥ-τινι)
Dual.							
N. V. A.	τίνε		τίνε		ὅ-τινε	ὅ-τινε	ὅ-τινε
G. D.	τίνοιν		τίνοιν		οἶν-τινοιν	οἶν-τινοιν	οἶν-τινοιν
Plural.							
N. V.	τίνες	τίνα	τίνες	τίνα	οἱ-τινες	αἱ-τινες	ἅττα
				οἱ ἅττα			οἱ ἅ-τινα
Acc.	τίνας	τίνα	τίνας	τίνα	οὓς-τινας	ἅς-τινας	ἅττα
				οἱ ἅττα			οἱ ἅ-τινα
Gen.	τίνων		τίνων		ῶν-τινων	ῶν-τινων	ῶν-τινων
					οἱ ὄτων	οἱ ὄτων	οἱ ὄτων
Dat.	τίσι(ν)		τίσι(ν)		οἱσ-τισι(ν)	αἱσ-τισι(ν)	οἱσ-τισι(ν)
					οἱ ὄτοις		οἱ ὄτοις

The form *ἅττα* is not enclitic.

The forms *ἅτινα* (nom. pl.), *ὄτων*, *ὄτοις* are rarer than the alternative forms; *οὐτινος*, *ῥτινι* do not occur either in inscriptions or in Attic poetry.

The neut. sing. nom. and acc. is either written as one word *ὅτι* or two *ὅ,τι* to distinguish it from *ὅτι* adv. *because*.

The stem of the interrogative and indefinite pronouns had originally three forms *qi qe qo* (Latin *quis qui*), which became in Greek *τι τε πο* (see Appendix III.). The stem *τι* had originally nom. *τίς*, acc. *τίν*, and this (cp. *Zῆν*, § 35), gave rise to a nasal declension with acc. *τίνα*, gen. *τίνος*, etc. The indefinite *ἅττα*, for older *ἄσσα*, preserves the original neut. pl. nom. and acc. of this stem; *σσα* is for *τια*; the initial *α* is borrowed from a preceding neut. pl., thus e.g. *ὁποῖά σσα*, being wrongly divided *ὁποῖ' ἄσσα*, gave rise to *ἄσσα*. *ἅττα* rel. is for *ἄ σσα*. From the stem *τε* come the short alternative forms, *τοῦ τῷ (δ)των (δ)τοις*, and from the stem *πο* the interrogatives and indefinites *ποῖος ποῖός πόσος ποσός πότερος ποτερός*.

Other (a) direct interrogative, (b) indefinite, and (c) indirect interrogative pronominal adjectives are:—

(a) Direct interrog. *ποῖ-ος -α -ον* of what kind, *qualis*?
 (b) indef. *ποι-ός -ά -όν* of some kind, (c) indirect interrog. *ὁποῖ-ος -α -ον* of what kind, *qualis*.

(a) *πόσ-ος -η -ον* of what size, *quantus*? (b) *ποσ-ός -ή -όν* of some size, (c) *ὁπόσ-ος -η -ον* of what size, *quantus*.

(a) *πηλίκ-ος -η -ον* of what age? (c) *ὀπηλίκ-ος -η -ον* of what age.

(a) *πότερ-ος -α -ον* which of two, *uter*? (b) *ἕτερ-ος -α -ον* one of two, *alter*, (c) *ὁπότερ-ος -α -ον* which of two, *uter*.

Another Indefinite Pronoun is *δεῖνα* so and so, *quidam*, for all the three genders, declined as follows:—

Sing. ὁ, ἡ, τὸ	δεῖνα,	δεῖνος,	δεῖνι.
Pl. οἱ, αἱ	δεῖνες,	δεῖνας,	δεῖνων.

It is also, but very rarely, undeclined

§ 66. CORRELATIVES.

The following are called Correlative Pronouns.

The forms in brackets are rare and mostly poetical.

INTERROGATIVE.		INDEFINITE. (Enclitic).	DEMONSTRATIVE.	RELATIVE.	
Direct and Indirect.	Indirect only.			Definite.	Indefinite.
τίς; who? quis?	ὅστις who quis	τίς someone quisquam quis quidam	ὃδε, this, hic οὗτος, this, that, iste ἐκεῖνος, that, ille	ὅς ὅσπερ who qui	ὅστις whoever quisquis quicunque
πότερος; which of two? uter?	ὁπότερος which of two uter	πότερος one of two alteruter	ἕτερος one of two alter	ὅς who qui	ὁπότερος which of two uter
πόσος; how great? quantus?	ὁπόσος how great quantus	ποσός of some size aliquantus	(τόσος) τοσούτος so large tantus	ὅσος (as large) as quantus	ὁπόσος (as large) as quantus- cunque
ποῖος; of what quality? qualis?	ὁποῖος of what quality qualis	ποιός of some quality qualis	(τοῖος) τοιοῦτος such talis	οἷος (such) as qualis	ὁποῖος (such) as qualis- cunque
πηλίκος; how great? or how old?	ὁπηλίκος how great or how old		(τηλίκος) τηλικόσδε τηλικούτος of such a size or age	ἡλίκος (of such a size or age) as	ὁπηλίκος (of such a size or age) as

§ 67. Correlative Adverbs are formed from the same pronominal stems :—

INTERROGATIVE.		INDEFINITE. (Enclitic).	DEMONSTRATIVE.	RELATIVE.	
Direct and Indirect.	Indirect only.			Definito.	Indefinite.
ποῦ; where? ubi?	ὅπου where ubi	πού somewhere alicubi	ἐνθάδε, here, hic ἐνταῦθα, there, ibi αὐτοῦ, there, ibidem ἐκεῖ, there, illic	οὗ, ἐνθα where ubi, qua	ὅπου wherever ubicunque quacunque
πόθεν; whence? unde?	ὅπόθεν whence unde	ποθέν from some- where alicunde	ἐνθένδε, hence, hinc ἐντεῦθεν, thence indo αὐτόθεν, from the same place indidem ἐκείθεν, thence illinc	ὅθεν, ἐνθεν whence unde	ὅπόθεν whence unde
ποῦ; whither? quo?	ὅποι whither quo	ποῖ somewhere aliquo	ἐνθάδε, hither, huc ἐνταῦθα, thither, eo αὐτόσε, to the same place, eodem ἐκεῖσε, thither, illuc	οἷ, ἐνθα whither quo	ὅποι whitherso- ever quocunque
πότε; when? quando?	ὅποτε when quando	ποτέ sometime aliquando	τότε then tum	ὅτε when cum	ὅποτε whenever cum, quan- docunque
πηνίκα; at what time?	δπηνίκα at what time		τηνικάδε, τηνικαῦτα at this time	ἥνίκα when	δπηνίκα whenever
πῶς; how? quomodo?	ὅπως how quomodo	πῶς somehow	(ὥς) ὧδε, οὕτως thus sic, ita	ὥς, ὥσπερ as ut	ὅπως as ut
πῇ or πῇ; how? where? qua?	ὅπῃ or ὅπῃ how or where qua	πῇ or πῇ somehow or somewhere	τῇδε, ταύτῃ in this way or there	ῇ, ῇπερ as or where qua	ὅπῃ or ὅπῃ as or wherever quacunque

CHAPTER IV.

ADVERBS.

§ 68. Many adverbs (as well as prepositions and conjunctions) are stereotyped cases of nouns which have ceased to be regarded as such. Other adverbs are formed by special suffixes.

I.—The following are instances of adverbs which were originally cases of nouns:—

(a) accusative: *ἀλλά* *but*, *ἀριστίνδην* *according to worth*, *ἀρχήν* *at all*, *αὔριον* *to-morrow*, *δίκην* *like*, *ἕως* (for *ἡῶς*) *until*, *προίκα* *gratis*, *πρώην* *the day before yesterday*, *τήμερον* *to-day*, *τί* *why?* *χάριν* *for the sake of*.

(b) genitive: *ἀγχοῦ* (poet.) *near*, *δήπου* *surely*, *ἐξ* *out of* (with gen. suffix *ς*), *όμοῦ* *together*, *οὔ, ποῦ, ὅπου* *where*, *πού* *somewhere*, *οὔδαμοῦ* *nowhere*.

(c) locative sing. with *ι*: *ἀεί* *always*, *ἀμφί* *around*, *ἀντί* *instead of*, *ἐθελοντί* *willingly*, *ἀκονίτι* *without an effort*, *ἐκεῖ* *there*, *ἐνί* *in*, *ἐπί* *on*, *Ἰσθμοῖ* *at the Isthmus*, *οἴκοι* *at home*, *ὀνομαστί* *by name*, *οἶ, ποῖ, ὅποι* *whither*, *ποῖ* *somewhere*, *οὔδαμοῖ* *nowhere*, *πάλαι* *of old*, *πανδημεῖ* *in a body*, *περί* *around*, *πέρῃσι* *last year*.

suffixless locative sing.: *αἰέν* (poet.) *always*, *ἄτερ* (poet.) *without*, *ἐν* *in*, *ὑπέρ* *beyond*, *χθές* *yesterday* (= Lat. *heri* for *hes-i*).

locative pl.: *Ἀθήνησι(ν)* *at Athens*, *θύρασι* (poet.) *outside*, *Ὀλυμπιάσι* *at Olympia*, *πύξ* *with the fist*.

(d) dative: *χαμαί* *on the ground*.

(e) instrumental: *ἄλλῃ* *otherwise*, *ἅμα* *at the same time*, *ἀνά* *up*, *ἄφνω* *suddenly*, *διά* *through*, *ἔξω* *outside*, *ἵνα* *where, in order that*, *κατά*, *down*, *κρύφα*, *κρύφῃ*, *λάθρᾱ*, *secretly*, *μετά* *with*, *ὀπίσω* *backwards*, *πύρρῳ* *forwards*, *πῇ*, *ὅπῃ* *where*, *τάχᾱ* *quickly*.

- (f) instrumental, locative or dative: ἄλλῃ *elsewhere*, δημοσίᾳ *publicly*, δι' ἑξῆς *in two parts*, ἧ *where*, ἰδίᾳ *privately*, οὐδ' αὖμῃ (poet.) *in no way*, πανστράτιᾳ *with all the army*, περὶ *by land*, σπουδῇ *eagerly*, ταύτῃ *here*.
- (g) instrumental or ablative: ἄλλως *otherwise*, καλῶς *well*, ὅμως *nevertheless*, ὁμῶς (poet.) *likewise*, ὅπως *how*, πῶς *somehow*, οὕτως *thus*, σοφῶς *wisely*, and other adverbs in -ως; also νεωσ-τί *recently*.

Compare also adverbs, § 57.

II.—Adverbs with special suffixes :

- | | |
|----------|--|
| (a) -τος | ἐντός <i>from within</i> ; cp. § 35, note. |
| (b) -θεν | οἰκόθεν <i>from home</i> . |
| (c) -θι | ἄλλοθι <i>elsewhere</i> . |
| (d) -θα | ἐνταῦθα <i>there</i> . |
| (e) -δε | οἰκάδε <i>homewards</i> , Ἀθήναζε (= Ἀθήνας-δε) <i>to Athens</i> . |
| (f) -δον | ἐνδον <i>within</i> . |

CHAPTER V.

THE NUMERALS.

§ 69. The numerals are as follows :—

Value.	Sign.	Cardinals.	Ordinals.	Adverbials.
1	α'	εἷς, μία, ἓν, one	πρῶτος, -η, -ον, the first	ἀπαξ, once
2	β'	δύο	δεύτερος, -α, -ον	δῖς
3	γ'	τρεις, τρία	τρίτος, -η, -ον	τρίς
4	δ'	{ τέτταρες, τέτταρα } { τέσσαρες, τέσσαρα } ¹	τέταρτος, -η, -ον	τετράκις
5	ε'	πέντε	πέμπτος, -η, -ον	πεντάκις
6	ς'	ἕξ	ἕκτος, -η, -ον	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος, -η, -ον	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος, -η, -ον	ὀκτάκις
9	θ'	ἐννέα	ἐνατος, -η, -ον	ἐνάκις
10	ι'	δέκα	δέκατος, -η, -ον	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος, -η, -ον	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος, -η, -ον	δωδεκάκις
13	ιγ'	τρεις (τρία) καὶ δέκα	{ τρίτος, -η, -ον καὶ } { δέκατος, -η, -ον }	τρισκαίδεκάκις
14	ιδ'	{ τέτταρες (τέτταρα) } { καὶ δέκα }	{ τέταρτος, -η, -ον καὶ } { δέκατος, -η, -ον }	τετταρεσκαίδεκάκις
15	ιε'	πεντεκαίδεκα	{ πέμπτος, -η, -ον καὶ } { δέκατος, -η, -ον }	πεντεκαίδεκάκις
16	ισ'	ἑκκαίδεκα	{ ἕκτος, -η, -ον καὶ } { δέκατος, -η, -ον }	ἑκκαίδεκάκις
17	ις'	ἐπτακαίδεκα	{ ἑβδομος, -η, -ον καὶ } { δέκατος, -η, -ον }	ἐπτακαίδεκάκις
18	ιη'	ὀκτωκαίδεκα	{ ὀγδοος, -η, -ον καὶ } { δέκατος, -η, -ον }	ὀκτωκαίδεκάκις
19	ιθ'	ἐννεακαίδεκα	{ ἐνατος, -η, -ον καὶ } { δέκατος, -η, -ον }	ἐννεακαίδεκάκις
20	κ'	εἴκοσι(ν)	εἰκοστός, -ή, -όν	εἰκοσάκις
30	λ'	τριακοντα	τριακοστός, -ή, -όν	τριακοντάκις
40	μ'	τεττάρῃκοντα	τεττάρῃκοστός, -ή, -όν	τεττάρῃκοντάκις
50	ν'	πεντήκοντα	πεντηκοστός, -ή, -όν	πεντηκοντάκις

¹ See footnote on page 60.

Value.	Sign.	Cardinals.	Ordinals.	Adverbials.
60	ξ'	ἐξήκοντα	ἐξηκοστός, -ή, -όν	ἐξηκοντάκις
70	ο'	ἐβδομήκοντα	ἐβδομηκοστός, -ή, -όν	ἐβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν	ὀγδοηκοντάκις
90	Ϟ	ἐνενήκοντα	ἐνενηκοστός, -ή, -όν	ἐνενηκοντάκις
100	ρ'	ἐκάτον	ἐκατοστός, -ή, -όν	ἐκατοντάκις
200	σ'	διᾱκόσιοι, -αι, -α	διακοσιοστός, -ή, -όν	διακοσιᾱκίς
300	τ'	τριακόσιοι, -αι, -α	τριακοσιοστός, -ή, -όν	τριακοσιᾱκίς
400	υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν	τετρακοσιᾱκίς
500	φ'	πεντᾱκόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν	πεντακοσιᾱκίς
600	χ'	ἑξᾱκόσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν	ἑξακοσιᾱκίς
700	ψ'	ἐπτᾱκόσιοι, -αι, -α	ἐπτακοσιοστός, -ή, -όν	ἐπτακοσιᾱκίς
800	ω'	ὀκτᾱκόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -όν	ὀκτακοσιᾱκίς
900	Ϡ	ἐνᾱκόσιοι, -αι, -α	ἐνακοσιοστός, -ή, -όν	ἐνακοσιᾱκίς
1000	,α	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	χιλιᾱκίς
2000	,β	δισχίλιοι, -αι, -α	δισχιλιοστός, -ή, -όν	δισχιλιᾱκίς
3000	,γ	τρισχίλιοι, -αι, -α	τρισχilioστός, -ή, -όν	τρισχiliᾱκίς
10000	,ι	μύριοι, -αι, -α	μύριοστός, -ή, -όν	μυριακίς
20000	,κ	δισμύριοι, -αι, -α	δισμύριοστός, -ή, -όν	δισμυριακίς
100000	,ρ	δεκάκισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν	δεκακισμυριακίς

Obs.—The letters of the alphabet, with ε' (digamma), Ϟ (koppa) and Ϡ (sampi), are used in succession to denote the cardinals. In the most frequent designation, given above, digamma, in the form ε', is inserted after ε' for the number 6; α' to θ' are therefore units; ι' is 10, κ' 20; after π' (= 80) Ϟ (*koppa*, = 90) is inserted, and after ω' (= 800) Ϡ (*sampi*, = 900). The alphabet begins again at 1000, but here each letter has the accent under it; hence β,τ,μ,δ' = 2344, α,ω,ξ,β' = 1862.

The Cardinal Numbers which are declined are 1 to 4, of the units, and the hundreds and thousands from 200 onwards. Of the units 5 to 9, all the tens, and 100 are indeclinable. The Ordinals are declined like adjs. of the First and Second Decls. (§ 41). The Adverbs are indeclinable.

200, 300, etc. διᾱκόσιοι, τριακόσιοι, etc. are sometimes, when used with collectives, declined in the singular, e.g. ἡ διακοσιᾱ ἵππος, *the two hundred cavalry*.

§ 70. The Cardinal Numbers 1 to 4 are declined as follows :

Nom.	1. M. εἷς	F. μία	N. ἓν	2. N. A. δύο	} or in- declinable.
Acc.	ἓνα	μῖαν	ἓν	G. D. δυοῖν	
Gen.	ἑνός	μιάς	ἑνός		
Dat.	ἐνί	μιάῃ	ἐνί		

Nom.	3. M. F. τρεῖς	N. τρία	4. M. F. τέτταρες	N. τέτταρα
Acc.	τρεῖς	τρία	τέτταρας	τέτταρα
Gen.		τριῶν		τέτταρων
Dat.		τρίσσι(ν)		τέτταρσι(ν)

Obs.—οὐδεῖς οὐδεμία οὐδέν and μηδεῖς *no one* are declined like εἷς. δύο is sometimes used without inflexion with plural substantives. For *both* Greek uses (1) ἄμφω (Lat. *ambo*), gen. dat. ἀμφοῖν, and (2) sometimes the pl. ἀμφότεροι -αι -α, of which the neut. sing. ἀμφότερον *both* is also in use.

STEMS.—The stem of *one* was originally σεμ, σομ with weak forms σμ and σα (*a* for sonant *m*); σεμ became ἐμ and when final, as in the neut. sing. nom. and acc., ἐν; ν then spread by analogy to the oblique cases of the neut. and then of the masc.; εἷς is for ἐμ-ς; σμ is seen in the fem., in which the suffix ια has been added, and initial σ has vanished, σμ-ια becoming μία; the form σομ appears in δμ-ός, δμ-οῦ, σᾶ in ᾄ-παξ; sometimes ᾱ- was changed to ἐ- by analogy with ἐν-, as in ἐ-κατόν and ἐ-τερος. The stems of *two* were δυω and δω (for δFω) and δι (for δFi), as in διακόσιοι, δί-πους, διττός (for δFi-κίος); δεύτερος is from neither of these, but from δευ-, seen in δεύομαι *to want*. The stem of *three* was τρει, with weak form τρι; the initial τ of τέτταρες represents an original breathed velar sound (cp. Lat. *quattuor*, and τίς = Lat. *quis*); the τ of πέντε is also for a breathed velar, cp. Skt. *pañca*, Lat. *quinque* (see Appendix III.); ἕξ is for σFέξ; the final ᾱ of ἑπτὰ ἑννεὰ δέκα is for sonant *m* (cp. Lat. *septem, novem, decem*); the ω of ὀκτώ shows that it was perhaps originally a dual. The *tens* seem to have been formed from δεκοντ (strong form) and δεκατ (weak form), both connected with δέκα; δεκατ became δκατ and then κατ, as in εἴκοσι for εἰ-κασι, where εἰ- is a stem meaning *two* (distinct from δύο), and ο is for α by the analogy of -κοντα; the strong form δεκοντ became δκοντ and then κοντ (τρια-κοντα); ἐ-κατόν contains the same stem (δ)κατ-; -κατόν (Lat. *centum*) probably meant originally *ten tens*; ἐ- for ᾱ- is from the stem for *one*. χίλιοι is for χεσ-λιοι, Skt. *sa-has-ra*; the origin of μύριοι is unknown.

μύριοι 10,000 must be distinguished from μῦριοι *countless*.

In combining units, tens etc. of cardinals, if the smaller number precedes, καί is inserted, but not if the smaller number follows the larger: thus 21 is either εἷς καὶ εἴκοσιν or εἴκοσιν εἷς, 345 is either πέντε καὶ τετταράκοντα καὶ

τριακόσιοι or τριακόσιοι τετταράκοντα πέντε. With ordinals καί is always inserted: 21st is πρῶτος καὶ εἰκοστός or εἰκοστός καὶ πρῶτος. When the unit is 8 or 9 the cardinal is often expressed by subtraction: 28 δυοῖν δέοντα τριάκοντα, 29 ἐνὸς δέοντα τριάκοντα.

Fractions: $\frac{1}{2}$ τὸ ἥμισυ, $\frac{1}{3}$ τὸ τριτημόριον, $\frac{1}{4}$ τὸ τεταρτημόριον, etc., $\frac{2}{3}$ τὰ δύο μέρη, $\frac{3}{4}$ τὰ τρία μέρη, etc., $\frac{2}{5}$ τῶν πέντε αἱ δύο μοῖραι, $\frac{3}{5}$ τῶν πέντε αἱ τρεῖς μοῖραι, etc.

Feminine Substantives in -ᾶς -ᾶδος are also formed as follows: ἡ μονάς number one, ἡ δυάς number two, ἡ τριάς number three, ἡ δεκάς number ten, ἡ χιλιάς number one thousand, ἡ μυριάς number ten thousand.

§ 71. The following are the most important *general* adjectives of quantity: ἕκαστος *each*, ἐκάτερος *either*, πᾶς *pās* πᾶν (stem παντ-) *all*, ποστός, ὀπόστος (Lat. *quotus*), ἀπλοῦς *single*, διπλοῦς *double*, τριπλοῦς *treble*, etc., διπλάσιος *twice as large*, τριπλάσιος *three times as large*, πολλαπλάσιος *many times as large*; and adverbs: πολλάκις *many times*, often, ὁσάκις *as often as*, τοσαντάκις *so often*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

CHAPTER VI.

CONJUGATION OF VERBS.

General Remarks.

§ 72. Greek distinguishes in the Verb—

1. *Three Persons : First, Second, and Third.*
2. *Three Numbers : Singular, Dual, and Plural.*
3. *Three Voices :*

Active : ἔπασα *I checked*

Middle : ἐπασάμην *I checked myself*

Passive : ἐπαύθην *I was checked.*

Obs.—Only the aorist and sometimes the future have different forms for the mid. and pass.; in all other tenses the same forms are used for both mid. and pass.

Verbs which occur only in the mid. or pass. are called *Deponents*: δέχομαι *I receive*. The Deponents which have an aor. mid. form are called *Middle Deponents*, μάχομαι *I fight*, ἐμάχεσάμην *I fought*; those with an aor. pass. form *Passive Deponents*, βούλομαι *I wish*, ἐβουλήθην *I wished*.

4. *Four Moods in the Finite Verb :*

1. *Indicative :* παύω *I check*

2. *Imperative :* παύε *check*

3. *Subjunctive :* παύω } for meaning see Syntax,

4. *Optative :* παύοιμι } under Moods

5. *Two classes of Tenses :*

A.—*Primary :*

1. *Present :* παύω *I check*

2. *Perfect :* πέπαυκα *I have checked*

3. *Future :* παύσω *I shall check*

4. *Future Perfect* (generally only in mid. or pass.): πεπαύσομαι *I shall check myself*.

B.—*Historical or Secondary* (augmented):

1. *Imperfect :* ἔπانون *I was checking*

2. *Pluperfect :* ἐπεπαύκη *I had checked*

3. *Aorist :* ἔπασα *I checked.*

6. *Three Verbal Nouns :*1. *Verbal Substantive or Infinitive :*

παύειν to check, or the checking

2. *Verbal Adjective or Participle :*

παύων checking

3. *Verbal Adjectives in -τέος and -τός :*

(a) πανστέος ought to be checked

(b) πανστός able to be checked.

Obs.—The inf. and part. have voices (active, mid., and pass.) and tenses (pres., fut., aorist, and perf.).

§ 73. These distinctions are brought out in the conjugation of the verb by the addition of formative suffixes and prefixes to the verbal stem.

The Verbal Stem is that which is common to all forms of the verb; but it is sometimes modified in form by phonetic changes caused by the addition of suffixes. It is liable to vowel gradation: *πειθ* *ποιθ* *πίθ* *persuade*, pres. *πείθ-ω*, perf. *πέ-ποιθ-α*, sec. aor. *ἔ-πιθ-ον*; *γεν* *γον* *γν* or *γᾱ* (*ᾱ* for sonant *n*) *become*, sec. aor. *ἔ-γεν-ό-μην*, perf. 1 sing. *γέ-γον-ᾱ*, pres. 1 sing. *γί-γν-ομαι*, perf. 1 pl. *γέ-γα-μεν*; *θη* *θε* *put*, pres. indic. 1 sing. *τί-θη-μι*, 1 pl. *τί-θε-μεν*; *στη* (for *στᾱ*) *στᾱ* *place*, pres. indic. 1 sing. *ἵ-στη-μι*, 1 pl. *ἵ-στᾱ-μεν*.

Next to the verbal stem in importance are the Tense Stems; these are formed directly from the verbal stem; the moods are formed by modification of the various tense stems; and, finally, the Personal endings show the person, number and voice. In the aorist and the future the tense stem of the passive differs from that of the active and middle, but in other tenses the voices are only shown by the difference in the personal endings.

The tenses are classified according to the *tense stems* from which they are formed. The tense stems are as follows:—

1. Present Stem, from which are formed the pres. and impft. indic., pres. imperat., subj., opt., infin. and partic., act., mid. and pass.
2. Future Active and Middle Stem, from which are formed the fut. indic., opt., infin. and partic., act. and mid.
3. First (or Weak) Aorist Active and Middle Stem, from which are formed the first aor. indic., imperat., subj., opt., infin. and partic., act. and mid.

4. Second (or Strong) Aorist Active and Middle Stem, from which are formed the second aor. indic., imperat., subj., opt., infin. and partic., act. and mid.
5. Perfect Stem, from which are formed the perf., pluperf. and fut. perf. indic., perf. imperat., subj., opt., infin. and partic., act., mid. and pass.
6. First (or Weak) Aorist and Future Passive Stem, from which are formed the first aor. indic., imperat., subj., opt., infin. and partic., pass., and the first fut. indic., opt., infin. and partic., pass.
7. Second (or Strong) Aorist and Future Passive Stem, from which are formed the second aor. indic., imperat., subj., opt., infin. and partic. pass., and the second fut. indic., opt., infin. and partic., pass.

For the formation of the various tense stems see §§ 93-120.

The two aorist active stems (3 and 4) and the two aorist passive stems (6 and 7) respectively differ in formation but not as a rule in meaning; hence few verbs in Attic have both aorist stems in the same voice; in the few instances where the first and second aorist active occur side by side they usually differ in meaning, the first aorist being transitive, *e.g.* ἔστησα *I placed*, and the second aorist intransitive, *e.g.* ἔστην *I stood* (§ 126). See also § 118.

§ 74. For the present and second aorist stems there are **Two Conjugations**:

1. The first—the more frequent—connects the personal endings with the tense stems by a connecting vowel *ο* or *ε*; παύ-ο-μεν παύ-ε-τε. This vowel is called the **Thematic Vowel**, and verbs belonging to this conjugation are called **Thematic Verbs**, or **Verbs in -ω**, because the 1 sing. pres. indic. act. ends in *ω*: παύ-ω.
2. The second—the less frequent—affixes the personal endings to the tense stems without a connecting vowel; τίθε-μεν τίθε-τε. Verbs belonging to this conjugation are called **Non-Thematic Verbs** or **Verbs in -μι**, because the 1 sing. pres. indic. act. ends in *μι*: τίθη-μι.

The future stem of all verbs is thematic.

The first aorist active and middle, perfect, second aorist

passive and first aorist passive stems are for the most part analogical formations peculiar to Greek, and show no thematic vowel except in the subjunctive.

The imperative mood is distinguished by its peculiar personal endings.

The characteristic of the subjunctive is the long vowel ω or η between the stem and the personal ending. In Homer (App. I.) there are, besides the usual subjunctives with the long vowels ω or η (e.g. $\pi\acute{\alpha}\upsilon\omega\mu\epsilon\nu$) other subjunctives from non-thematic tenses with a short vowel o or e , e.g. $\tilde{i}-o-\mu\epsilon\nu$ from $\epsilon\tilde{i}\mu$ *go*; those with the long vowel are called thematic and those with the short vowel non-thematic subjunctives. In Attic the subjunctive is always thematic.

The formation of the optative differs in the thematic and non-thematic stems of the present and second aorist. The non-thematic stems and the contracted thematic present stems have $\epsilon\eta$ in the singular of the active and ι in the dual and plural of the active and all numbers of the passive between the stem and the personal ending. The uncontracted thematic verbs have only ι throughout. The first aor. act. and mid. have ι , the first and second aor. pass. have $\epsilon\eta$ in the sing. and ι in the du. and pl.

§ 75. The Personal endings differ in the active and middle. The middle are also used as passive, except in the first and second aor. pass., where the active are used.

The perfect indicative act. has peculiar personal endings in the sing., and the imperative throughout in all voices.

NUMBER. PERSON.	Active (and Aorist Passive).			Mid. and Pass. (except Aor.).		
	Primary.	Secondary.	Imperative.	Primary.	Secondary.	Imperative.
S. 1	ω (thematic) μῐ (non-them.) ᾶ (perfect)	ν (after a vowel) ¹ ᾱ (for sonant <i>n</i> after a con- sonant)	—	μαι	μην	—
2	εις (thematic) ² σῐ (non-them.) ³ ς (non-thematic) θα (perfect) ⁴ ᾶς (perfect)	ς	none ¹³ θῐ ον ¹⁴ ς ¹⁵	σαι ¹⁷	σο ¹⁷ θης ¹⁸	σο ¹⁵ σαι ¹⁴
3	ει (thematic) ² τῐ (non-them.) ⁵ ε (perfect)	(τ) (τ final dis- appeared)	τω(δ) ¹⁶	ται	το	θω ¹⁹
Du. 1	Same as plural. ⁶			Same as plural. ⁶		
2	τον ⁷	τον ⁷	τον	σθον ¹⁹	σθον ¹⁹	σθον ¹⁹
3	τον	την	των	σθον ¹⁹	σθην ¹⁹	σθων ¹⁹
Pl. 1	μεν ⁸	μεν ⁸	—	μεθα (μεσθα) ¹⁹	—	—
2	τε ⁹	τε ⁹	τε	σθε ¹⁹	—	σθι ¹⁹
3	ντι ¹⁰ ᾶσι ¹¹	ν(τ) (τ final disappeared) εν(τ) ᾶν(τ) ¹² σᾶν(τ) ¹²	ντων ¹⁶	νται ᾶται (ᾶ for sonant <i>n</i>)	ντο ᾶτο (ᾶ for sonant <i>n</i>)	σθων ¹⁹

The primary endings are used in the primary tenses of the indicative, *i.e.* the present, future, perfect and future perfect, and in the subjunctive; the secondary endings in the secondary (augmented) tenses of the indicative, *i.e.* the imperfect, aorist and pluperfect, and in the optative (except the 1 sing. opt. act. of thematic verbs, which has -μι, not -ν).

NOTES.—1. -ν is for original *m*; cp. Lat. *sum*, *eram*. *m* final became *ν* in Greek.

2. The forms -εις -ει are difficult. Of -εις two explanations are given: (1) the original *παυ-ε-σι* became *παύ-ει*, and then -ς, the secondary personal ending, was added, as in *τίθη-ς*; (2) *παύ-εις* is for *παυ-η-ς*, with a present-tense suffix -ῃ. Similarly -ει

- is either (1) a new form on the analogy of *παύεις*, corresponding to it as *ἔπανε* to *ἔπaves* (imperfect); or (2) *παύ-ει* is for *παυ-ηι-(τ)*. The subjunctive *παύ-ης* has the secondary *s*, and the *ι* (iota subscript) is by the analogy of *παύ-εις*; so *παύ-η*, for *παυ-ηι-(τ)* by the analogy of *παύ-ει*.
3. *-σι* is only retained in the Homeric *ἔσ-σί thou art*, from *εἰμί* *be*; it was also originally present in *εἶ = εἶ-σι*, from *εἰμί* *go*, *σ* between vowels vanishing.
 4. *-θα* remains in *οἶσ-θα* for *οἶδ-θα*: it has been replaced in most perfects by *-ας*, an analogical form after the first aor. act., but remains in some imperfects, e.g. *ἦσ-θα* from *εἰμί* *be*.
 5. *-τι* after a vowel changes to *-σι*; hence *τίθη-σι*.
 6. The 1 du. never occurs in the act.; a form *-μεθον* occurs in the mid. and pass., but only three times in all Greek. All three are in poetry, Hom. Il. xxiii. 485, *περιδῶμεθον*, Soph. Phil. 1079, *δρῶμμεθον*, Soph. El. 950, *λελείμμεθον*.
 7. *-τον* was originally secondary only; the primary form, which is lost in Greek, is seen in Lat. pl. *-tis* (*ama-tis*).
 8. *-μεν* was originally secondary only; the primary *-μες* (Lat. *-mus*, *ama-mus*) occurs in Doric.
 9. *-τε* was perhaps originally secondary only; Lat. *-tis* (*ama-tis*) was originally dual.
 10. *-ντι* became in Attic *-νσι*, and *ο-νσι* became *-ουσι*, and *ω-νσι* became *-ωσι*.
 11. *-ᾱσι* is by analogy: by the side of *-ντι* was *-ᾱτι* (*α* for sonant *n* after a consonant) which became *-ᾱσι*; this was changed to *-ᾱσι* by the analogy of *φέρουσι* for *φερ-ο-ντι* and *ἰστᾱσι* for *ἰστα-ντι*.
 12. *-αν(τ)* and *-σαν(τ)* are analogical: *ἦσ-αν(τ)* for *ἦσ-α(τ)* (*α* for sonant *n*) is after the analogy of the imperfect *ἔπαυ-ον(τ)*, and *-σαν(τ)* (e.g. *ἐτίθεισαν*) for *-σα(τ)* (*α* for sonant *n*) came from the first aor. *ἔπαυ-σαν(τ)* for *ἔπανσ-α(τ)* by wrong division, the termination being supposed to be *-σαν* instead of *-αν*.
 13. e.g. *φέρε, ἵστη*.
 14. The origin of *-ον* and *-σαι* in the imperative is uncertain.
 15. Imperative forms in *-s* act. (e.g. *θές* sec. aor. act. of *τίθημι*, *δός* sec. aor. act. of *δίδωμι*) and *-σο* mid. (e.g. *τίθεσο* pres. mid. and pass. of *τίθημι*, *δίδοσο* pres. mid. and pass. of *δίδωμι*, *ἵστασο* pres. mid. and pass. of *ἵστημι*) were originally injunctive, i.e. unaugmented indicative forms with secondary endings.
 16. *-τω(δ)* is the abl. of the pronominal stem *το* (§ 63); the du. and pl. are formed by the addition of *ν*, *-των* *-ντων*.
 17. As *σ* between vowels vanished, *παυ-ε-σαι* (pres. indic.) became regularly *παυ-ε-αι* *παύη*, *παυ-η-σαι* (pres. subj.) became *παυ-η-αι* *παύη*, *ἔπαυ-ε-σο* (impft. indic.) became *ἔπαυ-ε-ο* *ἐπαύ-ου*. In the non-theriatic verbs the *σ* sometimes remained by analogy with perfect forms like *γέγραψαι*; so pres. indic. *τίθε-σαι*, *δίδο-σαι*.
 18. *-θης* occurs in the first aor. pass. *ἔδδ-θης* (see § 120).
 19. The *σ* of *-σθω* *-σθον* *-σθων* *-σθε* *-σθην* *-μεσθα* did not originally belong to the personal endings, but came by wrong division from forms like *πέπεισ-θε* (for *πεπειθ-θε*) and was then considered by the Greeks as a characteristic of the du. and pl. mid. and pass.; *-μεσθα* is poetical only.

§ 76. PARADIGMS.

The paradigms of the verbs are given first: the formation of each tense stem is then explained in order (Ch. VII.). As far as possible each form is broken up by hyphens to show the verbal stem, tense stem, formative suffixes and thematic vowel, thus: 1 pl. imperf. indic. act. ἐ-παύ-ο-μεν, augment ἐ-, verbal stem and tense stem παυ-, thematic vowel -ο-, and 1 pl. act. personal ending -μεν; 2 pl. pres. opt. mid. and pass. τι-θε-ῖ-σθε, verbal stem θε-, pres. stem (reduplicated) τι-θε-, optative suffix -ι-, and 2 pl. mid. and pass. ending -σθε; but 3 pl. pres. indic. act. παύ-ουσι(ν) cannot be so divided, as -ο-ντι, thematic vowel and 3 pl. act. personal ending, has by phonetic change been entirely modified and the original components are obscured.

LIST OF THE PARADIGMS.

A. ω-verbs (thematic):

1. Not contracted—παύω, supplemented by other verbs in its defective tenses.

Synopsis of ω-verbs with stems ending in a consonant, showing the modifications of the consonant in the various tenses.

2. Contracted—τιμάω, δουλόω, ποιέω, πνέω.

Synopsis of the uncontracted tenses of τιμάω, δουλόω, ποιέω.

B. μι-verbs (non-thematic):

1. τιθημι, δίδωμι, ἵστημι, δείκνυμι.

Synopsis of the chief tenses of these four μι-verbs.

2. Other μι-verbs—εἰμί, χρῆ, εἶμι, φημί, κείμαι, κάθημαι; and οἶδᾶ.

TENSES.	NUMB. PERS.	INDICATIVE.		IMPERATIVE.
		Primary.	Secondary.	
Present	S. 1	παύ-ω	Imperfect. ἐ-παυ-ο-ν	παύ-ε παυ-έ-τω παύ-ε-τον παυ-έ-των παύ-ε-τε παυ-ό-ντων
Stem παυ- (thematic)	2	παύ-εις ¹	ἐ-παυ-ε-ς	
	3	παύ-ει ¹	ἐ-παυ-ε(ν)	
	D. 2	παύ-ε-τον	ἐ-παύ-ε-τον	
	3	παύ-ε-τον	ἐ-παυ-έ-την	
	P. 1	παύ-ο-μεν	ἐ-παύ-ο-μεν	
Future	2	παύ-ε-τε	ἐ-παύ-ε-τε	
	3	παύ-ουσι(ν)	ἐ-παυ-ο-ν	
Stem παυ-σ- (thematic)	S. 1	παύ-σ-ω		
	2	παύ-σ-εις		
	3	παύ-σ-ει etc. like Pres. Indic.		
First Aorist	S. 1		ἐ-παυ-σ-ᾶ	παύ-σ-ον παυ-σᾶ-τω παύ-σᾶ-τον παυ-σᾶ-των παύ-σᾶ-τε παυ-σά-ντων
Stem παυ-σ- παυ-σᾶ- and παυ-σε(σ)- (non-thematic, except Sub- junctive)	2		ἐ-παυ-σᾶ-ς	
	3		ἐ-παυ-σ-ε(ν)	
	D. 2		ἐ-παύ-σᾶ-τον	
	3		ἐ-παυ-σᾶ-την	
	P. 1		ἐ-παύ-σᾶ-μεν	
	2		ἐ-παύ-σᾶ-τε	
	3		ἐ-παυ-σᾶ-ν	
Second Aorist	S. 1		ἐ-βᾶλ-ο-ν	βάλ-ε βάλ-έ-τω etc. like Pres. Imperat.
Stem βᾶλ- (thematic)	2		ἐ-βᾶλ-ε-ς	
	3		ἐ-βᾶλ-ε(ν) etc. like Impft. Indic.	
First Perfect	S. 1	πέ-παυ-κ-ᾶ	Pluperfect. ἐ-πε-παύ-κ-η	(For Perfect Im- perative forms, see § 115.)
Stem πε-παυ-κ- (non-thematic)	2	πέ-παυ-κ-ᾶς	ἐ-πε-παύ-κ-ης	
	3	πέ-παυ-κ-ε(ν)	ἐ-πε-παύ-κ-ει(ν)	
	D. 2	πε-παύ-κ-ᾶ-τον	ἐ-πε-παύ-κ-ε-τον	
	3	πε-παύ-κ-ᾶ-τον	ἐ-πε-παυ-κ-έ-την	
	P. 1	πε-παύ-κ-ᾶ-μεν	ἐ-πε-παύ-κ-ε-μεν	
	2	πε-παύ-κ-ᾶ-τε	ἐ-πε-παύ-κ-ε-τε	
	3	πε-παύ-κ-ᾶσι(ν)	ἐ-πε-παύ-κ-ε-σαν	
Second Perfect	S. 1	πέ-ποιθ-ᾶ	ἐ-πε-ποθ-η	
Stem πε-ποιθ- ² (non-thematic)	2	πέ-ποιθ-ᾶς	ἐ-πε-ποθ-ης	
	3	πέ-ποιθ-ε(ν) etc. like First Perf.	ἐ-πε-ποθ-ει(ν) etc. like First Plupft.	

¹ See § 75, note 3.² The stem ποιθ- is only used in the second perfect: in other tenses the stem is πειθ- or πιθ-; see πειθω, § 130. πειθω has two perfects; the first perfect πέ-πει-κ-α is trans. *I have persuaded*, the second perfect πέ-ποιθ-α is intr. *I have obeyed, I trust*; see § 113.

VOICE.

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
παύ-ω παύ-ῃς ¹ παύ-ῃ ¹ παύ-ῃ-τον παύ-ῃ-τον παύ-ω-μεν παύ-ῃ-τε παύ-ωσιν(ν)	παύ-ο-ι-μι ² παύ-ο-ι-ς παύ-ο-ι παύ-ο-ι-τον παυ-ο-ί-την παύ-ο-ι-μεν παύ-ο-ι-τε παύ-ο-ι-εν	παύ-ειν	M. παύ-ων St. παυ-οντ- F. παύ-ουσᾶ St. παυ-ουσᾶ N. παύ-ον St. παυ-οντ- Declension, § 47.
	παύ-σ-ο-ι-μι ² παύ-σ-ο-ι-ς παύ-σ-ο-ι etc. like Pres. Opt.	παύ-σ-ειν	M. παύ-σ-ων F. παύ-σ-ουσᾶ N. παύ-σ-ον like Pres. Partic.
παύ-σ-ω παύ-σ-ῃς παύ-σ-ῃ παύ-σ-ῃ-τον παύ-σ-ῃ-τον παύ-σ-ω-μεν παύ-σ-ῃ-τε παύ-σ-ωσιν(ν)	παύ-σα-ι-μι ³ παύ-σε-ι-ᾶς ⁴ παύ-σε-ι-ε(ν) ⁴ παύ-σα-ι-τον παυ-σα-ί-την παύ-σα-ι-μεν παύ-σα-ι-τε παύ-σε-ι-ᾶν ⁴	παύ-σ-αι	M. παύ-σ-ᾶς St. παυ-σ-αντ- F. παύ-σ-ᾶσᾶ St. παυ-σ-ᾶσᾶ N. παύ-σ-ᾶν St. παυ-σ-αντ- Declension, § 45.
βάλ-ω βάλ-ῃς βάλ-ῃ etc. like Pres. Subj.	βάλ-ο-ι-μι ² βάλ-ο-ι-ς βάλ-ο-ι etc. like Pres. Opt.	βᾶλ-ειν	M. βᾶλ-ών F. βᾶλ-ούσᾶ N. βᾶλ-όν like Pres. Partic. (exc. in accent, § 47).
πε-παυ-κ-ὼς ᾧ ῃς ῃ πε-παυ-κ-ότε ῃ-τον ῃ-τον πε-παυ-κ-ότες ᾧ-μεν ῃ-τε ᾧσιν(ν)	πε-παυ-κ-ὼς εἴην ⁵ εἴης εἴη πε-παυ-κ-ότε εἴ-τον εἴ-την πε-παυ-κ-ότες εἴ-μεν εἴ-τε εἴεν	πε-παυ-κ-έ-ναι	M. πε-παυ-κ-ὼς St. πε-παυ-κ-οτ- F. πε-παυ-κ-υῖα St. πε-παυ-κ-υῖᾶ N. πε-παυ-κ-ός St. πε-παυ-κ-οτ- Declension, § 48.
πε-ποιθ-ὼς ᾧ ῃς ῃ like First Perf.	πε-ποιθ-ὼς εἴην εἴης εἴη like First Perf.	πε-ποιθ-έ-ναι.	M. πε-ποιθ-ὼς F. πε-ποιθ-υῖα N. πε-ποιθ-ός like First Perf.

² ο-ι, α-ι, ε-ι in the optative are pronounced as diphthongs, οι, αι, ει.⁴ The following forms of the first aorist optative are also occasionally used in poetry, s. 2 παύ-σα-ι-ς, 3 παύ-σα-ι, pl. 3 παύ-σα-ι-εν. They are not correct in good Attic prose.⁵ For rarer forms of the perf. subj. and opt. act. see § 115.

VOICES.	TENSES.	NUM.	PER.	INDICATIVE.		IMPERATIVE.
				Primary.	Secondary.	
Middle and Passive.	Present Middle and Passive	S.	1	παύ-ο-μαι	ἔ-παυ-ό-μην	παύ-ου
			2	παύ-ῃ or παύ-ει	ἔ-παύ-ου	παυ-έ-σθω
			3	παύ-ε-ται	ἔ-παύ-ε-το	παυ-έ-σθον
	Stem παυ- (thematic)	D.	2	παύ-ε-σθον	ἔ-παυ-ε-σθον	παυ-έ-σθων
			3	παύ-ε-σθον	ἔ-παυ-έ-σθην	παυ-έ-σθων
		P.	1	παυ-ό-μεθᾶ	ἔ-παυ-ό-μεθᾶ	παύ-ε-σθε
			2	παύ-ε-σθε	ἔ-παύ-ε-σθε	παυ-έ-σθων
			3	παύ-ο-νται	ἔ-παύ-ο-ντο	
	Perfect Middle and Passive	S.	1	πέ-παυ-μαι	ἔ-πε-παύ-μην	(πέ-παυ-σο) ?
			2	πέ-παυ-σαι	ἔ-πέ-παυ-σο	πε-παύ-σθω
			3	πέ-παυ-ται	ἔ-πέ-παυ-το	(πέ-παυ-σθον)
	Stem πε-παυ- (non-thematic)	D.	2	πέ-παυ-σθον	ἔ-πέ-παυ-σθον	(πέ-παυ-σθων)
			3	πέ-παυ-σθον	ἔ-πε-παύ-σθην	(πε-παύ-σθων)
		P.	1	πε-παύ-μεθᾶ	ἔ-πε-παύ-μεθᾶ	(πέ-παυ-σθε)
			2	πέ-παυ-σθε	ἔ-πέ-παυ-σθε	(πε-παύ-σθων)
			3	πέ-παυ-νται ¹	ἔ-πέ-παυ-ντο ¹	
Middle only.	Fu. Pf. M. and P. ²	S.	1	πε-παύ-σ-ο-μαι		
	St. πε-παυ-σ-			like Pres. Indic.		
	Future Middle ⁴	S.	1	παύ-σ-ο-μαι		
	Stem παυ-σ-			like Pres. Indic.		
	First Aor. Middle	S.	1		ἔ-παυ-σᾶ-μην	παύ-σ-αι
			2		ἔ-παύ-σω	παυ-σά-σθω
	Stem παυ-σ- and παυ-σα- (non-thematic except Subjunctive)	D.	2		ἔ-παύ-σα-σθον	παύ-σα-σθον
			3		ἔ-παυ-σά-σθην	παυ-σά-σθων
		P.	1		ἔ-παυ-σά-μεθᾶ	παύ-σα-σθε
			2		ἔ-παύ-σα-σθε	παυ-σά-σθων
			3		ἔ-παύ-σα-ντο	
	Second Aor. Mid. St. βᾶλ- (them.)	S.	1		ἔ-βᾶλ-ό-μην	2. βᾶλ-οῦ
					like Imperf. Indic.	like Pres. Imper.
	First Fut. Pass. St. παυ-θη-σ-	S.	1	παυ-θή-σ-ο-μαι		
				like Pres. Indic.		
Passive only.	First Aor. Pass.	S.	1		ἔ-παύ-θη-ν	
			2		ἔ-παύ-θη-ς	παύ-θη-τι
	Stem παυ-θη- and παυ-θε- (non-thematic except Subjunctive)	D.	2		ἔ-παύ-θη	παυ-θή-τω
			3		ἔ-παύ-θη-τον	παύ-θη-τον
		P.	1		ἔ-παυ-θή-την	παυ-θή-των
			2		ἔ-παύ-θη-μεν	
			3		ἔ-παύ-θη-τε	παύ-θη-τε
					ἔ-παύ-θη-σᾶν	παυ-θέ-ντων
	Second Fut. Pass. St. κοπ-η-σ-	S.	1	κοπ-ή-σ-ο-μαι		
				like Pres. Indic.		
	Second Aor. Pass. St. κοπ-η- and κοπ-ε-	S.	1		ἔ-κόπ-η-ν	2. κόπ-η-θῖ
					like First Aor. Indic. Pass.	3. κοπ-ή-τω
						like First Aor.

Verbal Adjective⁴ (1) κοπ-τέος, κοπ-τέα, κοπ-τέον; (2) κοπ-τός, κοπ-τή, κοπ-τόν.

¹ Verbs whose stems end in a consonant (§ 79) have a periphrastic form in the 3 pl. perf. and plupf. pass., consisting of the perf. pass. partic. and the 3 pl. pres. and impft. indic. of εἶμι *be*, e.g. κόπ-τω *cut*, verbal stem κοπ- 3 pl. perf. pass. κεκομμένοι εἰσ(ν), plupft. κεκομμένοι ἦσαν.

² The forms in brackets are rare.

PASSIVE VOICES.

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
παύ-ω-μαι παύ-ῃ παύ-η-ται παύ-η-σθον παύ-η-σθον παύ-ω-μεθᾶ παύ-η-σθε παύ-ω-νται	παυ-ο-ί-μην παύ-ο-ι-ο παύ-ο-ι-το παύ-ο-ι-σθον παυ-ο-ί-σθην παυ-ο-ί-μεθᾶ παύ-ο-ι-σθε παύ-ο-ι-ντο	παύ-ε-σθαι	M. παυ-ό-μενος F. παυ-ο-μένη N. παυ-ό-μενον Declension, § 41.
πε-παυ-μένος ᾧ " ᾗς " ᾗ πε-παυ-μένω ᾗτον " ᾗτον πε-παυ-μένοι ᾧμεν " ᾗτε " ᾧσιν(ν)	πε-παυ-μένος εἶην " εἶης " εἶη πε-παυ-μένω εἶτον " εἶτην πε-παυ-μένοι εἶμεν " εἶτε " εἶεν	πε-παύ-σθαι	M. πε-παυ-μένος F. πε-παυ-μένη N. πε-παυ-μένον Declension, § 41.
		(πε-παύ-σ-ε-σθαι) ²	(πε-παυ-σ-ό-μενος, η, ον like Pres. Partic.) ²
παύ-σ-ω-μαι παύ-σ-ῃ παύ-σ-η-ται παύ-σ-η-σθον παύ-σ-η-σθον παυ-σ-ώ-μεθᾶ παύ-σ-η-σθε παύ-σ-ω-νται	παυ-σ-ο-ί-μην like Pres. Opt. παυ-σα-ί-μην παύ-σα-ι-ο παύ-σα-ι-το παύ-σα-ι-σθον παυ-σα-ί-σθην παυ-σα-ί-μεθᾶ παύ-σα-ι-σθε παύ-σα-ι-ντο	παύ-σ-ε-σθαι παύ-σα-σθαι	παυ-σ-ό-μενος, η, ον like Pres. Partic. παυ-σά-μενος, η, ον Declension, § 41. like Pres. Partic.
βάλ-ω-μαι like Pres. Subj.	βάλ-ο-ί-μην like Pres. Opt.	βάλ-έ-σθαι	βάλ-ό-μενος, η, ον like Pres. Partic.
παυ-θ-ᾧ παυ-θ-ᾗς παυ-θ-ᾗ παυ-θῆ-τον παυ-θῆ-τον παυ-θῶ-μεν παυ-θῆ-τε παυ-θῶ-σιν(ν)	παυ-θη-σ-ο-ί-μην like Pres. Opt. παυ-θε-ί-ην παυ-θε-ί-ης παυ-θε-ί-η παυ-θε-ί-τον ⁵ παυ-θε-ί-την παυ-θε-ί-μεν παυ-θε-ί-τε παυ-θε-ί-εν	παυ-θῆ-σ-ε-σθαι παυ-θῆ-ναι	παυ-θη-σ-ό-μενος, η, ον like Pres. Partic. M. παυ-θείς St. παυ-θεντ- F. παυ-θείσᾶ St. παυ-θεισᾶ N. παυ-θέν St. παυ-θεντ- Declension, § 46.
κοπ-ᾧ like First Aor. Subj. Pass.	κοπ-η-σ-ο-ί-μην like Pres. Opt. κοπ-ε-ί-ην like First Aor. Opt. Pass.	κοπ-ή-σ-ε-σθαι κοπ-ή-ναι	κοπ-η-σ-ό-μενος, η, ον like Pres. Partic. κοπ-είς, -είσᾶ, -έν like First Aor. Partic. Pass.

² The fut. perf. mid. and pass. is rare, and is pass. in some verbs, mid. in others; see § 115.⁴ The future middle is sometimes used as a passive; see § 110.⁵ Longer forms du. 2 παυ-θε-ί-η-τον, 3 παυ-θε-ί-η-την, pl. 1 παυ-θε-ί-η-μεν, 2 παυ-θε-ί-η-τε, 3 παυ-θε-ί-η-σαν, are found in MSS., but are later and not correct in good Attic prose or verse.⁶ The verbal adjectives of παύω (παυστέος and παυστός) are irregular; see § 122.

showing the sound changes undergone through assimilation
to the Tense Suffix

These verbal stems end in : (A) gutturals, labials, dentals, (B) liquids seen in all tenses as far as possible. The combinations which χ-θ become χθ, κ-μ γ-μ χ-μ become γμ, κ-τ γ-τ χ-τ become κτ ; II. become μμ, π-τ β-τ φ-τ become πτ ; III. Dentals : δ-σ θ-σ become σ, consonants vanishes. (B) Liquid and Nasal Stems have as a rule

STEM ENDING.	VERBAL STEM.	VOICE.	PRESENT.	FUTURE.
(A) I. Guttural— (a) unvoiced κ (or breathed)	πλεκ- πλοκ- plāk- fold	Act. Mid. Pass.	πλέκ-ω πλέκ-ο-μαι	(πλέξ-ω) (πλέξ-ο-μαι) ἐμ-πλεχ-θή-σ-ο-μαι
(b) voiced γ	λεγ- λογ- choose ²	Act. Mid. Pass.	συν-λέγ-ω συν-λέγ-ο-μαι	συν-λέξ-ω συν-λέξ-ο-μαι συν-λεγ-ή-σ-ο-μαι ³
(c) aspirated χ	ἄρχ- rule	Act. Mid. Pass.	ἄρχ-ω ἄρχ-ο-μαι	ἄρξ-ω ἄρξ-ο-μαι ⁵
II. Labial— (a) unvoiced π (or breathed)	πεμπ- πομπ- send	Act. Mid. Pass.	πέμπ-ω πέμπ-ο-μαι	πέμψ-ω πέμψ-ο-μαι (πεμφ-θή-σ-ο-μαι)
(b) voiced β	τριβ- τριβ- rub	Act. Mid. Pass.	τριβ-ω τριβ-ο-μαι	τριψ-ω προσ-τριψ-ο-μαι τριβ-ή-σ-ο-μαι ³
(c) aspirated φ	γράφ- write	Act. Mid. Pass.	γράφ-ω γράφ-ο-μαι	γράψ-ω γράψ-ο-μαι γράφ-ή-σ-ο-μαι ³
III. Dental— ¹ (a) voiced δ	ψευδ- deceive	Act. Mid. Pass.	ψεύδ-ω ψεύδ-ο-μαι	ψεύ-σ-ω ψεύ-σ-ο-μαι ψευσ-θή-σ-ο-μαι
(b) aspirated θ	πειθ- ποιθ- πιθ- persuade	Act. Mid. Pass.	πείθ-ω πείθ-ο-μαι	πεί-σ-ω πεί-σ-ο-μαι πεισ-θή-σ-ο-μαι
(B) I. Liquid— (a) untrilled λ	ἀγγελ- announce	Act. Mid. Pass.	ἀγγέλλ-ω ⁷ ἀγγέλλ-ο-μαι	ἀγγελῶ ⁸ ἀγγελ-θή-σ-ο-μαι
(b) trilled ρ	φθερ- φθορ- φθᾶρ- destroy	Act. Mid. Pass.	φθείρ-ω ⁷ φθείρ-ο-μαι	φθερῶ ⁸ φθεροῦ-μαι φθᾶρ-ή-σ-ο-μαι ³
II. Nasal— (a) labial μ	νεμ- divide	Act. Mid. Pass.	νέμ-ω νέμ-ο-μαι	ἀπο-νεμῶ ⁸ νεμοῦ-μαι (νεμ-η-θή-σ-ο-μαι) ¹⁰
(b) dental ν	φᾶν- show	Act. Mid. Pass.	φαίν-ω φαίν-ο-μαι	φᾶνῶ ⁸ φᾶνοῦ-μαι φᾶν-ή-σ-ο-μαι ³

N.B. The forms in brackets are only found in late Attic, but are given as types.

¹ There are no dental verbal stems in Attic ending in unvoiced (or breathed) τ.

² The forms given are those of λεγ- meaning *choose*, not λεγ- *say*, § 130.

³ Second fut.; there is no first fut. in -θη-σ-ο-μαι. ⁴ For the reduplication, see § 112.

⁵ The fut. mid. is also used as pass.; § 110. ⁶ For πε-πεμμ-μαι (= πε-πεμπ-μαι).

VERBAL STEMS END IN A CONSONANT,

by the final consonant before another consonant belonging or Personal Ending.

and nasals, and those verbs are chosen in which the final consonant is occur are as follows:—(A) I. Gutturals: κ-σ γ-σ χ-σ become ξ, κ-θ γ-θ Labials: π-σ β-σ φ-σ become ψ, π-θ β-θ φ-θ become φθ, π-μ β-μ φ-μ δ-θ θ-θ become σθ, δ-μ θ-μ become σμ, δ-τ θ-τ become στ; σ between contracted futures and no σ in first aor. (see footnote 8).

FIRST AORIST.	SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.
ἔ-πλεξ-ᾱ (ἔ-πλεξά-μην) ἔ-πλέχ-θη-ν συν-έ-λεξ-ᾱ συν-ε-λεξά-μην συν-ε-λέχ-θη-ν (rare)	συν-ε-πλάκ-η-ν	δια-πέ-πλοχ-ᾱ πέ-πλεγ-μαι συν-εί-λοχ-ᾱ ⁷ συν-εί-λεγ-μαι ⁷	πλεκ-τός ἐκ-λεκ-τός, -τέος
ἤρξᾱ ἤρξά-μην ἤρχ-θη-ν		ἤρχ-ᾱ ἤργ-μαι	ἄρκ-τέος
ἔ-πεμψ-ᾱ ἔ-πεμψά-μην ἔ-πέμφ-θη-ν		πέ-πομφ-ᾱ πέ-πεμ-μαι ⁸	πεμπ-τός, -τέος
ἔ-τριψ-ᾱ προσ-ε-τριψά-μην ἔ-τρίψ-θη-ν	συν-ε-τρίβ-η-ν	δια-τέ-τρίψ-ᾱ τέ-τριμ-μαι	(δια-τριπ-τέος)
ἔ-γραψ-ᾱ ἔ-γραψά-μην	ἔ-γράψ-η-ν	γέ-γραψ-ᾱ γέ-γραμ-μαι	γραπ-τός, -τέος
ἔ-ψευ-σ-ᾱ ἔ-ψευ-σά-μην ἔ-ψεύσ-θη-ν		ἔ-ψευσ-μαι	(ψευσ-τέος)
ἔ-πει-σ-ᾱ ἔ-πίσ-θη-ν	ἔ-πίθ-ό-μην (poet.)	πέ-πει-κᾱ πέ-ποιθ-ᾱ πέ-πεισ-μαι (Sec. perf.)	πισ-τός πεισ-τέος
ἤγγειλᾱ ⁹ ἤγγειλά-μην ἤγγέλ-θη-ν		ἀπ-ήγγελ-κᾱ ήγγελ-μαι	(ἀγγελ-τέος)
ἔ-φθειρ-ᾱ ⁹	ἔ-φθάρ-η-ν	δι-έ-φθαρ-κᾱ δι-έ-φθορ-ᾱ ἔ-φθαρ-μαι (Sec. perf.)	(φθαρ-τός)
ἔ-νειμ-ᾱ ⁹ ἔ-νειμά-μην ἔ-νεμ-ή-θη-ν ¹⁰		δια-νε-νέμ-η-κᾱ ¹⁰ νε-νέμ-η-μαι ¹⁰	δια-νεμ-η-τέος
ἔ-φην-ᾱ ἀπ-ε-φην-ᾱ-μην ἔ-φάν-θη-ν	ἔ-φάν-η-ν	πέ-φην-ᾱ intr. πέ-φασ-μαι ¹¹	πρό-φαν-τος (poet.)

⁷ ἡγγέλλω for ἀγγέλω, φθείρω for φθέρω; see § 101. ⁸ Contracted futures, ἀγγεῶν for ἀγγεῶν-σ-ω; so also φθερῶ φθεροῦμαι (for φθερ-εσ-ομαι), νεμῶ νεμοῦμαι, φανῶ φανοῦμαι; see § 106. For conjugation, see § 109. ⁹ ἡγγεῖλα for ἡγγεῖλ-σα; so ἔφθειρα, ἔνειμα, ἔφθηνα; see § 117. ¹⁰ The η is inserted by analogy with verbs like ποιέ-ω; see § 113 (c).

¹¹ The σ of πέφασμαι is due to the analogy of perfects like ἔψευσμαι (above); see § 120.

Rules for contraction.—I. α-stems: (1) α-ο α-ου α-ω become ω, (2) α-οι (1) ο-ο ο-ε ο-ου become ου, (2) ο-η ο-ω become ω, (3) ο-ει ο-η ο-οι ου, (2) ε-ε ε-ει become ει, (3) ε before a long vowel vanishes. before η η ο ου ω οι there is no contraction; exceptions: δε- bind, would be before contraction.

ACTIVE

NUMB. PERS.	PRESENT INDICATIVE.		IMPERFECT INDICATIVE.		IMPERATIVE.	
S. 1	(τιμά-ω)	τιμῶ	(ἐτίμα-ον)	ἐτίμων	(τίμα-ε)	τίμα
2	(τιμά-εις)	τιμάς	(ἐτίμα-ες)	ἐτίμας	(τίμα-έτω)	τιμάτω
3	(τιμά-ει)	τιμά	(ἐτίμα-ε)	ἐτίμα	(τίμα-ετον)	τιμάτον
D. 2	(τιμά-ετον)	τιμάτον	(ἐτίμα-ετον)	ἐτίματον	(τίμα-ετων)	τιμάτων
3	(τιμά-ετον)	τιμάτων	(ἐτίμα-έτην)	ἐτίμάτην		
P. 1	(τιμά-ομεν)	τιμῶμεν	(ἐτίμα-ομεν)	ἐτιμῶμεν		
2	(τιμά-ετε)	τιμάτε	(ἐτίμα-ετε)	ἐτιμάτε	(τιμά-ετε)	τιμάτε
3	(τιμά-ουσὶ(ν))	τιμῶσιν	(ἐτίμα-ον)	ἐτίμων	(τιμα-όντων)	τιμώντων
S. 1	(δουλό-ω)	δουλῶ	(ἐδούλο-ον)	ἐδούλουν	(δούλο-ε)	δούλου
2	(δουλό-εις)	δουλοῖς	(ἐδούλο-ες)	ἐδούλους	(δούλο-έτω)	δουλούτω
3	(δουλό-ει)	δουλοῖ	(ἐδούλο-ε)	ἐδούλου	(δουλό-ετον)	δουλούτον
D. 2	(δουλό-ετον)	δουλούτον	(ἐδουλό-ετον)	ἐδουλούτον	(δουλό-ετων)	δουλούτων
3	(δουλό-ετον)	δουλούτων	(ἐδουλο-έτην)	ἐδουλούτην		
P. 1	(δουλό-ομεν)	δουλοῦμεν	(ἐδουλό-ομεν)	ἐδουλοῦμεν		
2	(δουλό-ετε)	δουλούτε	(ἐδουλό-ετε)	ἐδουλούτε	(δουλό-ετε)	δουλοῖτε
3	(δουλό-ουσὶ(ν))	δουλοῦσιν	(ἐδούλο-ον)	ἐδούλουν	(δουλο-όντων)	δουλούντων
S. 1	(ποιέ-ω)	ποιῶ	(ἐποιέ-ον)	ἐποίουν	(ποιέ-ε)	ποίει
2	(ποιέ-εις)	ποιεῖς	(ἐποιέ-ες)	ἐποιεῖς	(ποιέ-έτω)	ποιέτω
3	(ποιέ-ει)	ποιεῖ	(ἐποιέ-ε)	ἐποiei	(ποιέ-ετον)	ποιεῖτον
D. 2	(ποιέ-ετον)	ποιεῖτον	(ἐποιέ-ετον)	ἐποιεῖτον	(ποιέ-ετων)	ποιεῖτων
3	(ποιέ-ετον)	ποιεῖτων	(ἐποιε-έτην)	ἐποιεῖτην		
P. 1	(ποιέ-ομεν)	ποιοῦμεν	(ἐποιέ-ομεν)	ἐποιοῦμεν		
2	(ποιέ-ετε)	ποιεῖτε	(ἐποιέ-ετε)	ἐποιεῖτε	(ποιέ-ετε)	ποιεῖτε
3	(ποιέ-ουσὶ(ν))	ποιοῦσιν	(ἐποιέ-ον)	ἐποίουν	(ποιε-όντων)	ποιούντων
S. 1		πνέω		ἔπνεον		
2	(πνέ-εις)	πνεῖς	(ἔπνε-ες)	ἔπνεες	(πνέ-ε)	πνεῖ
3	(πνέ-ει)	πνεῖ	(ἔπνε-ε)	ἔπνει	(πνε-έτω)	πνέτω
D. 2	(πνέ-ετον)	πνέιτον	(ἔπνε-ετον)	ἔπνείτον	(πνέ-ετον)	πνέιτον
3	(πνέ-ετον)	πνέιτων	(ἔπνε-έτην)	ἔπνείτην	(πνε-έτων)	πνέιτων
P. 1		πνέομεν		ἔπνέομεν		
2	(πνέ-ετε)	πνέετε	(ἔπνέ-ετε)	ἔπνέετε	(πνέ-ετε)	πνέετε
3		πνέουσιν		ἔπνεον		πνεόντων

¹ In the best Attic the more correct form of the verb has no ι, e.g. pres. indic. ποῶ.

² The rules for the contraction of α-stems may be summarised thus: α in connection with an ο-vowel becomes ω, with an ε-vowel becomes ᾱ; and ι when it occurs becomes subscript.

³ The rules for the contraction of ο-stems may be summarised thus: any combination with ι becomes οι; otherwise ο before a long vowel becomes ω, and before a short vowel (or ου) becomes ου.

from the Present stems in *a, o, e*; (1) *τιμα-* honour, (2) *δουλο-* enslave, 95 (4) *πνε-* blow.

becomes *ω*, (3) *a-ε a-η* become *ᾶ*, (4) *a-ει a-η* become *ᾷ*.² II. *o*-stems: become *οι*.³ III. *ε*-stems of more than one syllable: (1) *ε-ο ε-ου* become *ει*; IV. Monosyllabic *ε*-stems only contract before *ε* or *ει*: *ε-ε ε-ει* become *ει*; *ξε-* polish, contract like *ποιε-*. In brackets the forms are given as they

VOICE.

SUBJUNCTIVE.		OPTATIVE.		INFINITIVE AND PARTICIPLE.
(<i>τιμά-ω</i>)	<i>τιμῶ</i> ⁴	(<i>τιμα-οίην</i>)	<i>τιμῶην</i> ⁵	<i>τιμᾶν</i> ⁶
(<i>τιμά-ης</i>)	<i>τιμᾷς</i>	(<i>τιμα-οίης</i>)	<i>τιμῶης</i>	(<i>τιμά-ων, -ουσᾶ, -ον</i>)
(<i>τιμά-η</i>)	<i>τιμᾷ</i>	(<i>τιμα-οίη</i>)	<i>τιμῶη</i>	<i>τιμῶν, τιμῶσᾶ, τιμῶν</i>
(<i>τιμά-ητον</i>)	<i>τιμᾶτον</i>	(<i>τιμά-οιτον</i>)	<i>τιμῶτον</i>	Stem <i>τιμωντ-</i> , <i>τιμωσᾶ</i> ,
(<i>τιμά-ητον</i>)	<i>τιμᾶτον</i>	(<i>τιμα-οίτην</i>)	<i>τιμῶτην</i>	<i>τιμωντ-</i>
(<i>τιμά-ωμεν</i>)	<i>τιμῶμεν</i>	(<i>τιμά-οιμεν</i>)	<i>τιμῶμεν</i>	Declension, § 47.
(<i>τιμά-ητε</i>)	<i>τιμᾶτε</i>	(<i>τιμά-οιτε</i>)	<i>τιμῶτε</i>	
(<i>τιμά-ωσιν</i> (ν))	<i>τιμῶσιν</i> (ν)	(<i>τιμά-οιεν</i>)	<i>τιμῶεν</i>	
(<i>δουλό-ω</i>)	<i>δουλώ</i>	(<i>δουλο-οίην</i>)	<i>δουλοίην</i> ⁵	<i>δουλοῦν</i> ⁶
(<i>δουλό-ης</i>)	<i>δουλοῖς</i>	(<i>δουλο-οίης</i>)	<i>δουλοῖης</i>	(<i>δουλό-ων, -ουσᾶ, -ον</i>)
(<i>δουλό-η</i>)	<i>δουλοῖ</i>	(<i>δουλο-οίη</i>)	<i>δουλοῖη</i>	<i>δουλῶν, δουλοῦσᾶ, δουλοῦν</i>
(<i>δουλό-ητον</i>)	<i>δουλώτον</i>	(<i>δουλό-οιτον</i>)	<i>δουλοῖτον</i>	Stem <i>δουλουντ-</i> , <i>δουλουσᾶ</i> ,
(<i>δουλό-ητον</i>)	<i>δουλώτον</i>	(<i>δουλο-οίτην</i>)	<i>δουλοῖτην</i>	<i>δουλουντ-</i>
(<i>δουλό-ωμεν</i>)	<i>δουλώμεν</i>	(<i>δουλό-οιμεν</i>)	<i>δουλοῖμεν</i>	Declension, § 47.
(<i>δουλό-ητε</i>)	<i>δουλώτε</i>	(<i>δουλό-οιτε</i>)	<i>δουλοῖτε</i>	
(<i>δουλό-ωσιν</i> (ν))	<i>δουλώσιν</i> (ν)	(<i>δουλό-οιεν</i>)	<i>δουλοῖεν</i>	
(<i>ποιέ-ω</i>)	<i>ποιῶ</i>	(<i>ποιε-οίην</i>)	<i>ποιοίην</i> ⁵	<i>ποιεῖν</i>
(<i>ποιέ-ης</i>)	<i>ποιῇς</i>	(<i>ποιε-οίης</i>)	<i>ποιοῖης</i>	(<i>ποιέ-ων, -ουσᾶ, -ον</i>)
(<i>ποιέ-η</i>)	<i>ποιῇ</i>	(<i>ποιε-οίη</i>)	<i>ποιοῖη</i>	<i>ποιῶν, ποιοῖσᾶ, ποιοῦν</i>
(<i>ποιέ-ητον</i>)	<i>ποιῇτον</i>	(<i>ποιέ-οιτον</i>)	<i>ποιοῖτον</i>	Stem <i>ποιουντ-</i> , <i>ποιουσᾶ</i> ,
(<i>ποιέ-ητον</i>)	<i>ποιῇτον</i>	(<i>ποιε-οίτην</i>)	<i>ποιοῖτην</i>	<i>ποιουντ-</i>
(<i>ποιέ-ωμεν</i>)	<i>ποιῶμεν</i>	(<i>ποιέ-οιμεν</i>)	<i>ποιοῖμεν</i>	Declension, § 47.
(<i>ποιέ-ητε</i>)	<i>ποιῇτε</i>	(<i>ποιέ-οιτε</i>)	<i>ποιοῖτε</i>	
(<i>ποιέ-ωσιν</i> (ν))	<i>ποιῶσιν</i> (ν)	(<i>ποιέ-οιεν</i>)	<i>ποιοῖεν</i>	
	<i>πνέω</i>		<i>πνέοιμι</i>	<i>πνέειν</i>
	<i>πνέης</i>		<i>πνέοις</i>	<i>πνέων, πνέουσᾶ, πνέον</i>
	<i>πνέη</i>		<i>πνέοι</i>	Stem <i>πνεοντ-</i> , <i>πνεουσᾶ</i> ,
	<i>πνέητον</i>		<i>πνέοιτον</i>	<i>πνεοντ-</i>
	<i>πνέητον</i>		<i>πνεοῖτην</i>	Declension, § 47.
	<i>πνέωμεν</i>		<i>πνέοιμεν</i>	
	<i>πνέητε</i>		<i>πνέοιτε</i>	
	<i>πνέωσιν</i> (ν)		<i>πνέοιεν</i>	

⁴ The pres. subj. of *τιμάω* is when contracted the same as the pres. indic.

⁵ The opt. sing. of *τιμάω δουλώ ποιέω* has the termination of the *μι*-verbs and of the first aor. pass. opt. of the *ω*-verbs, not of the pres. opt.; cf. *παύω*.

⁶ *τιμᾶν* is contracted for *τιμά-ειν* (without *ι* subscript), *δουλοῦν* (not *δουλοῖν*) for *δουλό-ειν*.

NOTE.—Futures which are formed by contraction are conjugated like the present tenses of the contracted verbs, most like *ποιῶ*, but some like *τιμῶ* (§ 109).

NUMB. PERS.	PRESENT INDICATIVE.		IMPERFECT INDICATIVE.		IMPERATIVE.	
S. 1	(τιμά-μαι)	τιμῶμαι	(ἐτίμα-όμην)	ἐτιμῶμην		
2	(τιμά-η οἱ -ει)	τιμῇ	(ἐτιμά-ου)	ἐτιμῷ	(τιμά-ου)	τιμῷ
3	(τιμά-εται)	τιμᾶται	(ἐτιμά-ετο)	ἐτιμᾶτο	(τιμα-έσθω)	τιμᾶσθω
D. 2	(τιμά-εσθον)	τιμᾶσθον	(ἐτιμά-εσθον)	ἐτιμᾶσθον	(τιμά-εσθον)	τιμᾶσθον
3	(τιμά-εσθον)	τιμᾶσθον	(ἐτιμα-έσθην)	ἐτιμᾶσθην	(τιμα-έσθων)	τιμᾶσθων
P. 1	(τιμα-όμεθα)	τιμώμεθα	(ἐτιμα-όμεθα)	ἐτιμώμεθα		
2	(τιμά-εσθε)	τιμᾶσθε	(ἐτιμά-εσθε)	ἐτιμᾶσθε	(τιμά-εσθε)	τιμᾶσθε
3	(τιμά-ονται)	τιμῶνται	(ἐτιμά-οντο)	ἐτιμῶντο	(τιμα-έσθων)	τιμᾶσθων
S. 1	(δουλό-μαι)	δουλοῦμαι	(ἐδουλο-όμην)	ἐδουλούμην		
2	(δουλό-η οἱ -ει)	δουλοῖ	(ἐδουλό-ου)	ἐδουλοῦ	(δουλό-ου)	δουλοῦ
3	(δουλό-εται)	δουλοῦται	(ἐδουλό-ετο)	ἐδουλοῦτο	(δουλο-έσθω)	δουλοῦσθω
D. 2	(δουλό-εσθον)	δουλοῦσθον	(ἐδουλό-εσθον)	ἐδουλοῦσθον	(δουλό-εσθον)	δουλοῦσθον
3	(δουλό-εσθον)	δουλοῦσθον	(ἐδουλο-έσθην)	ἐδουλοῦσθην	(δουλο-έσθων)	δουλοῦσθων
P. 1	(δουλο-όμεθα)	δουλούμεθα	(ἐδουλο-όμεθα)	ἐδουλούμεθα		
2	(δουλό-εσθε)	δουλοῦσθε	(ἐδουλό-εσθε)	ἐδουλοῦσθε	(δουλό-εσθε)	δουλοῦσθε
3	(δουλό-ονται)	δουλοῦνται	(ἐδουλό-οντο)	ἐδουλοῦντο	(δουλο-έσθων)	δουλοῦσθων
S. 1	(ποιέ-μαι)	ποιῶμαι	(ἐποιε-όμην)	ἐποιοίμην		
2	(ποιέ-η οἱ -ει)	ποιῇ οἱ -ει ¹	(ἐποιε-ου)	ἐποιοῦ	(ποιέ-ου)	ποιοῦ
3	(ποιέ-εται)	ποιεῖται	(ἐποιε-ετο)	ἐποιεῖτο	(ποιε-έσθω)	ποιεῖσθω
D. 2	(ποιε-εσθον)	ποιεῖσθον	(ἐποιε-εσθον)	ἐποιεῖσθον	(ποιε-εσθον)	ποιεῖσθον
3	(ποιε-εσθον)	ποιεῖσθον	(ἐποιε-έσθην)	ἐποιεῖσθην	(ποιε-έσθων)	ποιεῖσθων
P. 1	(ποιε-όμεθα)	ποιούμεθα	(ἐποιε-όμεθα)	ἐποιούμεθα		
2	(ποιέ-εσθε)	ποιεῖσθε	(ἐποιε-εσθε)	ἐποιεῖσθε	(ποιέ-εσθε)	ποιεῖσθε
3	(ποιε-ονται)	ποιοῦνται	(ἐποιε-οντο)	ἐποιοῦντο	(ποιε-έσθων)	ποιεῖσθων
S. 1		πνέομαι		ἐπνεόμην		
2		πνέη		ἐπνέου		πνέου
3	(πνέ-εται)	πνέεται	(ἐπνέ-ετο)	ἐπνέετο	(πνε-έσθω)	πνεῖσθω
D. 2	(πνέ-εσθον)	πνεῖσθον	(ἐπνέ-εσθον)	ἐπνεῖσθον	(πνέ-εσθον)	πνεῖσθον
3	(πνέ-εσθον)	πνεῖσθον	(ἐπνε-έσθην)	ἐπνεῖσθην	(πνε-έσθων)	πνεῖσθων
P. 1		πνέομεθα		ἐπνέομεθα		
2	(πνέ-εσθε)	πνεῖσθε	(ἐπνέ-εσθε)	ἐπνεῖσθε	(πνέ-εσθε)	πνεῖσθε
3		πνέονται		ἐπνέοντο	(πνε-έσθων)	πνεῖσθων

¹ The form in -η of the 2 sing. pres. indic. mid. and pass. (παῖη, ποιῇ) is older than that in -ει (παῖει, ποιεῖ). The form in -η in Attic is regular in Thucydides, the Tragedians and Aristophanes; the form in -ει in later writers.

PASSIVE.

SUBJUNCTIVE.		OPTATIVE.		INFINITIVE AND PARTICIPLE.
(τιμά-ωμαι) (τιμά-η) (τιμά-ηται) (τιμά-ησθον) (τιμά-ησθον) (τιμα-ώμεθα) (τιμά-ησθε) (τιμά-ωνται)	τιμῶμαι ² τιμᾶ τιμᾶται τιμᾶσθον τιμᾶσθον τιμῶμεθᾱ τιμᾶσθε τιμῶνται	(τιμα-οίμην) (τιμά-οιο) (τιμά-οιτο) (τιμά-οισθον) (τιμα-οίσθην) (τιμα-οίμεθα) (τιμά-οισθε) (τιμά-οιντο)	τιμῶμην τιμῶ τιμῶτο τιμῶσθον τιμῶσθην τιμῶμεθᾱ τιμῶσθε τιμῶντο	(τιμά-εσθαι) τιμᾶσθαι (τιμα-όμενος, η, ον) τιμώμενος, η, ον
(δουλό-ωμαι) (δουλό-η) (δουλό-ηται) (δουλό-ησθον) (δουλό-ησθον) (δουλο-ώμεθα) (δουλό-ησθε) (δουλό-ωνται)	δουλῶμαι δουλοῖ δουλῶται δουλῶσθον δουλῶσθον δουλῶμεθᾱ δουλῶσθε δουλῶνται	(δουλο-οίμην) (δουλό-οιο) (δουλό-οιτο) (δουλό-οισθον) (δουλο-οίσθην) (δουλο-οίμεθα) (δουλό-οισθε) (δουλό-οιντο)	δουλοίμην δουλοῖο δουλοῖτο δουλοῖσθον δουλοίσθην δουλοίμεθᾱ δουλοῖσθε δουλοῖντο	(δουλό-εσθαι) δουλοῦσθαι (δουλο-όμενος, η, ον) δουλούμενος, η, ον
(ποιέ-ωμαι) (ποιέ-η) (ποιέ-ηται) (ποιέ-ησθον) (ποιέ-ησθον) (ποιε-ώμεθα) (ποιέ-ησθε) (ποιέ-ωνται)	ποιῶμαι ποιῇ ποιῇται ποιῇσθον ποιῇσθον ποιῶμεθᾱ ποιῇσθε ποιῶνται	(ποιε-οίμην) (ποιέ-οιο) (ποιέ-οιτο) (ποιέ-οισθον) (ποιε-οίσθην) (ποιε-οίμεθα) (ποιέ-οισθε) (ποιέ-οιντο)	ποιοίμην ποιοῖο ποιοῖτο ποιοῖσθον ποιοίσθην ποιοίμεθᾱ ποιοῖσθε ποιοῖντο	(ποιέ-εσθαι) ποιεῖσθαι (ποιε-όμενος, η, ον) ποιούμενος, η, ον
	πνέωμαι πνέη πνέηται πνέησθον πνέησθον πνεῶμεθᾱ πνέησθε πνέωνται		πνεοίμην πνέοιο πνέοιτο πνέοισθον πνεοίσθην πνεοίμεθᾱ πνέοισθε πνέοιντο	(πνέ-εσθαι) πνεῖσθαι πνέόμενος, η, ον

² The pres. subj. mid. and pass. of τιμάω when contracted is the same as the pres. indic.

TENSES.	INDICATIVE.		IMPERATIVE.
Active Voice.			
Future.	Primary. τῆμῶσω ¹ δουλώσω ποιήσω	Secondary.	
First Aorist.		ἐτίμησᾶ ἐδούλωσᾶ ἐποίησᾶ	τίμησον δούλωσον ποίησον
First Perfect.	τετίμηκᾶ δεδούλωκᾶ πεποίηκᾶ	Pluperfect. ἐτετίμηκη ἐδεδουλώκη ἐπεποίηκη	
Middle and Passive Voices.			
Perfect Middle and Passive.	τετίμημαι δεδούλωμαι πεποίημαι	Pluperfect. ἐτετίμημην ἐδεδουλώμην ἐπεποίημην	
Future Perfect, Middle and Passive.	τετίμησομαι δεδουλώσομαι πεποιήσομαι		
Future Middle (sometimes Pas- sive).	τῆμῶσομαι δουλώσομαι ποιήσομαι		
First Aorist Middle.		ἐτίμησάμην ἐδουλώσάμην ἐποιήσάμην	τίμησαι δούλωσαι ποίησαι
First Fut. Passive (Weak).	τίμηθήσομαι δουλωθήσομαι ποιηθήσομαι		
First Aor. Passive (Weak).		ἐτίμήθην ἐδουλώθην ἐποιήθην	τίμήθητι δουλώθητι ποιήθητι
Verbal Adjectives: 1. τῆμητέος δουλωτέος ποιητέος			
2. τῆμητός δουλωτός ποιητός			

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
Active Voice.			
	τῆμοιμι δουλώσοιμι ποιήσοιμι	τῆμοιεν δουλώσειν ποιήσειν	τῆμων, ουσᾶ, ον δουλώσων ποιήσων
τῆμω δουλώσω ποιήσω	τῆμοιμι δουλώσοιμι ποιήσοιμι	τῆμοι δουλώσαι ποιήσαι	τῆμᾶς, ᾶσᾶ, ἄν δουλώσᾶς ποιήσᾶς
τετῆμκώς ᾧ δεδουλωκώς ᾧ πεποιηκώς ᾧ	τετῆμκώς εἴην δεδουλωκώς εἴην πεποιηκώς εἴην	τετῆμκέναι δεδουλωκέναι πεποιηκέναι	τετῆμκώς, υἱᾶ, ὅς δεδουλωκώς πεποιηκώς
Middle and Passive Voices.			
τετῆμμένος ᾧ δεδουλωμένος ᾧ πεποιημένος ᾧ	τετῆμμένος εἴην δεδουλωμένος εἴην πεποιημένος εἴην	τετῆμθαι δεδουλώσθαι πεποιηθαι	τετῆμμένος, η, ον δεδουλωμένος πεποιημένος
	τῆμσοίμην δουλωσοίμην ποιησοίμην	τῆμσεσθαι δουλώσεσθαι ποιήσεσθαι	τῆμσόμενος, η, ον δουλωσόμενος ποιησόμενος
τῆμσμαι δουλώσμαι ποιήσμαι	τῆμσαίμην δουλωσαίμην ποιησαίμην	τῆμσασθαι δουλώσασθαι ποιήσασθαι	τῆμσάμενος, η, ον δουλωσάμενος ποιησάμενος
	τῆμθησοίμην δουλωθησοίμην ποιηθησοίμην	τῆμθῆσεσθαι δουλωθῆσεσθαι ποιηθῆσεσθαι	τῆμθησόμενος, η, ον δουλωθησόμενος ποιηθησόμενος
τῆμθῶ δουλωθῶ ποιηθῶ	τῆμθείην δουλωθείην ποιηθείην	τῆμθῆναι δουλωθῆναι ποιηθῆναι	τῆμθείς, εἰσᾶ, ἐν δουλωθείς ποιηθείς

¹ In the uncontracted tenses of the α-stems α changes to η except when immediately preceded by ε, ι or ρ (α pure), cp. § 16; e.g. θηράω *hunt* has fut. act. θηράσω, aor. act. ἐθήρασα, perf. act. τεθήρακα, &c. See also § 123.

(1) *θη θε- put*, (2) *δω-δο- give*, (3) *στη- (στα-) στᾶ- place*, present stem, (4) adds the nasal

ACTIVE

PRESENT STEM.	NUMB. PESS.	INDICATIVE.		IMPERATIVE.
		Primary.	Secondary.	
τί-θη- τί-θε- (non-thematic except Sub- junctive) ¹	S. 1	Present. τί-θη-μι	Imperfect. ἐ-τί-θη-ν	Present. τί-θεαι ¹
		τί-θη-ς or τι-θείς ¹	ἐ-τί-θεις ¹	
		τί-θη-σῖ(ν)	ἐ-τί-θει ¹	
	D. 2	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-τον
		τί-θε-τον	ἐ-τί-θέ-την	τί-θέ-των
	P. 1	τί-θε-μεν	ἐ-τί-θε-μεν	τί-θε-τε
		τί-θε-τε	ἐ-τί-θε-τε	
		τί-θέ-ᾱσῖ(ν)	ἐ-τί-θε-σᾶν	
δί-δω- δί-δο- (non-thematic except Sub- junctive)	S. 1	δί-δω-μι	ἐ-δί-δων ¹	δί-δου ¹
		δί-δω-ς	ἐ-δί-δους ¹	
		δί-δω-σῖ(ν)	ἐ-δί-δου ¹	
	D. 2	δί-δο-τον	ἐ-δί-δο-τον	δί-δο-τον
		δί-δο-τον	ἐ-δί-δό-την	δί-δό-των
	P. 1	δί-δο-μεν	ἐ-δί-δο-μεν	δί-δο-τε
		δί-δο-τε	ἐ-δί-δο-τε	
		δί-δό-ᾱσῖ(ν)	ἐ-δί-δο-σᾶν	
ἰ-στη- ἰ-στᾶ- (for σι-στη- σι-στᾶ-) (non-thematic except Sub- junctive)	S. 1	ἰ-στη-μι	ἰ-στη-ν	ἰ-στη
		ἰ-στη-ς	ἰ-στη-ς	
		ἰ-στη-σῖ(ν)	ἰ-στη	
	D. 2	ἰ-στᾶ-τον	ἰ-στᾶ-τον	ἰ-στᾶ-τω
		ἰ-στᾶ-τον	ἰ-στᾶ-την	ἰ-στᾶ-των
	P. 1	ἰ-στᾶ-μεν	ἰ-στᾶ-μεν	ἰ-στᾶ-τε
		ἰ-στᾶ-τε	ἰ-στᾶ-τε	
		ἰ-στᾶσῖ(ν) ²	ἰ-στᾶ-σᾶν	
δείκ-νῦ- δείκ-νῦ- (non-thematic except Sub- junctive and Optative) ³	S. 1	δείκ-νῦ-μι	ἐ-δείκ-νῦ-ν	δείκ-νῦ
		δείκ-νῦ-ς	ἐ-δείκ-νῦ-ς	
		δείκ-νῦ-σῖ(ν)	ἐ-δείκ-νῦ	
	D. 2	δείκ-νῦ-τον	ἐ-δείκ-νῦ-τον	δείκ-νῦ-τω
		δείκ-νῦ-τον	ἐ-δείκ-νῦ-την	δείκ-νῦ-των
	P. 1	δείκ-νῦ-μεν	ἐ-δείκ-νῦ-μεν	δείκ-νῦ-τε
		δείκ-νῦ-τε	ἐ-δείκ-νῦ-τε	
		δείκ-νῦ-ᾱσῖ(ν)	ἐ-δείκ-νῦ-σᾶν	

¹ *τιθεῖς ἐτίθεις ἐτίθει τιθει* are formed as if from a thematic present *τιθέ-ω*, and *ἐδίδουν ἐδίδους ἐδίδου δίδου* as if from a thematic present *διδό-ω*.

² *ἰστᾶσι* is for *ἰστα-ντι*; by wrong division *-ᾱσι* was taken as the 3 pl. personal ending and added to *τιθε- διδο- and δεικνυ-*; see § 75, 11. The accent of *ἰστᾶσι* is due to supposed contraction; by comparison with *τιθέασι* etc. it was supposed to be for *ἰστᾶ-σι*.

³ In the subjunctive and optative *δείκνυμι* is conjugated like an *ω*-verb; and sometimes in the active alternative forms to those given in the paradigm occur like the *ω*-verbs (but always with a short *υ*): e.g. *δείκνῦω, δεικνύεις, δεικνύει, ἐδείκνῦον, ἐδείκνυε, δεικνύε, δεικνύειν, δεικνύων*.

(4) *δεικ-* *show*; (1) (2) and (3) have reduplication in the suffix *-νῦ-* in the present stem.

VOICE.

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
Present. τῖ-θῶ τῖ-θῆς τῖ-θῆ τῖ-θῆ-τον τῖ-θῆ-τον τῖ-θῶ-μεν τῖ-θῆ-τε τῖ-θῶ-σῖ(ν)	Present. τῖ-θε-ίη-ν ⁴ τῖ-θε-ίη-ς τῖ-θε-ίη τῖ-θε-ί-τον ⁵ τῖ-θε-ί-την τῖ-θε-ί-μεν τῖ-θε-ί-τε τῖ-θε-ί-εν	Present. τῖ-θεῖ-ναι	Present. M. τῖ-θείς Stem τῖ-θεντ- F. τῖ-θείσᾱ Stem τῖ-θεισᾱ N. τῖ-θέν Stem τῖ-θεντ- Declension, § 46.
δῖ-δῶ δῖ-δῶς δῖ-δῶ δῖ-δῶ-τον δῖ-δῶ-τον δῖ-δῶ-μεν δῖ-δῶ-τε δῖ-δῶ-σῖ(ν)	δῖ-δο-ίη-ν ⁴ δῖ-δο-ίη-ς δῖ-δο-ίη δῖ-δο-ί-τον ⁵ δῖ-δο-ί-την δῖ-δο-ί-μεν δῖ-δο-ί-τε δῖ-δο-ί-εν	δῖ-δó-ναι	M. δῖ-δούς Stem δῖ-δοντ- F. δῖ-δοῦσᾱ Stem δῖ-δουσᾱ N. δῖ-δόν Stem δῖ-δοντ- Declension, § 47.
ἰ-στώ ἰ-στῆς ἰ-στῆ ἰ-στῆ-τον ἰ-στῆ-τον ἰ-στώ-μεν ἰ-στῆ-τε ἰ-στώ-σῖ(ν)	ἰ-στα-ίη-ν ⁴ ἰ-στα-ίη-ς ἰ-στα-ίη ἰ-στα-ί-τον ⁵ ἰ-στα-ί-την ἰ-στα-ί-μεν ἰ-στα-ί-τε ἰ-στα-ί-εν	ἰ-σά-ναι	M. ἰ-στάς Stem ἰ-σταντ- F. ἰ-σάσᾱ Stem ἰ-σάσᾱ N. ἰ-σάν Stem ἰ-σταντ- Declension, § 45.
δεικ-νῦ-ω δεικ-νῦ-ης δεικ-νῦ-ῃ δεικ-νῦ-η-τον δεικ-νῦ-η-τον δεικ-νῦ-ω-μεν δεικ-νῦ-η-τε δεικ-νῦ-ωσῖ(ν)	δεικ-νῦ-ο-ι-μῖ ⁴ δεικ-νῦ-ο-ι-ς δεικ-νῦ-ο-ι δεικ-νῦ-ο-ι-τον δεικ-νῦ-ο-ι-την δεικ-νῦ-ο-ι-μεν δεικ-νῦ-ο-ι-τε δεικ-νῦ-ο-ι-εν	δεικ-νῦ-ναι	M. δεικ-νύς Stem δεικ-νυντ- F. δεικ-νίσᾱ Stem δεικ-νῦσᾱ N. δεικ-νύν Stem δεικ-νυντ- Declension, § 47.

⁴ ε-ι, ο-ι, α-ι of the opt. are pronounced as diphthongs ει, οι, αι.

⁵ Longer forms *τιθείητον* etc., *διδόητον* etc., *ισταίητον* etc., are also found in MSS., but see note 5, page 91.

N.B. In Attic the only verb like *τίθημι* is *ἵημι* *send* (verbal stem ἡ-έ-); the other verbs whose present indicatives end in -ημι, e.g. *ἐμπλήνιμι* *fill*, *ὀνύνημι* *benefit* (also several deponents in -άμαι, e.g. *δύναμαι* *be able*) are like *ἵστημι*. There is no other verb like *δίδωμι*, but there are many ending in -νυμι like *δείκνυμι*, e.g. *ὕμνυμι* *swear*, *σκεδάννυμι* *scatter*, also *ἀπ-όλλυμι* *destroy*.

§ 84. B.—1. *μι*-VERBS.—

MIDDLE AND

PRESENT STEM.	NUMB. PERS.	INDICATIVE.		IMPERATIVE.
		Primary.	Secondary.	
<i>τι-θε-</i> (non-thematic except Sub- junctive)	S. 1 2	Present. <i>τι-θε-μαι</i> <i>τι-θε-σαι</i>	Imperfect. <i>ἐ-τι-θέ-μην</i> <i>ἐ-τι-θε-σο</i>	<i>τι-θε-σο</i> (<i>τιθου</i> poet.) <i>τι-θέ-σθω</i> <i>τι-θε-σθον</i> <i>τι-θέ-σθων</i>
		3 <i>τι-θε-ται</i>	<i>ἐ-τι-θε-το</i>	
	D. 2 3	<i>τι-θε-σθον</i> <i>τι-θε-σθον</i>	<i>ἐ-τι-θε-σθον</i> <i>ἐ-τι-θέ-σθην</i>	
		P. 1 <i>τι-θέ-μεθᾱ</i>	<i>ἐ-τι-θέ-μεθᾱ</i>	
	2 3	<i>τι-θε-σθε</i> <i>τι-θε-νται</i>	<i>ἐ-τι-θε-σθε</i> <i>ἐ-τι-θε-ντο</i>	<i>τι-θε-σθε</i> <i>τι-θέ-σθων</i>
<i>δι-δο-</i> (non-thematic except Sub- junctive)	S. 1 2	<i>δι-δο-μαι</i> <i>δι-δο-σαι</i>	<i>ἐ-δι-δό-μην</i> <i>ἐ-δι-δο-σο</i>	<i>δι-δο-σο</i> <i>δι-δό-σθω</i> <i>δι-δο-σθον</i> <i>δι-δό-σθων</i>
		3 <i>δι-δο-ται</i>	<i>ἐ-δι-δο-το</i>	
	D. 2 3	<i>δι-δο-σθον</i> <i>δι-δο-σθον</i>	<i>ἐ-δι-δο-σθον</i> <i>ἐ-δι-δό-σθην</i>	
		P. 1 <i>δι-δό-μεθᾱ</i>	<i>ἐ-δι-δό-μεθᾱ</i>	
	2 3	<i>δι-δο-σθε</i> <i>δι-δο-νται</i>	<i>ἐ-δι-δο-σθε</i> <i>ἐ-δι-δο-ντο</i>	<i>δι-δο-σθε</i> <i>δι-δό-σθων</i>
<i>ι-σᾱ-</i> (for <i>σι-σᾱ-</i>) (non-thematic except Sub- junctive)	S. 1 2	<i>ι-σᾱ-μαι</i> <i>ι-σᾱ-σαι</i>	<i>ι-σᾱ-μην</i> <i>ι-σᾱ-σο</i> (<i>ι-στω</i> poet.) ¹	<i>ι-σᾱ-σο</i> (<i>ι-στω</i> poet.) ¹ <i>ι-σᾱ-σθω</i> <i>ι-σᾱ-σθον</i> <i>ι-σᾱ-σθων</i>
		3 <i>ι-σᾱ-ται</i>	<i>ι-σᾱ-το</i>	
	D. 2 3	<i>ι-σᾱ-σθον</i> <i>ι-σᾱ-σθον</i>	<i>ι-σᾱ-σθον</i> <i>ι-σᾱ-σθην</i>	
		P. 1 <i>ι-σᾱ-μεθᾱ</i>	<i>ι-σᾱ-μεθᾱ</i>	
	2 3	<i>ι-σᾱ-σθε</i> <i>ι-σᾱ-νται</i>	<i>ι-σᾱ-σθε</i> <i>ι-σᾱ-ντο</i>	<i>ι-σᾱ-σθε</i> <i>ι-σᾱ-σθων</i>
<i>δεικ-νῦ-</i> (non-thematic except Sub- junctive and Optative)	S. 1 2	<i>δεικ-νῦ-μαι</i> <i>δεικ-νῦ-σαι</i>	<i>ἐ-δεικ-νῦ-μην</i> <i>ἐ-δεικ-νῦ-σο</i>	<i>δεικ-νῦ-σο</i> <i>δεικ-νῦ-σθω</i> <i>δεικ-νῦ-σθον</i> <i>δεικ-νῦ-σθων</i>
		3 <i>δεικ-νῦ-ται</i>	<i>ἐ-δεικ-νῦ-το</i>	
	D. 2 3	<i>δεικ-νῦ-σθον</i> <i>δεικ-νῦ-σθον</i>	<i>ἐ-δεικ-νῦ-σθον</i> <i>ἐ-δεικ-νῦ-σθην</i>	
		P. 1 <i>δεικ-νῦ-μεθᾱ</i>	<i>ἐ-δεικ-νῦ-μεθᾱ</i>	
	2 3	<i>δεικ-νῦ-σθε</i> <i>δεικ-νῦ-νται</i>	<i>ἐ-δεικ-νῦ-σθε</i> <i>ἐ-δεικ-νῦ-ντο</i>	<i>δεικ-νῦ-σθε</i> <i>δεικ-νῦ-σθων</i>

¹ *ἴστω* is a poetical alternative for *ἴστασο* (= *ἴστα-ο* by dropping of *σ* between vowels). From *δύναμαι* *be able*, *ἐπίσταμαι* *know*, the Attic forms of the impft. 2 sing. are *ἐδύνω*, *ἠπίστω*, and imper. 2 sing. *ἐπίστω* (and *ἐπίστασο* in poetry); of *ἐπρίαμην* *I bought*, first aor. indic. 2 sing. *ἐπρίω*, imper. 2 sing. *πρίω*.

FOUR PARADIGMS (*continued*).

PASSIVE VOICES.

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
<p>τι-θῶ-μαι τι-θῇ</p> <p>τι-θῇ-ται τι-θῇ-σθον τι-θῇ-σθον τι-θῶ-μεθᾶ τι-θῇ-σθε τι-θῶ-νται</p>	<p>τι-θε-ι-μην τι-θε-ι-ο</p> <p>τι-θε-ι-το τι-θε-ι-σθον τι-θε-ι-σθην τι-θε-ι-μεθᾶ τι-θε-ι-σθε τι-θε-ι-ντο</p>	<p>τι-θε-σθαι</p>	<p>M. τι-θέ-μενος F. τι-θε-μένη N. τι-θέ-μενον</p>
<p>δι-δῶ-μαι δι-δῶ δι-δῶ-ται δι-δῶ-σθον δι-δῶ-σθον δι-δῶ-μεθᾶ δι-δῶ-σθε δι-δῶ-νται</p>	<p>δι-δο-ι-μην δι-δο-ι-ο δι-δο-ι-το δι-δο-ι-σθον δι-δο-ι-σθην δι-δο-ι-μεθᾶ δι-δο-ι-σθε δι-δο-ι-ντο</p>	<p>δι-δο-σθαι</p>	<p>M. δι-δό-μενος F. δι-δο-μένη N. δι-δό-μενον</p>
<p>ἰ-στῶ-μαι² ἰ-στῇ</p> <p>ἰ-στῇ-ται ἰ-στῇ-σθον ἰ-στῇ-σθον ἰ-στῶ-μεθᾶ ἰ-στῇ-σθε ἰ-στῶ-νται</p>	<p>ἰ-στα-ι-μην ἰ-στα-ι-ο</p> <p>ἰ-στα-ι-το ἰ-στα-ι-σθον ἰ-στα-ι-σθην ἰ-στα-ι-μεθᾶ ἰ-στα-ι-σθε ἰ-στα-ι-ντο</p>	<p>ἰ-στα-σθαι</p>	<p>M. ἰ-στέ-μενος F. ἰ-στέ-μένη N. ἰ-στέ-μενον</p>
<p>δεικ-νῶ-μαι δεικ-νῶ-η δεικ-νῶ-η-ται δεικ-νῶ-η-σθον δεικ-νῶ-η-σθον δεικ-νῶ-ω-μεθᾶ δεικ-νῶ-η-σθε δεικ-νῶ-ω-νται</p>	<p>δεικ-νῶ-ο-ι-μην δεικ-νῶ-ο-ι-ο δεικ-νῶ-ο-ι-το δεικ-νῶ-ο-ι-σθον δεικ-νῶ-ο-ι-σθην δεικ-νῶ-ο-ι-μεθᾶ δεικ-νῶ-ο-ι-σθε δεικ-νῶ-ο-ι-ντο</p>	<p>δεικ-νυ-σθαι</p>	<p>M. δεικ-νῶ-μενος F. δεικ-νῶ-μένη N. δεικ-νῶ-μενον</p>

² ἰσταμαι has in the pres. subjunctive and optative the accent of a contracted verb; δύναμαι, ἐπίσταμαι and κρέμαμαι hang are conjugated like it, but with the accent of an uncontracted verb, e.g. δύναμαι δύνη etc., δυνάμην δύναιο etc.; so δναίμην δναιο etc., aor. opt. mid. of δνύνημι profit.

AORIST STEM.	NUMB. PERS.	INDICATIVE.		IMPERATIVE.	
		First Aorist.	Second Aorist.		
θη- θε- (non-thematic except Sub- junctive)	S. 1	ἔ-θη-κά ¹		θέ-ς ²	
	2	ἔ-θη-κάς		θέ-τω	
	3	ἔ-θη-κε(ν)		θέ-τον	
	D. 2		ἔ-θε-τον	θέ-των	
	3		ἔ-θέ-την		
	P. 1		ἔ-θε-μεν	θέ-τε	
δω- δο- (non-thematic except Sub- junctive)	2		ἔ-θε-τε	θέ-ντων	
	3		ἔ-θε-σάν		
	S. 1	ἔ-δω-κά ¹		δό-ς ²	
	2	ἔ-δω-κάς		δό-τω	
	3	ἔ-δω-κε(ν)		δό-τον	
	D. 2		ἔ-δο-τον	δό-των	
Second Aorist ³ στη- στά-	3		ἔ-δό-την		
	P. 1		ἔ-δο-μεν	δό-τε	
	2		ἔ-δο-τε	δό-ντων	
	3		ἔ-δο-σάν		
	S. 1	ἔ-στη-σ-ᾶ	ἔ-στη-ν	First Aor.	Second Aor.
	2	like ἔ-πau-σ-ᾶ	ἔ-στη-ς	στή-σ-ον	στή-θῖ ²
First Aorist ³ στη-σ- στή-σα- στη-σε(σ)- (non-thematic except Sub- junctive)	3		ἔ-στη	like παῦ-σ-ον	στή-τω
	D. 2		ἔ-στη-τον		στή-τον
	3		ἔ-στή-την		στή-των
	P. 1		ἔ-στη-μεν		
	2		ἔ-στη-τε		στή-τε
	3		ἔ-στη-σάν		στά-ντων
First Aorist ⁴ δεῖξ- (for δεικ-σ-) δεῖξα- δεῖξε(σ)-	S. 1	ἔ-δεῖξ-ᾶ		δεῖξ-ον like παῦ-σ-ον	
	2	like ἔ-πau-σ-ᾶ			

¹ There are only four aorists in -κα: ἔθηκα, ἔδωκα, ἤκα (from ἵημι), ἤνεγκα (from φέρω); the first three are only used in the sing. in Attic, not in the dual and plural except occasionally in Euripides (e.g. Or. 1166) and in writers of the 4th cent., when analogical forms like ἐθήκαμεν ἐθήκατε ἔθηκαν began to creep in. For ἤνεγκα see § 118.

² In compounds the accent of the imperative (when allowed by the general rules of accentuation) goes back to the preceding syllable, e.g. ἐνθες περίθες περίθετε, ἀπόδος ἔκδος ἔκδοτε, ἀπόστηθι παράστηθι.

FOUR PARADIGMS (*continued*).

ACTIVE.

SUBJUNCTIVE.		OPTATIVE.		INFINITIVE.	PARTICIPLE.
$\theta\hat{\omega}$ $\theta\hat{\eta}s$ $\theta\hat{\eta}$ $\theta\hat{\eta}$ -τον $\theta\hat{\eta}$ -τον $\theta\hat{\omega}$ -μεν $\theta\hat{\eta}$ -τε $\theta\hat{\omega}$ -σῖ(ν)		$\theta\epsilon$ -λη-ν ³ $\theta\epsilon$ -λη-ς $\theta\epsilon$ -λη $\theta\epsilon$ -ι-τον ³ $\theta\epsilon$ -ι-την $\theta\epsilon$ -ι-μεν $\theta\epsilon$ -ι-τε $\theta\epsilon$ -ι-εν		θεῖναι	M. $\theta\epsilon\acute{\iota}s$ St. $\theta\epsilon\nu\tau$ - F. $\theta\epsilon\acute{\iota}\sigma\acute{\alpha}$ St. $\theta\epsilon\iota\sigma\acute{\alpha}$ N. $\theta\acute{\epsilon}\nu$ St. $\theta\epsilon\nu\tau$ - Declension, § 46.
$\delta\hat{\omega}$ $\delta\hat{\omega}s$ $\delta\hat{\omega}$ $\delta\hat{\omega}$ -τον $\delta\hat{\omega}$ -τον $\delta\hat{\omega}$ -μεν $\delta\hat{\omega}$ -τε $\delta\hat{\omega}$ -σῖ(ν)		$\delta\omicron$ -λη-ν ³ $\delta\omicron$ -λη-ς $\delta\omicron$ -λη $\delta\omicron$ -ι-τον ³ $\delta\omicron$ -ι-την $\delta\omicron$ -ι-μεν $\delta\omicron$ -ι-τε $\delta\omicron$ -ι-εν		δοῦναι	M. $\delta\omicron\acute{\upsilon}s$ St. $\delta\omicron\nu\nu\tau$ - F. $\delta\omicron\acute{\upsilon}\sigma\acute{\alpha}$ St. $\delta\omicron\nu\sigma\acute{\alpha}$ N. $\delta\acute{\omicron}\nu$ St. $\delta\omicron\nu\tau$ - Declension, § 47.
First Aor.	Second Aor.	First Aor.	Second Aor.	First Aor.	First Aor.
στή-σ-ω	στῶ	στή-σα-ι-μι	στα-λη-ν ³	στή-σ-αι	M. $\sigma\tau\acute{\eta}$ -σ-ᾱs
like παύ-σ-ω	στῆs	like	στα-λη-ς		like παύ-σ-ᾱs
	στη	παύ-σα-ι-μι	στα-λη	Second Aor.	F. $\sigma\tau\acute{\eta}$ -σ-ᾱσᾱ
	στή-τον		στα-ι-τον ³	στή-ν-αι	like παύ-σ-ᾱσᾱ
	στή-τον		στα-ι-την		N. $\sigma\tau\acute{\eta}$ -σ-ᾱν
	στῶ-μεν		στα-ι-μεν		like παύ-σ-ᾱν
	στή-τε		στα-ι-τε		Second Aor.
	στῶ-σῖ(ν)		στα-ι-εν		M. $\sigma\tau\acute{\alpha}s$
					St. $\sigma\tauαν\tau$ -
					F. $\sigma\tau\acute{\alpha}\sigma\acute{\alpha}$
					St. $\sigma\tau\acute{\alpha}\sigma\acute{\alpha}$
					N. $\sigma\tau\acute{\alpha}\nu$
					St. $\sigma\tauαν\tau$ -
					Declension, § 45.
δέξ-ω like παύ-σ-ω		δέξα-ι-μι like παύ-σα-ι-μι		δέξ-αι	$\delta\epsilon\lambda\acute{\epsilon}$ -ᾱs, -ᾱσα, -ᾱν like παύ-σ-ᾱs, -ᾱσα, -ᾱν

³ ἵστημι has first and second aorist act. and first aor. mid. The first aor. ἕστησα and ἕστησάμην are trans. *I placed* (act.), *placed for myself* (mid.); the second aor. ἕστην is intrans. *I stood*. See § 126.

⁴ δέκνυμι and verbs like it have no second aor.

⁵ ε-ι, ο-ι, α-ι are pronounced as diphthongs, ει, οι, αι.

⁶ Longer forms δέλητον etc., δολήτον etc., σταλήτον etc., are found sometimes in MSS., but see Note 5, page 91.

AORIST STEM.	NUMB. PRES.	INDICATIVE.		IMPERATIVE.	
		First Aorist.	Second Aorist.		
θε- (non-thematic except Sub- junctive)	S. 1		ἐ-θέ-μην		
	2		ἔ-θου ²	θοῦ ²	
	3		ἐ-θε-το	θέ-σθω	
	D. 2		ἐ-θε-σθον	θέ-σθον	
	3		ἐ-θέ-σθην	θέ-σθων	
	P. 1		ἐ-θέ-μεθα		
δο- (non-thematic except Sub- junctive)	2		ἐ-θε-σθε	θέ-σθε	
	3		ἐ-θε-ντο	θέ-σθων	
	S. 1		ἐ-δό-μην		
	2		ἐ-δου ²	δοῦ ²	
	3		ἐ-δο-το	δό-σθω	
	D. 2		ἐ-δο-σθον	δό-σθον	
Second Aorist πριά- ¹	3		ἐ-δό-σθην	δό-σθων	
	P. 1		ἐ-δό-μεθα		
	2		ἐ-δο-σθε	δό-σθε	
	3		ἐ-δο-ντο	δό-σθων	
First Aorist στη-σ- στή-σᾶ- (non-thematic except Sub- junctive)	S. 1	ἐ-στη-σᾶ-μην	ἐ-πριά-μην	First Aor.	Second Aor.
	2	like	ἐ-πρίω ²	στή-σ-αι	πρίω ²
	3	ἐ-παυ-σᾶ-μην	ἐ-πριά-το	like παυ-σ-αι	πριά-σθω
	D. 2		ἐ-πρία-σθον		πρία-σθον
	3		ἐ-πρία-σθην		πρία-σθων
	P. 1		ἐ-πριά-μεθα		
First Aorist δειξ-(for δεικ-σ-) δείξα-	2		ἐ-πρία-σθε		πρία-σθε
	3		ἐ-πρία-ντο		πρία-σθων
	S. 1	ἐ-δείξᾶ-μην		δείξ-αι like παυ-σ-αι	
	2	like			
		ἐ-παυ-σᾶ-μην			

¹ ἵσταναι has no second aor. mid. ἐπριάμην I bought is a second aor. mid. of the same type.

§ 87. SYNOPSIS OF CHIEF TENSES OF

	ACTIVE.	MIDDLE.	PASSIVE.
Present	τί-θη-μι δί-δω-μι ἵ-σταν-μι (trans.) δείκ-νύ-μι		τί-θε-μαι δί-δο-μαι ἵ-στώ-μαι δείκ-νύ-μαι
Future (like Fut. of παύ-ω)	θή-σ-ω δώ-σ-ω στή-σ-ω (trans.) δείξ-ω	θή-σ-ο-μαι δώ-σ-ο-μαι στή-σ-ο-μαι δείξ-ο-μαι	τε-θή-σ-ο-μαι δο-θή-σ-ο-μαι στά-θή-σ-ο-μαι δειχ-θή-σ-ο-μαι
First Aorist (like First Aor. of παύ-ω)	ἐ-θη-κά ἐ-δω-κά ἐ-στη-σᾶ (trans.) ἐ-δείξ-ᾶ	only in Indic., see note 1, p. 104. ἐ-στη-σᾶ-μην ἐ-δείξᾶ-μην	ἐ-τέ-θην ἐ-δό-θην ἐ-στά-θην ἐ-δείχ-θην

MIDDLE.

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
ὦμαι ῶ ῶται ῶσθον ῶσθον ῶμεθᾶ ῶσθε ῶνται	θε-ί-μην θε-ί-ο θε-ί-το θε-ί-σθον θε-ί-σθην θε-ί-μεθᾶ θε-ί-σθε θε-ί-ντο	θέ-σθαι	M. θέ-μενος F. θε-μένη N. θέ-μενον
δῶμαι δῶ δῶται δῶσθον δῶσθον δῶμεθᾶ δῶσθε δῶνται	δο-ί-μην δο-ί-ο δο-ί-το δο-ί-σθον δο-ί-σθην δο-ί-μεθᾶ δο-ί-σθε δο-ί-ντο	δό-σθαι	M. δό-μενος F. δο-μένη N. δό-μενον
First Aor. Second Aor. στή-σ-ω-μαι πρίω-μαι like πρή παύ-σ-ω-μαι πρή-ται πρή-σθον πρή-σθον πρίω-μεθᾶ πρή-σθε πρίω-νται	First Aor. Second Aor. στή-σα-ί-μην πρία-ί-μην like πρία-ί-ο παυ-σα-ί-μην πρία-ί-το πρία-ί-σθον πρία-ί-σθην πρία-ί-μεθᾶ πρία-ί-σθε πρία-ί-ντο	First Aor. στή-σα-σθαι Second Aor. πρία-σθαι	First Aor. M. στή-σά-μενος F. στή-σα-μένη N. στή-σά-μενον Second Aor. M. πρία-μενος F. πρία-μένη N. πρία-μενον
δέξ-ω-μαι like παύ-σ-ω-μαι	δειξα-ί-μην like παυ-σα-ί-μην	δέξα-σθαι	δειξά-μενος, -μένη, -μενον

² ἔθου is for ἔ-θε-σο, θοῦ for θέ-σο, ἔδου for ἔ-δο-σο, δοῦ for δό-σο, ἐπρίω for ἐ-πρί-α-σο, πρίω for πρί-α-σο. In compounds the accent is thrown back to the preceding syllable except in ἐνθού εισθού, ἐνδοῦ προδοῦ.

ἴθηναι, δίδωμι, ἴστημι, δείκνυμι.

	ACTIVE.	MIDDLE.	PASSIVE.
Second Aorist	ἔ-θε-μεν (1 pl., not in) ἔ-δο-μεν (sing. in Indic.) ἔ-στη-ν (intr.)	ἔ-θέ-μην ἔ-δό-μην	none
Perfect	τέ-θη-κᾶ δέ-δω-κᾶ ἔ-στη-κᾶ (intrans., for δέ-δει-χᾶ [conjugation [see § 114])	τέ-θει-μαί. δέ-δο-μαι none (ἔ-στη-κᾶ is used instead.) δέ-δειγ-μαι	κεί-μαι is used as Perf. [Pass. of τέθημι.] [Pass. of δέδομαι.]
Verbal Adjectives.	θε-τός, ᾶ, ον δο-τός, ᾶ, ον στα-τός, ᾶ, ον δεικ-τός, ᾶ, ον	θε-τός, ἦ, όν δο-τός, ἦ, όν στα-τός, ἦ, όν δεικ-τός, ἦ, όν	

VERBAL STEM.	NUMB. PERS.	INDICATIVE.		IMPERATIVE.
		Present.	Imperfect.	
Present <i>ἔσ- σ- be</i> (non-thematic except Sub- junctive and Participle)	S. 1	εἰ-μι ¹	ἦ (or ἦν later ²)	ἴσ-θι ¹
	2	εἶ	ἦσ-θα	ἴσ-τω
	3	ἔσ-τι(ν)	ἦ-ν	ἴσ-τον
	D. 2	ἔσ-τόν	ἦσ-τον	ἴσ-των
	3	ἔσ-τόν	ἦσ-την	
	P. 1	ἔσ-μέν	ἦ-μεν	
Future <i>ἔσ-ο- (thematic)</i>	2	ἔσ-τέ	ἦ-τε (ἦσ-τε rare)	ἴσ-τε
	3	εἰσὶ(ν)	ἦ-σάν	ἴ-ντων ³
	S. 1	ἔσ-ο-μαι		
	2	ἔσῃ or ἔσῃ		
	3	ἔσται		
		Du. and Pl. like παύ-σ-ο-μαι		
<i>χρη-σ-</i> (con- tracting except in Pres. Indic.) <i>it is necessary</i>	S. 3	χρή	χρήν (for χρή ἦν) more rarely ἐχρήν with irregular augment ⁴	
	S. 3	Fut. χρῆσται (for χρή ἔσται)		
Present <i>εἰ- ἔ- go</i> (non-thematic except Sub- junctive, Opta- tive and Par- ticiple)	S. 1	(ἐρχ-ο-μαι like παύ-ο-μαι)	ἦ-ᾶ	ἔ-θι ¹
	2		ἦ-εισθα	ἔ-τω
	3		ἦ-ει(ν)	ἔ-τον
	D. 2		ἦ-τον	ἔ-των
	3		ἦ-την	
	P. 1		ἦ-μεν	
Future Indic. belongs to present stem. Fut. Stem of other forms <i>ἔλιν-σ- or ἀφ-ιξ-</i> (thematic)	2		ἦ-τε	ἔ-τε
	3		ἦ-σάν ἦ-εσάν	ἔ-ό-ντων ⁵
	S. 1	εἰ-μι ¹		
	2	εἶ		
	3	εἰσὶ(ν)		
	D. 2	ἔ-τον		
Present <i>φη- φᾶ- say</i> (non-thematic except Sub- junctive)	3	ἔ-τον		
	P. 1	ἔ-μεν		
	2	ἔ-τε		
	3	ἔ-σσι(ν)		
	S. 1	φη-μι ⁸	ἔ-φη-ν	φᾶ-θι or φᾶ-θι ¹
	2	φῆς	ἔ-φη-σθα	φᾶ-τω
Fut. and Aor.	3	φη-σὶ(ν)	ἔ-φη	φᾶ-τον
	D. 2	φῆ-τόν	ἔ-φᾶ-τον	φᾶ-των
	3	φᾶ-τόν	ἔ-φᾶ-την	
	P. 1	φᾶ-μέν	ἔ-φᾶ-μεν	
	2	φᾶ-τέ	ἔ-φᾶ-τε	
	3	φᾶ-σσι(ν)	ἔ-φᾶ-σάν	φᾶ-ντων
		Fut. φή-σ-ω	First Aor. ἔ-φη-σ-ᾶ	
		like Fut. and First Aor. of παύ-ω.		

¹ In compounds the accent is thrown back to the preceding syllable in the pre-
ind. and imperat., e.g. πάρειμι πάρει πάρεστι, πάρισθι. Similarly in εἶμι to go and φη-
μι to say.

² The form ἦν occurs in Euripides, e.g. Alc. 655; ἦστε in Arist. Peace 821.

³ ἴντων is the only form of the 3 pl. imperat. found in inscriptions of the best Att
period; in MSS. ἔστων and ἔστωσαν are also found.

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
<p>ᾧ ῆς ῆ ῆ-τον ῆ-τον ᾧ-μεν ῆ-τε ᾧσιν(ν)</p>	<p>ε-ῖη-ν⁶ ε-ῖη-ς ε-ῖη ε-ῖ-τον⁷ ε-ῖ-την ε-ῖ-μεν ε-ῖ-τε ε-ῖ-εν ἐσ-ο-ί-μην like παυ-σ-ο-ί-μην</p>	<p>εἶναι ἔσ-ε-σθαι</p>	<p>M. ᾧν Stem ὄντ- F. οὔσᾱ Stem οὔσᾱ N. ὄν Stem ὄντ- Declension, § 47. ἐσ-ό-μενος, η, ον</p>
<p>χρή (for χρή ῆ)</p>	<p>χρεῖη (for χρή εῖη)</p>	<p>χρῆναι (for χρή εἶναι)</p>	<p>N. χρεών (for χρή ὄν) indeclinable.</p>
<p>ῖ-ω ῖ-ης ῖ-η ῖ-η-τον ῖ-η-τον ῖ-ω-μεν ῖ-η-τε ῖ-ωσιν(ν)</p>	<p>ῖ-ο-ι-μὶ ῖ-ο-ίη-ν⁶ ῖ-ο-ι-ς ῖ-ο-ι ῖ-ο-ι-τον ῖ-ο-ι-την ῖ-ο-ι-μεν ῖ-ο-ι-τε ῖ-ο-ι-εν ἔλευ-σ-ο-ί-μην or ἀφ-ῖξ-ο-ί-μην like παυ-σ-ο-ί-μην</p>	<p>ῖ-έναι Verbal Adjective ῖ-τέον ἔλευ-σ-ε-σθαι or ἀφ-ῖξ-ε-σθαι</p>	<p>M. ῖ-ών Stem ῖ-οντ- F. ῖ-οῦσᾱ Stem ῖ-ουσᾱ N. ῖ-όν Stem ῖ-οντ- Declension, § 47. ἔλευ-σ-ό-μενος, η, ον or ἀφ-ῖξ-ό-μενος, η, ον</p>
<p>φῶ φῆς φῆ φῆ-τον φῆ-τον φῶ-μεν φῆ-τε φῶσιν(ν)</p>	<p>φα-ίη-ν⁶ φα-ίη-ς φα-ίη φα-ῖ-τον φα-ῖ-την φα-ῖ-μεν φα-ῖ-τε φα-ῖ-εν</p>	<p>φᾶ-ναι Verbal Adjective φᾶ-τός, φᾶ-τέον</p>	<p>M. φῆς Stem φαντ- F. φᾶσᾱ Stem φᾶσᾱ N. φᾶν Stem φαντ- Declension, § 45.</p>

⁴ In poetry χρήν is regular, ἐχρήν only occurring once in a fragment (94) of Soph. In prose the MSS. vary between χρήν and ἐχρήν.

⁵ The form ἵτων occurs in Aesch. Eum. 32 and ἵτωσαν in Eurip. I. T. 1480.

⁶ ε-ι, ο-ι, α-ι are pronounced as diphthongs ει, οι, αι.

⁷ Longer forms εἶητον etc., φαίητον etc., are found sometimes in MSS., but see note 5, page 91.

⁸ φημί is conjugated like ἵστημι, page 100, except in the pres. indic. 2 sing. φῆς, imprft. indic. 2 sing. ἔφησθα, and pres. imperat. 2 sing. φάθι.

§ 89. B.—2. OTHER *μι*-VERBS: *κείμαι* lie,

VERBAL STEM.	NUMB. PERS.	INDICATIVE.		IMPERATIVE.
		Present.	Imperfect.	
Present <i>κει- lie</i> (non-thematic except Sub- junctive and Optative)	S. 1	κει-μαι	ἐ-κεῖ-μην	
		κει-σαι	ἐ-κει-σο	κει-σο
		κει-ται	ἐ-κει-το	κει-σθω
	D. 2	κει-σθον	ἐ-κει-σθον	κει-σθον
		κει-σθον	ἐ-κει-σθην	κει-σθων
	P. 1	κει-μεθᾶ	ἐ-κει-μεθᾶ	
		κει-σθε	ἐ-κει-σθε	κει-σθε
		κει-νται	ἔ-κει-ντο	κει-σθων
Future <i>κει-σ-</i> (thematic)	S. 1	κει-σ-ο-μαι like παύ-σ-ο-μαι		
Present <i>κάθ-η-</i> (by ana- logy for <i>κάθ-</i> <i>ησ-</i>) <i>sit</i> (non-thematic except Sub- junctive)	S. 1	κάθ-η-μαι	ἐ-κάθ-ή-μην κάθ-ή-μην	
		κάθ-η-σαι	ἐ-κάθ-η-σο κάθ-ή-σο	κάθ-η-σο ¹
		κάθ-η-ται	ἐ-κάθ-η-το { κάθ-ήσ-το κάθ-ή-το	κάθ-ή-σθω
	D. 2	κάθ-η-σθον	ἐ-κάθ-η-σθον κάθ-η-σθον	κάθ-η-σθον
		κάθ-η-σθον	ἐ-κάθ-ή-σθην κάθ-ή-σθην	κάθ-ή-σθων
	P. 1	κάθ-ή-μεθᾶ	ἐ-κάθ-ή-μεθᾶ κάθ-ή-μεθᾶ	
		κάθ-η-σθε	ἐ-κάθ-η-σθε κάθ-ή-σθε	κάθ-η-σθε
		κάθ-η-νται	ἐ-κάθ-η-ντο κάθ-ή-ντο	κάθ-ή-σθων
Perf. and Plpft. (D. and P.) In- dic., Imper., In- fin. and Partic. <i>οἶδ- εἶδ- ἰδ-</i> Plpft.(S.) Indic., Perf. Subj. and Opt. <i>εἶδ-εσ- know</i>	S. 1	Perfect.	Pluperfect.	
		οἶδ-ᾶ ²	ἤδη	
		οἶσ-θαῖ	ἤδησ-θαῖ	ἴσ-θῖ
	D. 2	οἶδ-ε(ν)	ἤδ-ει(ν)	ἴσ-τω
		ἴσ-τον	ἤσ-τον	ἴσ-των
	P. 1	ἴσ-τον	ἤσ-την ³	ἴσ-των
		ἴσ-μεν	ἤσ-μεν	
		ἴσ-τε	ἤσ-τε	ἴσ-τε
	3	ἴσ-ᾶσῖ(ν)	ἤσ-αν	ἴσ-των

¹ 2 sing. *κάθον* for *κάθησο* occurs in Aristophanes.² The following forms occur in Herodotus, and occasionally in poetry, pres. indic. 2 sing. *οἶδᾶς*, 1 pl. *οἶδᾶμεν*, 2 pl. *οἶδᾶτε*, and 3 pl. (in Herodotus only) *οἶδᾶσι*.

κάθημαι sit; and *οἶδᾶ know*.

SUBJUNCTIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
Present. <i>(κέ-ω-μαι)</i> ⁴ <i>(κέ-η)</i> <i>κέ-η-ται</i> <i>(κέ-η-σθον)</i> <i>(κέ-η-σθον)</i> <i>(κε-ώ-μεθᾶ)</i> <i>κέ-η-σθε</i> <i>κέ-ω-νται</i>	Present. <i>(κε-ο-ί-μην)</i> <i>(κέ-ο-ι-ο)</i> <i>κέ-ο-ι-το</i> <i>(κέ-ο-ι-σθον)</i> <i>(κε-ο-ί-σθην)</i> <i>(κε-ο-ί-μεθᾶ)</i> <i>(κέ-ο-ι-σθε)</i> <i>κέ-ο-ι-ντο</i>	<i>κέ-σθαι</i>	Present. M. <i>κέ-μενος</i> F. <i>κε-μένη</i> N. <i>κε-μενον</i>
	<i>κε-σ-ο-ί-μην</i> like <i>παυ-σ-ο-ί-μην</i>	<i>κε-σ-ε-σθαι</i>	<i>κε-σ-ό-μενος, η, ον</i>
<i>κάθ-ω-μαι</i> <i>κάθ-ῆ</i> <i>κάθ-ῆ-ται</i> <i>κάθ-ῆ-σθον</i> <i>κάθ-ῆ-σθον</i> <i>κάθ-ώ-μεθᾶ</i> <i>κάθ-ῆ-σθε</i> <i>κάθ-ώ-νται</i>	<i>κάθ-ῆ-μην</i> or <i>κάθ-ο-ί-μην</i> <i>(κάθ-ῆ-ο)</i> ⁴ <i>(κάθ-ο-ι-ο)</i> <i>(κάθ-ῆ-το)</i> <i>κάθ-ο-ι-το</i> <i>(κάθ-ῆ-σθον)</i> <i>(κάθ-ο-ι-σθον)</i> <i>(κάθ-ῆ-σθην)</i> <i>(κάθ-ο-ί-σθην)</i> <i>κάθ-ῆ-μεθᾶ</i> <i>(κάθ-ο-ί-μεθᾶ)</i> <i>(κάθ-ῆ-σθε)</i> <i>(κάθ-ο-ι-σθε)</i> <i>(κάθ-ῆ-ντο)</i> <i>(κάθ-ο-ι-ντο)</i>	<i>κάθ-ῆ-σθαι</i>	M. <i>κάθ-ῆ-μενος</i> F. <i>κάθ-ῆ-μένη</i> N. <i>κάθ-ῆ-μενον</i>
<i>οἶδ-ω</i> <i>οἶδ-ῆς</i> <i>οἶδ-ῆ</i> <i>οἶδ-ῆ-τον</i> <i>οἶδ-ῆ-τον</i> <i>οἶδ-ω-μεν</i> <i>οἶδ-ῆ-τε</i> <i>οἶδ-ω-σιν</i>	<i>οἶδ-ε-ί-ην</i> <i>οἶδ-ε-ί-ης</i> <i>οἶδ-ε-ί-η</i> <i>οἶδ-ε-ί-τον</i> <i>οἶδ-ε-ί-την</i> <i>οἶδ-ε-ί-μεν</i> <i>οἶδ-ε-ί-τε</i> <i>οἶδ-ε-ί-εν</i>	<i>οἶδ-έναι</i>	M. <i>οἶδ-ώς</i> Stem <i>οἶδ-οτ-</i> F. <i>οἶδ-υῖᾶ</i> Stem <i>οἶδ-υῖᾶ</i> N. <i>οἶδ-ός</i> Stem <i>οἶδ-οτ-</i> Declension, § 48.

³ 1 pl. *ᾔδεμεν* occurs in Soph. O. T. 1232, and 2 pl. *ᾔδετε* in Eur. Bac. 1345.

⁴ The forms in brackets of the subj. and opt. of *καίμαι* and of the opt. of *κάθημαι* do not actually occur.

§ 90. NOTES.—1. εἶμι *be*. The original I.G. pres. indic. was 1 sing. ἐς-μι, 2 sing. ἐσί, 3 sing. ἐς-τι; in the pl. the stem had two forms, (1) s-, in the middle of a sentence, 1 pl. s-més, 2 pl. s-té, 3 pl. s-énti, and (2) es-, at the beginning of a sentence, es-més, es-té, es-énti. In Greek the 1 and 2 pl. are from the long forms with es-, and the 3 pl. from the short form with s-; ἐς-μι became ἐμ-μί and Attic εἶ-μί; εἶ = ἐ(σ)ι; ἐς-μέν (for -μεν cp. § 75, 8) should regularly become εἶ-μεν, but retains σ by analogy with ἐς-τί, ἐς-τόν and ἐς-τέ; εἶσι is for ἐ-ντι, initial σ- becoming an aspirate, but the smooth breathing is used by analogy with the other forms. Impft. 1 sing. ἦ = ἦ(σ)-α (α for sonant η); ἦσθα was originally a perfect form; 3 sing. ἦν is for ἦ-εν the original 3 pl., the original 3 sing. being ἦσ-(τ); 1 pl. ἦ-μεν is for ἦμ-μεν = ἦσ-μεν; 3 pl. ἦσαν retains σ by analogy, the termination αν being also a confusion of the two terminations -ent=εν(τ) and -nt=α(τ); see § 75, 12. Imperative 2 sing. ἴσθι is for σ-θι with prothetic ι; in the other persons the strong form ἐσ- is used. Subjunctive ᾗ = ἐ(σ)-ω (Lat. *er-o*). Optative εἶην is for ἐ(σ)-ιη-ν; cp. Lat. *sim* = s-ic-m. Infinitive εἶναι is for ἐν-ναι = ἐσ-ναι. The participial stem was originally ἐντ- for σ-εντ- as in Lat. (*prae*)-sens, -sent-is, with weak form άτ- in fem. for σ-ατ- (α for sonant η), but in Greek became thematic, οντ being for δοντ = σ-ο-ντ-; for the smooth breathing cp. εἶσι above. εἶμι, when used as the copula, is enclitic in the pres. indic. (except 2 sing.). A verbal adj. συν-εστέον occurs in Plato, Prot. 313.

2. χρή *it is necessary*. χρή is a substantive used by itself as a present indic., but in the other tenses combining with the 3 sing. εἶμι; it is impersonal.

3. εἶμι *go*. εἶμι is present in form, but future in meaning, ἐρχομαι being used for the pres. indic. In good Attic the pres. indic. is the only tense of ἐρχομαι which is used (see § 130). εἶμι has the original vowel gradation; the strong form εἶ- in sing. and the weak form ἱ- in the du. and pl.; 2 sing. εἶ = εἶ-(σ)ι; 3 sing. εἶ-σι = εἶ-τι; 3 pl. ἱ-ᾶσι (a new form after the analogy of ἱστᾶσι replacing the original ἐντι=ἱ-εντι)=ἱ-αντι. In the impft. the strong form is extended to the du. and pl., η originating in the sing. by contraction of the augment with the verbal stem, ε-εἶ becoming ηι; 1 sing. should be ἦ-α, ι vanishing between vowels, but it is retained by analogy with ἦ-μεν, ἦτε, etc.; 3 sing. ἦει(ν) has an es- suffix = ἦ-ε(σ)-ε (ι being retained as in ἦα); so ἦ-εσ-αν; -ει- has been extended by analogy to 2 sing. ἦ-ει-σθα. The subj. opt. and partic. have become thematic. The strong form οἶ- of this stem occurs in οἶ-μος a *path*.

4. φημί *say*. This verb has the original vowel gradation. In φῆς, ι is added by analogy with other 2 sing. pres. indic. forms; the original form was φῆ-ς with secondary 2 sing. personal ending. The pres. indic. is enclitic (except 2 sing.).

5. κεῖμαι *lie*. κεῖται is for κηι-ται, the I.G. root being kēi, kī, but the weak form κῖ- has vanished. The forms in brackets do not occur in any author.

6. καθ-ημαι *sit*. σ- of the verbal stem ἦσ- vanished by phonetic laws before μ, ν and σ, and has been dropped by analogy in other forms (except imperft. 3 sing. καθ-ἦσ-το). On the augment in ἐ-καθ-ἦ-μην, see § 92. Opt. καθήμην = καθ-ἦ-ι-μην. The unpounded verb ἦμαι is not used in Attic. The aspirate of καθ-ημαι is probably due to the influence of καθ-έζομαι *to sit*, a verb with the same meaning, from root ἔδ = I.G. sed.

7. οἶδα *know*. See perfect, § 112. On ἦδη = ἦ-Feid-εσ-α, see § 116. ἴσ-θι = ἴδ-θι, εἶδω = εἶδ-έσ-ω, and εἶδην = εἶδ-έσ-ιη-ν.

CHAPTER VII.

REMARKS ON THE CONJUGATIONS.

§ 91. THE AUGMENT.

The Augment is the sign of past time. It is used in the Imperfect, Aorist and Pluperfect Indicative, Active, Middle and Passive. These three tenses of the indicative are the only ones referring to past time. The augment was originally an adverbial particle ἐ- prefixed to the verbal stem. When the stem began with the vowels α, ε, ο, contraction had in the earliest times taken place, resulting in Attic in η (older Greek ā), η, ω respectively. This led to a rule that all verbs beginning with a vowel (not only α, ε, ο, but also ι, υ) should lengthen that vowel by way of augment. Hence the augment has two forms:

(a) The **Syllabic Augment**, i.e. the syllable ἐ- prefixed to all verbs beginning with a consonant; ἐ-παν-ον, ἐ-τίθέ-μεν. The letter ρ is doubled; ἐ-ῥρίπτ-ο-ν from ῥίπτω *hurl*.

Obs.—The first ρ represents an original F, which vanished when initial before ρ; ῥίπτω is for Fρίπτω and ἐῥρίπτον for ἐ-Fρίπτον.

(b) The **Temporal Augment**, i.e. the lengthening of the initial vowel, which occurs in all verbs which begin with a vowel, whether aspirated or not. The Temporal Augment changes—

α	to η	: ἄγω <i>lead</i>	Imperfect	ἦγ-ο-ν
ε	„ η	: ἐλαύνω <i>drive</i>	„	ἤλαυν-ο-ν
ο	„ ω	: ὀνειδίζω <i>reproach</i>	„	ὤνειδιζ-ο-ν
ι	„ ι	: ἱκετεύω <i>beseech</i>	„	ικέτευ-ο-ν
υ	„ υ	: ὑβρίζω <i>insult</i>	„	ὑβριζ-ο-ν
αι	„ η	: αἰσθάνομαι <i>perceive</i>	„	ᾗσθαν-ό-μεν
αυ	„ ην	: αὐξάνω <i>increase</i>	„	ᾗξαν-ο-ν
ευ	„ ην	: εὕρισκω <i>find</i>	„	ᾗρισκ-ο-ν
οι	„ φ	: οἰκτῶ <i>pity</i>	„	ᾗκτιφ-ο-ν

The long vowels η, ω, ι, υ, the diphthong ου and in later Attic the diphthong ευ remain without augment (see also below, § 92 (b)).

The diphthong ει usually remains without augment; *εἶκω yield*, imperfect *εἶκον*. Except in *εἰκάω conjecture*, imperfect *ἤκαζον*; so also *ἦα* (from *εἶμι*) and *ἦδη* (from *οἶδα*, cp. inf. *εἰδέναι*).

NOTE.—Verbs which originally began with *φε-* or *σε-* had in early Greek the syllabic augment *ἐ-*, and when *φ* and *σ* vanished, *ε-ε* contracted to *ει-*: this *ει* remains in some verbs (1) with original *φ*, *ἐθίζω accustom* (impft. *εἶθιζον*), *ἐλκω draw* (*εἶλκον*), *ἐστιάω entertain* (*εἰστίων*); cp. sec. aor. *εἶδον I saw* for *ἐ-φιδ-ο-ν*, cp. inf. *ιδεῖν*; (2) with original *σ*, *ἔπομαι follow* (impft. *εἰπόμην*), *ἔρπω crawl* (*εἶρπον*), *ἔχω have* (*εἶχον*), *ἵμι* (verbal stem *ἐ-* for *σε-*, second aor. pl. *εἶμεν send*, *ἐάω allow* (*εἶων*), *εἶλον I took* (sec. aor. inf. *ἐλεῖν*); also *εἰστήκη* the plupft. of *ἔστηκα stand*. *εἰλίττον* (impft.) is from *εἰλίττω*, a by-form of *ἐλίττω roll*. In the other verbs which originally began with *φε-* or *σε-* the augmented forms have been remodelled and are formed with *η* (as in (b) above), e.g. *ἐργάζομαι work* (for *φεργάζομαι*), impft. *ἤργαζόμην*.

In two similar verbs where *φ* was not followed by *ε*, no contraction took place: *ἐώθουν* from (*φ*)*ωθέω push*, *ἐωνούμην* from (*φ*)*ωνέομαι buy*.

Some verbs originally beginning with *φ* had the syllabic augment *η*, which is in Attic shortened to *ε* by metathesis of quantity (cp. § 19 (3)), the following syllable being lengthened: these are *ὁράω see*, impft. *ἐώρων* (for *ἡ-φόρων*), *κατ-άγνυμι break*, sec. aor. *κατ-εᾶγην* (for *κατ-η-φᾶγην*) first aor. *κατ-έαξα*, *ἀν-οίγνυμι open*, impft. *ἀν-έωγον* (for *ἀν-η-φοιγον*), aor. *ἀν-έωξα* (for *ἀν-η-φοίξα*), *ἄλίσκομαι be caught*, second aor. *εἶλων* (for *ἡ-φᾶλων*) but impft. *ἡλίσκόμην*, and *οἶνοχοέω pour out wine*, impft. *ἐφνοχόουν* (for *ἡ-φοινοχόουν*); with these compare *ἐώρταζον* (for *ἡόρταζον*), impft. of *ἐορτάζω keep holiday*. *χρή* has impft. *χρῆν* (= *χρῆ ἦν*) and more rarely *ἐχρῆν* (where *ἐ-* is irregular); see page 108.

A few verbs have, in late Attic or poetry only, an alternative syllabic augment *η*, which probably arose by confusion with the temporal augment of verbs beginning with *α* or *ε*. These are: *μέλλω delay, intend*, *ἔμελλον* and *ἡμελλον*, *δύναμαι be able*, *ἐδυνήθην* and *ἡδυνήθην* (aor.), *βούλομαι wish*, *ἐβουλόμην* and *ἡβουλόμην*.

THE POSITION OF THE AUGMENT IN COMPOUND VERBS.

§ 92. (a) Verbs compounded with a preposition have the augment immediately after the preposition: εἰς-φέρ-ω *carry in*, εἰς-έ-φερ-ο-ν; προσ-άγ-ω *lead to*, προσ-ῆγ-ο-ν. ἐκ *out of*, becomes ἐξ before the augment: ἐξ-ῆγ-ο-ν *I led out*. The true forms of ἐν *in*, and σύν *with*, when altered by assimilation in the present, appear again before ε: συλ-λέγ-ω *collect*, συν-έ-λεγ-ο-ν; ἐμ-βάλλ-ω *invade*, ἐν-έ-βαλλ-ο-ν.

The final vowel of a preposition is elided: ἀπ-έ-φερ-ο-ν, *I carried away*, from ἀπο-φέρ-ω. Only περί and πρό never lose their final vowel; but πρό is mostly contracted with ε: περιέφερον *I carried round*, προύβαινον (and later also προ-έ-βαιν-ο-ν) *I marched on*.

Sometimes by oversight the augment is put before the preposition: ἡμφίεσα (ἀμφι-έννυμι *put on*), ἡπιστάμην (ἐπιστάμαι *understand*), ἐκάθιζον (κάθ-ίζω *set down*), ἐκάθεζόμην and καθεζόμην (κάθ-έζομαι *sit down*), ἐκάθήμεν and καθήμεν (κάθ-ημαι *sit down*), ἐκάθευδον and καθηῦδον (κάθ-εύδω *sleep*). [Attic tragedy has only the forms καθεζόμην, καθήμεν, καθηῦδον].

Again, the first part of a verb is sometimes wrongly supposed to be a preposition and the augment wrongly inserted after it: διήτησα (διατάω *be an umpire*, from δίαίτα *arbitration*), ἐξεκλησίαζον and ἡκκλησίαζον (ἐκκλησιάζω *hold an assembly*, from ἐκκλησία *an assembly*), ἐπετηδευον (ἐπιτηδεύω *practise*, from ἐπιτηδες *purposely*).

Some verbs actually or apparently compounded with prepositions have a double augment: ἡμπειχόμην (ἀμπε-έχομαι *put on*), ἡνειχόμην (ἄν-έχομαι *endure*), ἡμφεγνόουν (ἀμφι-γνοέω *doubt*), ἡμφεσβήτουν (ἀμφι-σβητέω *disagree*), ἐπηνόρθουν (ἐπ-ἄν-ορθόω *succeed*), ἡνώχλουν (ἐν-οχλέω *hinder*), ἐπᾶρώνουν (πᾶρ-οινέω *play drunken tricks*), ἡντεβόλησα (ἀντι-βολέω *beseech*), ἡντεδίκουν (ἀντι-δικέω *dispute*), -εδιήτησα (only in compounds with ἀπο- and κατα-) and διήτησα (διατάω *be an umpire*).

(b) Verbs compounded with εὖ- meaning *well* or beginning with οἰ- have the temporal augment (e.g. ἡντίχουν from εὐτυχέω *be fortunate*, ὧκουν from οἰκέω *dwell*), except when a vowel follows; (1) if the following vowel is long by nature there is no change: εὐήμερον (εὐήμερόω *live*

happily from day to day), εὐωχέθην aor. pass. (εὐωχέω *entertain*), οἰωνίζομην (οἰωνίζομαι *take omens*), οἰᾶκιζον (οἰᾶκίζω *steer*); (2) if the vowel is short by nature the vowel is lengthened: εὐηγγελιζόμην (εὐαγγελίζομαι *bring good news*), εὐηργέτουν (εὐεργετέω *benefit*), οἰωπόλουν (οἰοπολέω *tend sheep*).

N.B.—In Homer the augment is often omitted, and occasionally in lyric passages and narrative speeches in Attic tragedy. This is a relic of the original use of the augment as a separable adverbial particle.

THE PRESENT (AND SECOND AORIST) STEM.

§ 93. The Verbal Stem is that which is common to all forms of the verb, § 73; the various tense stems are formed from the verbal stem, mostly by the addition of tense suffixes.

The Present and Second Aorist Stems are either (1) identical, pres. λείπ-ω, impft. ἔ-λειπ-ον, second aor. ἔ-λίπ-ον, λειπ- and λίπ- differing only in vowel gradation, § 12, or (2) when they differ there is a further suffix in the present, second aor. ἔ-βαλ-ον, pres. βάλ-λω for βαλ-ω, impft. ἔ-βαλ-λον. The difference between the second aor. and impft. is one of usage, not of form: ἔβαλον second aor., ἔγραφον impft., both have the weak form of the stem; ἔφην impft., ἔβην second aor., both have the strong form. A few first aorists without σ also belong to the Present Stem formation, e.g. εἶπας (2 sing.), ἤνεγκα (see § 118).

Present (and Second Aorist) Stems are of two conjugations: (1) -ω or Thematic, (2) -μι or non-Thematic. In the -μι conjugation we have the following characteristics: originally the accent being on the stem in the pres. and impft. act. indic. in the sing. and in the subjunctive, these had the strong form of the verbal stem, e.g. τί-θη-μι, φη-μί, and the accent being on the suffix in the pres. and impft. indic. act. in the du. and pl. these had the weak form, e.g. τί-θε-μεν, φᾶ-μέν (see conjugation of -μι verbs, pages 100-109).

The Present (and Second Aorist) Stems are divided into the following eight classes, some of which include verbs of both conjugations.

§ 94. 1. *First Class*.—The pure verbal stem used as present (and second aorist) stem.

(a) Non-thematic, with strong and weak forms:

εἶ-μι *go* (weak form 1 pl. ἴ-μεν), εἶ-μί *be* (weak form ἴ-σ-θι, ὦν, § 90), φη-μί *say* (φᾶ-μέν); with only one form: ᾄγα-μαι *admire*, ἐπίστα-μαι *know*, ἔρα-μαι *poet. love*, ἦ-μί *say* (only in imperfect 1 sing. ἦν and 3 sing. ἦ), κεῖ-μαι *lie down*, κάθ-ημαι *sit*, κρέμα-μαι (*intr.*) *hang*; second aor. (with pres. belonging to a different class): ἔ-βη-ν (βαίν-ω, class 8) *go*, ἐ-βίω-ν (βιό-ω, class 8) *live*, ἔ-γνων-ν (γι-γνώ-σκ-ω, class 5, ii.) *know*, -ἐ-δρά-ν (-δι-δρά-σκ-ω, class 5, ii.) *run*, ἔ-στη-ν (ἵ-στη-μι, class 2) *I stood*, ἔ-τλη-ν (τλά-ω, class 8) *poet. I dared*, ἔ-φῦ-ν (φύ-ω, class 8) *I am*, aor. act. 1 pl. ἔ-θε-μεν, mid. 1 sing. ἐ-θέ-μην *I placed* (τί-θη-μι, class 2), (ἀφ)-εἶ-μεν, (ἀφ)-εἶ-μην *I sent* (ἵ-η-μι, class 2), ἔ-δο-μεν, ἐ-δό-μην (δί-δω-μι, class 2) *I gave*.

(b) Thematic (i.) with strong form: ἐ-γεν-ό-μην (pres. γί-γν-ο-μαι, class 2) *become*, γεύ-ω *give a taste*, δέρκ-ο-μαι (weak form in second aor. ἔ-δρακ-ον) (*poet.*) *see*, ἔπ-ο-μαι *follow*, ἔχ-ω (weak form in second aor. ἔ-σχη-ο-ν) *have*, λήγ-ω *cease*, πείθ-ω (weak form in second aor. mid. ἐ-πίθ-ό-μην *poet.*) *persuade*, πλέ-ω (for πλέ(F)-ω) *sail*, στέν-ω *groan*, ἔ-τεκ-ον (pres. τί-κτ-ω, class 2) *beget*, τήκ-ω *melt*, φέρ-ω *bear*, φεύγ-ω (weak form in second aor. ἔ-φῦγ-ο-ν) *flee*; (ii.) with weak form: ᾄγ-ω *drive*, γράφ-ω *write*, κλύ-ω (*poet.*) *hear*, ἔ-πλ-ε-το (*poet.*) *he is*.

§ 95. 2. Second Class.—Reduplicated Verbal Stem

A. With ι in the reduplicated syllable.

(a) Non-thematic (i.) with original vowel gradation: δί-δω-μι (weak form in 1 pl. δι-δο-μεν) *give*, ἵ-στη-μι (1 pl. ἴ-στα-μεν) *make to stand*, ἔμ-πί-πλη-μι (1 pl. ἔμ-πί-πλᾶ-μεν) *fill*, ἔμ-πί-πρη-μι (1 pl. ἔμ-πί-πρᾶ-μεν) *burn*, τί-θη-μι (1 pl. τί-θε-μεν) *place*; (ii.) without vowel gradation: βῆ-βη-μι (Hom.) *stride*, δί-ζη-μαι (Hom.) *seek*.

(b) Thematic, with weak form throughout: γί-γν-ο-μαι *become*, ἰζ-ω (for σι-σδ-ω) *sit*, ἰσχ-ω (for σί-σχη-ω) *have*, μί-μν-ω (*poet.*) *remain*, πί-πτ-ω *fall*, τί-κτ-ω (for τι-τκ-ω) *beget*.

B. With ε in the reduplication syllable (cp. Perfect, § 112): ἐ-σπ-ό-μην (for σε-σπ-ό-μην) (pres. ἔπομαι) *I followed*.

C. With intensive reduplication: ἤγγ-ᾱγ-ον (pres. ᾱγγ-ω) *I brought*, ἤν-εγκ-α ἤν-εγκ-ο-ν (pres. φέρω) *I carried* (see § 118).

§ 96. 3. *Third Class*.—Verbal stem with a nasal suffix.

A. Nasal suffix νη (for older νᾱ) with weaker forms νᾶ and ν:—

(i.) Non-thematic, δάμ-νη-μι (Hom.) *conquer*, δύ-νᾶ-μαι *be able*, μάρ-νᾶ-μαι (poet.) *fight*, πέρ-νη-μι (Hom.) *sell*, πίτ-νη-μι (poet.) *spread out*.

(ii.) Thematic, βούλ-ο-μαι (for βολ-ν-ο-μαι) *wish*, δάκ-ν-ω (second aor. ἔ-δᾱκ-ο-ν, class 1) *sting*, κάμ-ν-ω (second aor. ἔ-κᾱμ-ο-ν, class 1) *be weary*, πῖτ-ν-ω (second aor. ἔ-πῖτ-ο-ν, class 1) *drink*, τέμ-ν-ω (second aor. ἔ-τᾱμ-ο-ν, class 1) *cut*.

B. Nasal suffix ᾶν, thematic only, ἀλφ-ᾶν-ω (poet.) *acquire*, ἁμαρτ-ᾶν-ω (second aor. ἤμαρτ-ο-ν, class 1) *err*, ἀπ-εχθ-ᾶν-ο-μαι *be disliked*, αὐξ-ᾶν-ω *increase*, ὀλισθ-ᾶν-ω *slip*, ὀφλ-ισκ-ᾶν-ω (see also class 5, second aor. ὤφλ-ο-ν class 1) *incur*.

C. With nasal infix, i.e. with ν inserted in the verbal stem, not added as a suffix, thematic only, στέ-μ-β-ω (poet., very rare) *agitate*, σφί-γ-γ-ω *bind fast*; this is found mostly in combination with B, i.e. with nasal infix and nasal suffix ᾶν, θι-γ-γ-ᾶν-ω (poet.) (second aor. ἔ-θιγ-ο-ν, class 1) *touch*, λα-γ-χ-ᾶν-ω (second aor. ἔ-λᾱχ-ον, class 1) *obtain by lot*, λα-μ-β-ᾶν-ω (second aor. ἔ-λᾱβ-ο-ν, class 1) *take*, λα-ν-θ-ᾶν-ω (second aor. ἔ-λᾱθ-ο-ν, class 1) *escape* notice, πν-ν-θ-ᾶν-ο-μαι (second aor. ἐ-πῠθ-ό-μην, class 1) *enquire*, τυ-γ-χ-ᾶν-ω (second aor. ἔ-τῡχ-ο-ν, class 1) *hit*, happen, χα-ν-δ-ᾶν-ω (poet.) (second aor. ἔ-χᾱδ-ο-ν) *contain*.

D. With nasal suffix νῦ, with weak form νῡ.

(i.) Non-thematic (ᾱγγ-νῦ-μι, 1 pl. ᾱγγ-νῡ-μεν, second aor. pass. -εᾱγγ-η-ν, class 1) *break*, ᾱρ-νῦ-μαι (poet.) *acquire*, δείκ-νῦ-μι (see page 100) *show*, εἵν-νῦ-μι (for εἶσ-νῦ-μι, Ionic εἴνῦμι) *clothe*, ζεύγ-νῦ-μι (second aor. pass. ἐ-ζῡγγ-η-ν, class 1) *yoke*, ζών-νῦ-μι (= ζωσ-νῦ-μι) *gird*, μείγ-νῦ-μι *mix*, ἀν-οίγ-νῦ-μι *open*, ἀπ-όλ-λῦ-μι (for -ολ-νῦ-μι) *destroy*, ὅμ-νῦ-μι *swear*, πῆγ-νῦ-μι *fasten*, πτάρ-νῦ-μαι *sneeze*, σβέν-νῦ-μι *quench*.

(ii.) Thematic: ᾶν-ω poet. (for ᾶν-ω) *accomplish*, ἀφ-ικ-νέ-ο-μαι (second aor. ἀφ-ῖκ-ό-μην, class 1) *arrive*,

τί-ν-ω (for τί-νf-ω) *pay*, ὑπ-ισχ-νέ-ο-μαι (second aor. ὑπ-ε-σχ-ό-μην, class 1) *promise*, φθᾶ-ν-ω (for φθά-νf-ω) *anticipate*, φθί-ν-ω (for φθί-νf-ω) *pine*.

(iii.) Nasal suffix νν (with double ν) after the type of ἔν-νῦ-μι, σβέν-νῦ-μι, ζών-νῦ-μι:¹ κορέ-ννῦ-μι *poet. satisfy*, πετά-ννῦ-μι *spread open*, ῥώ-ννῦ-μι *strengthen*, στρώ-ννῦ-μι (also (i.) στόρ-νῦ-μι rare) *spread*.

§ 97. 4. *Fourth Class*.—Verbal stem with suffix σ (only thematic): ἀλέξ-ω Hom. (for ἀλέκ-σ-ω) *ward off*, αὔξ-ω *poet. (for αὔκ-σ-ω) increase*, εἶψω (for εἶπ-σ-ω) *boil*, κλά-ω (for κλά-σ-ω) *break*, ξέ-ω (for ξέ-σ-ω) *polish*, σπά-ω (for σπά-σ-ω) *draw*, τρέ-ω (for τρέ-σ-ω) *fear*.

§ 98. 5. *Fifth Class*.—Verbal stems with suffix σκ or ισκ, thematic only.² These occur in the simple form and with reduplication.

(i.) Without reduplication, σκ- suffix: ἀρέ-σκ-ω *please*, βά-σκ-ω *poet. go*, βλώ-σκ-ω *poet. go*, βό-σκ-ω *feed*, γηρά-σκ-ω *grow old*, λά-σκ-ω *poet. (for λακ-σκ-ω, second aor. ἔ-λᾱκ-ο-ν, class 1) shout*, μεθύ-σκ-ω *to make drunk*, μίσγω (for μιγ-σκ-ω, cp. μείγ-νῦ-μι) *mix*, πάσχ-ω (for παθ-σκω, second aor. ἔ-πᾶθ-ον, class 1) *suffer*, φά-σκ-ω *assert*; ισκ- suffix: ἄλ-ίσκ-ο-μαι *be caught*, εὕρ-ίσκ-ω (second aor. ἤρ-ο-ν, class 1) *find*, ἀπο-θνήσκω (for ἀπο-θνη-ισκ-ω) *die*, θρώσκω *poet. (for θρω-ισκ-ω) leap*.

(ii.) With reduplication, σκ- suffix: γι-γνώ-σκ-ω *know*, δι-δάσκω (for δι-δακ-σκω) *teach*, ἀπο-δι-δρά-σκ-ω (second aor. ἄπ-έ-δρᾱ-ν, class 1) *run away*; ισκ- suffix: ἄρ-ᾶρ-ίσκ-ω *fit*.

To this class belong some unaugmented impft. and aor. forms which occur in Homer and Herodotus, ἔ-σκε *he was*, κλέπτε-σκ-ε *he stole*, φεύγε-σκ-ε *he fled*.

¹ The first ν in these three forms is irregular for original σ and is probably due to analogy: when once established they became the starting point for a new formation of verbs with -ννῦ-. The original σ is seen in perfect ἡμφί-εσ-μαι, Lat. *ves-tio*, ἔ-ζωσ-μαι, verbal adj. σβεσ-τός.

² These verbs are often called inceptive, but, as the instances show, only a few in Greek have such a force. The suffix is, however, more generally inceptive in Latin, cp. *albescō, florescō, nigrescō, uesperascō*. etc.

§ 99. 6. *Sixth Class*.—Verbal stems with suffix τ, thematic only: ἀνῶ-τ-ω *accomplish*, ἀρῶ-τ-ω *draw water*, ἔ-βλασ-τ-ο-ν (pres. βλασ-τ-άν-ω, classes 6 and 3 B) *I grew*, ἤμαρ-τ-ο-ν (pres. ἄμαρ-τ-άν-ω, classes 6 and 3 B) *I sinned*.

In most verbs ending in -τω, π precedes τ, and these belong to class 8 (-πιω becoming -πτω); see below.

§ 100. 7. *Seventh Class*.—Verbal stems with suffix θ (for *dh*) or δ (for *d*), thematic only. These two suffixes θ and δ appear side by side in ἄλ-θ-ω, ἄλ-θ-ίσκ-ω, ἄλ-δ-άν-ω, ἄλ-δ-αίν-ω (poet.) *heal*; δ occurs in ἔλ-δ-ο-μαι (poetic for ἔλ-πίζω) *hope*; θ occurs in ἄχ-θ-ο-μαι *be burdened*, βρῖ-θ-ω poet. *be heavy*, μῦν-θ-ω poet. *grow less*, πλή-θ-ω poet. *be full*, πύ-θ-ω poet. *rot*, τέλε-θ-ω poet. *be*.

§ 101. 8. *Eighth Class*.—Verbal stems with suffix ιο (or ιε). The ι is consonantal like English *y*; consonantal ι between two vowels fell out. This is the commonest of all present-tense formations in Greek.

(i.) ιο added to the simple verbal stem: (a) with strong form: δα-ίω Hom. (for δα(φ)-ιω) *burn*, δέ-ω (for δε-(ι)ω) *bind*, δρά-ω (for δρα-(ι)ω) *do*, ζά-ω (for ζα-(ι)ω) *live*, κλα-ίω (for κλα(φ)-ιω) *weep*, ἀπο-κτείνω (for ἀπο-κτεν-ιω) *kill*, λεύσσω poet. (for λευκ-ιω) *see*, λύ-ω (for λῦ-(ι)ω) *loose*, παύ-ω (for παυ-(ι)ω) *check*, πλήττω (for πληκ-ιω) *strike*, φθείρω (for φθερ-ιω) *destroy*, φῦ-ω (for φῦ-(ι)ω) *beget*, (b) with weak form: βαίνω (for βαν-ιω) *go*, βάλλω (for βαλ-ιω) *throw*, λίσσομαι poet. (for λιτ-ιο-μαι) *beseech*, ὀρύττω (for ὀρυκ-ιω) *dig*, σφάττω and poet. σφάζω (for σφαγ-ιω) *slay*, φαίνω (for φαν-ιω) *show*, χαίρω (for χαρ-ιω) *rejoice*.

(ii.) ιο added to the reduplicated verbal stem: ἄπτω (for فاي-φικ-ιω) *dart*, γαρ-γαίρω (for γαρ-γαν-ιω) poet. *swarm*, τι-ταίνω (for τι-ταν-ιω) Hom. *stretch*.

(iii.) ιο added to a nasalised stem, class 3: κλίνω (for κλιν-ιω) *bend*, κρίνω (for κρίν-ιω) *judge*, πτίσσω (for πτινσ-ιω) *winnow*.

(iv.) ιο added to a noun stem: verbs so formed are called denominatives: ἀστράπτω (for ἀστραπ-ιω from ἀστραπή) *flash*, ἡλύνω (for ἡσῖλεν-(ι)ω from βᾶσῖλεύς) *reign*, ἐλπίζω (for ἐλπιδ-ιω from ἐλπίς)

hope, ἐχθαίρω poet. (for ἐχθαρ-ιω from ἐχθρός) *hate*, κηρύττω (for κηρυκ-ιω from κῆρυξ) *herald*, κορύσσω Hom. (for κορυθ-ιω from κόρυς) *arm, equip*, τεκμαίρομαι (for τεκμαρ-ιομαι from τέκμαρ) *conjecture*, τεκταίνομαι (for τεκταν-ιο-μαι from τέκτων) *make* (of a carpenter), τελέ-ω (for τελεσ-ιω from τέλος) *end*, τιμά-ω (for τιμα-(ι)ω from τιμή) *honour*, φιλέ-ω (for φίλε-(ι)ω from φίλος) *love*. Presents in -ίζω and -αζω are often formed analogically: ἀσπάζομαι *greet*, οἰκίζω *settle*.

(v.) Causatives and intensives. Causatives: σοβέω *scare*, φοβέω *frighten*; intensives: δινέω poet. *whirl*, κινέω *stir*, ὀχέω *hold* (cp. ἔχω), σκοπέω *consider*, φορέω *carry* (cp. φέρω), ὠθέω *push*.

Original ι (consonantal) in the middle of a word underwent various changes (see Appendix III.):

- (1.) Between vowels ι vanished: παύ(ι)ω, τιμά(ι)ω, φιλέ(ι)ω, φύ(ι)ω;
- (2.) θι, κι, τι, χι became Attic ττ (older σσ): κορύσσω (poet.) for κορυθ-ιω (cp. κόρυς, κόρυθος), λίσσομαι (poet.) for λιτ-ιο-μαι (cp. λιτή), ταραττω for ταραχ-ιω (cp. ταραχή), φυλάττω for φυλακ-ιω (cp. φυλακή);
- (3.) δι, γι became ζ: ἔζομαι for ἐδ-ιο-μαι (cp. ἔδ-ος), κράζω for κραγ-ιω (cp. ἀν-έκρᾶγον);
- (4.) πι became πτ: τύπτω for τυπ-ιω (cp. τύπος);
- (5.) λι became λλ: βάλλω for βαλ-ιω (cp. βολή); νι became νν, then ν with lengthening of previous syllable: τείνω for τεννω=τεν-ιω (cp. τόνος), φαίνω for φαννω=φαν-ιω (cp. φᾶνερός); ρι became ρρ, then ρ with lengthening of previous syllable: φθείρω for φθερρω=φθερ-ιω (cp. φθορά).

§ 102. **Second Aorist Paradigms.** Second aorist indicatives end in -ην, -ᾶν, -ων, -ῶν. Those in -ην from verbal stems ending in -α, e.g. ἔστην (verbal stem στή-σᾶ-stand), are conjugated like ἔστην (page 104); those in -ην from verbal stems ending in -ε, e.g. ἔσβην intr. (verbal stem σβη-σβε-, pres. σβέννυμι *quench*), are conjugated like ἔστην except in 3 pl. imper. σβέντων, opt. σβέ-ιη-ν etc., partic. σβέ-ις σβέ-ισα σβέν, where they are like the sec. aor. of τίθημι (page 104); those in -ᾶν, where ᾶ is pure, from verbal stems ending in -α, e.g. ἀπ-ἔδρᾶν (verbal stem (ἀπο-)δρα-, pres. ἀπο-διδράσκω *run away*) are like ἔστην but with substitution of ᾶ pure for η, e.g. indic. ἀπ-ἔδρᾶν etc., subj. ἀπο-δρᾶ-δρᾶς

-δρᾶ etc., inf. ἀπο-δρᾶναι; those in -ων and -ῶν, e.g. ἔγνω (from γινώσκω *know*), ἔδυν (from δύω) *I entered* are conjugated as follows:—

SECOND AORISTS IN -ων and ῶν.

	INDICATIVE.	IMPERATIVE.	SUBJUNCTIVE.	OPTATIVE.	INFINITIVE AND PARTICIPLE.
S. 1	ἔ-γνω-ν		γνῶ	γνο-ίη-ν	γνῶ-ναι
2	ἔ-γνω-ς	γνῶ-θι	γνῶς	γνο-ίη-ς	
3	ἔ-γνω	γνῶ-τω	γνῶ	γνο-ίη	γνούς,
D. 2	ἔ-γνω-τον	γνῶ-τον	γνῶ-τον	γνο-ί-τον	γνοῦσᾶ,
3	ἔ-γνώ-την	γνῶ-των	γνῶ-τον	γνο-ί-την	γνόν
P. 1	ἔ-γνω-μεν		γνῶ-μεν	γνο-ί-μεν	(Stem γνοντ-
2	ἔ-γνω-τε	γνῶ-τε	γνῶ-τε	γνο-ί-τε	γνουσᾶ γνοντ-)
3	ἔ-γνω-σᾶν	γνό-ντων	γνῶ-σῖ(ν)	γνο-ί-εν	Decl. § 47.
S. 1	ἔ-δῶ-ν		δύ-ω		δύ-ναι
2	ἔ-δῶ-ς	δῶ-θι	δύ-ης		
3	ἔ-δῶ	δῶ-τω	δύ-η		δύς, δῶσᾶ, δύν
D. 2	ἔ-δῶ-τον	δῶ-τον	δύ-η-τον	[Does not occur in Attic.]	(Stem δυντ-
3	ἔ-δῶ-την	δῶ-των	δύ-η-τον		δῶσᾶ δυντ-)
P. 1	ἔ-δῶ-μεν		δύ-ω-μεν		Decl. § 47.
2	ἔ-δῶ-τε	δῶ-τε	δύ-η-τε		
3	ἔ-δῶ-σᾶν	δύ-ντων	δύ-ω-σῖ(ν)		

THE FUTURE STEM.

§ 103. The Future Stem is formed from the verbal stem by the addition of the suffix σ or $\epsilon\sigma$. The future stem is always thematic, the active ending in -σ-ω, the middle in -σ-ο-μαι, the passive in -θη-σ-ο-μαι.

NOTE.—The Greek fut. may either represent an original fut. which ended in $\sigma\omega$, which would naturally become $\sigma\omega$ in Greek, or a subjunctive of a σ aorist, § 116.

The future stem is not formed from the present but from the verbal stem, e.g. δείκ-νυ-μι *shew* (verbal stem δεικ-) fut. δείξω (for δεικ-σω) ἀπο-δι-δρά-σκω *run away* (verbal stem (ἀπο-)δρᾶ-), fut. ἀπο-δρά-σομαι. The instances where the present stem is used in the future are exceptional.

§ 104. I. The suffix σ is used to form the futures of verbal stems ending in a vowel or a consonant, except λ, ρ, μ, ν, e.g. ἄξω *I will drive* (for ἄγ-σω), γράψω *I will write* (for γράφ-σω), παύ-σω *I will check*, ποιή-σω *I will do*, τιμή-σω *I will honour*.

In vowel stems σ is generally retained by analogy with the consonantal stems, and the vowel when short before the σ is lengthened; α -stems have $\bar{\alpha}$ if preceded by ϵ , ι , or ρ , but otherwise the α is changed to η ; $\delta\rho\acute{\alpha}$ - ω *do*, $\delta\rho\acute{\alpha}$ - σ - ω ; $\acute{\epsilon}\alpha$ - ω *let alone*, $\acute{\epsilon}\acute{\alpha}$ - σ - ω ; $\iota\acute{\alpha}$ - σ - ω *heal*, $\iota\acute{\alpha}$ - σ - ω - $\mu\alpha\iota$; but $\beta\omicron\acute{\alpha}$ - ω *cry aloud*, $\beta\omicron\eta$ - σ - ω - $\mu\alpha\iota$; $\zeta\acute{\alpha}$ - ω *live*, $\zeta\eta$ - σ - ω ; $\acute{\epsilon}\gamma\gamma\acute{\alpha}$ - ω *hand over*, $\acute{\epsilon}\gamma\gamma\eta$ - σ - ω ; $\phi\acute{\iota}\lambda\acute{\epsilon}$ - ω *love*, $\phi\acute{\iota}\lambda\eta$ - σ - ω ; $\delta\omicron\upsilon\lambda\acute{\omicron}$ - ω *enslave*, $\delta\omicron\upsilon\lambda\acute{\omicron}$ - σ - ω ; $\delta\omicron\upsilon\lambda\acute{\epsilon}\upsilon$ - ω *be a slave*, $\delta\omicron\upsilon\lambda\acute{\epsilon}\upsilon$ - σ - ω ; $\phi\eta$ - $\mu\acute{\iota}$ *say*, $\phi\eta$ - σ - ω ; $\phi\acute{\upsilon}$ - ω *beget*, $\phi\acute{\upsilon}$ - σ - ω .

The long vowel η is sometimes transferred from the vowel stems to other stems; $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega$ *err*, $\acute{\alpha}\mu\alpha\rho\tau$ - η - σ - ω - $\mu\alpha\iota$; $\epsilon\acute{\upsilon}\rho\acute{\iota}\sigma\kappa\omega$ *find*, $\epsilon\acute{\upsilon}\rho$ - η - σ - ω ; $\acute{\epsilon}\chi\omega$ *have*, $\sigma\chi$ - η - σ - ω (and $\acute{\epsilon}\xi\omega$); $\mu\alpha\nu\theta\acute{\alpha}\nu\omega$ *learn*, $\mu\alpha\theta$ - η - σ - ω - $\mu\alpha\iota$ (verbal stem $\mu\alpha\theta$ -).

Consonantal stems undergo regular phonetic change before σ . θ - σ , δ - σ and τ - σ become σ : $\acute{\epsilon}\lambda\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$, fut. of $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ *go* (for $\acute{\epsilon}\lambda\epsilon\upsilon\theta$ - $\sigma\omicron\mu\alpha\iota$, cp. $\acute{\epsilon}\lambda\eta\lambda\upsilon\theta\alpha$, $\eta\lambda\theta\omicron\nu$); $\acute{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$ *hope*, $\acute{\epsilon}\lambda\pi\acute{\iota}\sigma\omega$ (for $\acute{\epsilon}\lambda\pi\iota\delta$ - $\sigma\omega$); $\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$ *fill*, $\pi\lambda\acute{\eta}\sigma\omega$ (for $\pi\lambda\eta\theta$ - $\sigma\omega$, cp. $\pi\lambda\eta\theta$ - $\omicron\varsigma$ a number); $\pi\upsilon\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ *enquire*, $\pi\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$ (for $\pi\epsilon\upsilon\theta$ - $\sigma\omicron\mu\alpha\iota$); $\phi\rho\acute{\alpha}\zeta\omega$ *say*, $\phi\rho\acute{\alpha}\sigma\omega$ (for $\phi\rho\alpha\delta$ - $\sigma\omega$). $\nu\delta$ - σ and $\nu\theta$ - σ become σ with compensatory lengthening of the preceding syllable: $\pi\acute{\alpha}\sigma\chi\omega$ *suffer*, $\pi\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$ (for $\pi\epsilon\upsilon\theta$ - $\sigma\omicron\mu\alpha\iota$); $\sigma\pi\acute{\epsilon}\nu\delta\omega$ *pour*, $\sigma\pi\acute{\epsilon}\iota\sigma\omega$ (for $\sigma\pi\epsilon\upsilon\delta$ - $\sigma\omega$). σ - σ becomes σ : $\xi\acute{\epsilon}\omega$ *polish*, $\xi\acute{\epsilon}\sigma\omega$ (for $\xi\epsilon\sigma$ - $\sigma\omega$); $\sigma\acute{\epsilon}\iota$ - ω *shake*, $\sigma\acute{\epsilon}\iota\sigma\omega$ (for $\sigma\epsilon\iota\sigma$ - $\sigma\omega$); $\tau\rho\acute{\epsilon}$ - ω *fear*, $\tau\rho\acute{\epsilon}\sigma\omega$ (for $\tau\rho\epsilon\sigma$ - $\sigma\omega$).

Verbal stems ending in f , which lose the f in the present, retain it as v in the future and other tenses; $\theta\acute{\epsilon}$ - ω (for $\theta\epsilon f$ - ω) *run*, $\theta\acute{\epsilon}\upsilon$ - σ - ω - $\mu\alpha\iota$; $\nu\acute{\epsilon}$ - ω *swim*, $\nu\acute{\epsilon}\upsilon$ - σ - ω - $\mu\alpha\iota$; $\pi\acute{\lambda}\acute{\epsilon}$ - ω *sail*, $\pi\lambda\acute{\epsilon}\upsilon$ - σ - ω - $\mu\alpha\iota$; $\pi\nu\acute{\epsilon}$ - ω *blow*, $\pi\nu\acute{\epsilon}\upsilon$ - σ - ω - $\mu\alpha\iota$; $\kappa\alpha\acute{\iota}\omega$ (for $\kappa\alpha f$ - ω) *burn*, $\kappa\alpha\acute{\upsilon}$ - σ - ω ; $\kappa\lambda\alpha\acute{\iota}\omega$ (for $\kappa\lambda\alpha f$ - ω) *weep*, $\kappa\lambda\alpha\acute{\upsilon}$ - σ - ω - $\mu\alpha\iota$.

Some verbs have a future formed from the present stem, not the verbal stem; this is due to the analogy of verbs whose present and future are both from the pure verbal stem (cp. present stems, class 1); e.g., as $\acute{\alpha}\gamma$ - ω stands to $\acute{\alpha}\xi\omega$ so $\acute{\alpha}\tau\tau\omega$ *dart* stands to $\zeta\acute{\epsilon}\omega$; $\delta\iota\delta\acute{\alpha}\sigma\kappa\omega$ *teach* to $\delta\iota\delta\acute{\alpha}\xi\omega$; so $\sigma\phi\acute{\iota}\gamma\gamma\omega$ *bind fast*, $\sigma\phi\acute{\iota}\gamma\acute{\xi}\omega$.

§ 105. **Attic Future.**—Some futures from stems ending in a vowel did not keep the σ by analogy, but lost it by phonetic change, thus producing contracted forms: these are called Attic futures; e.g. $\gamma\acute{\alpha}\mu\acute{\epsilon}\omega$ *marry*, fut. $\gamma\acute{\alpha}\mu\omega$ (for $\gamma\acute{\alpha}\mu\epsilon$ -(σ)- ω); $\acute{\epsilon}\lambda\alpha\acute{\upsilon}\nu\omega$ *drive*, $\acute{\epsilon}\lambda\omega$ (for $\acute{\epsilon}\lambda\acute{\alpha}$ -(σ)- ω , cp. first aor. $\eta\lambda\acute{\alpha}$ - $\sigma\alpha$); $\kappa\acute{\alpha}\lambda\acute{\epsilon}\omega$ *call*, $\kappa\acute{\alpha}\lambda\omega$ (for $\kappa\acute{\alpha}\lambda\epsilon$ -(σ)- ω); $\kappa\rho\acute{\epsilon}\mu\acute{\alpha}\mu\alpha\iota$ intr. *hang*, $\kappa\rho\epsilon\mu\omega$ trans. (for $\kappa\rho\epsilon\mu\acute{\alpha}$ -(σ)- ω , cp. first aor.

ἐκρέμα-σα); ἀπ-όλλυμι *destroy*, -ολῶ (for -ολε-(σ)-ω, cp. first aor. -ώλε-σα, perf. -ολώλε-κα); ὀμνῶμι *swear*, ὀμῶμαι (for ὀμο-(σ)-ο-μαι); σκεδάννυμι *scatter*, σκεδῶ (and so all futures of verbs with presents ending in -άννυμι). τελέω *end*, fut. τελέω (instead of τελεσω for τελεσ-σ-ω), and ἀμφι-έννυμι *clothe*, fut. ἀμφιῶ (instead of ἀμφι-εσω, for ἀμφι-εσ-σ-ω), are analogical after the above.

All verbs which have presents of three or more syllables ending in -ίζω follow the analogy of these verbs and have contracted futures: καθίζω *place*, fut. καθιῶ (for καθι-ε(σ)ω by analogy instead of καθιδ-ε(σ)ω); κομίζω *convey*, κομιῶ; νομίζω *think*, νομῶ; ψηφίζομαι *vote*, ψηφιοῦμαι; χαρίζομαι *favours*, χαριοῦμαι. But dissyllables in -ίζω have regular futures in -σω, e.g. κτίζω *poet. found*, fut. κτί-σ-ω (for κτιδ-σ-ω).

A few verbs with presents in -άζω have a contracted as well as a regular future: βιβάζω (causal of βαίνω *go*) *make go*, fut. βιβῶ and βιβᾶσω (only Xenophon); ἐξετάζω *examine*, ἐξετάσω and ἐξετῶ (only Isocrates once); κολάζω *punish*, κολᾶσω, mid. κολᾶσθαι and κολῶμαι (rare); πελάζω *approach*, πελῶ and πελάσω (both poet.).

§ 106. II. The suffix εσ is used to form the futures of verbal stems ending in λ, ρ, μ, ν, and the σ being elided a contracted future results, e.g. ἀγγέλλω (for ἀγγελ-ιω) *announce*, fut. ἀγγελῶ (for ἀγγελ-ε(σ)-ω); φθείρω (for φθερ-ιω) *destroy*, φθερῶ (for φθερ-ε(σ)-ω); τέμν-ν-ω *cut*, τεμῶ (for τεμ-ε(σ)-ω); φαίνω (for φαν-ιω) *show*, φανῶ (for φαν-ε(σ)-ω).

The same suffix appears in three other verbs: καθέζομαι (for καθεδ-ι-ο-μαι) *sit*, fut. καθεδοῦμαι (for καθεδ-ε(σ)-ο-μαι); μάχ-ο-μαι *fight*, μαχοῦμαι (for μαχ-ε(σ)-ο-μαι); and πίπτω *fall* (= πί-πτ-ω), πεσοῦμαι (for πεσ-ε(σ)-ο-μαι).

§ 107. III. **Doric Future.**—This is a future ending in -σοῦμαι (for -σέομαι) and is a combination of I. and II. It occurs in Attic poetry only as an alternative form in the following verbs: κλαίω *weep*, fut. κλαύσομαι and κλαυσοῦμαι; πλέω *sail*, πλεύσομαι and πλενσοῦμαι; πνέω *breathe*, πνεύσομαι and πνευσσοῦμαι; φεύγω *flee*, φεύξομαι and φενξοῦμαι.

§ 108. IV. The future of ἐσθίω *eat* is ἐθ-ο-μαι, of πίνω *drink* is πί-ο-μαι, of χέω *pour* is χέ-ω. These three forms were originally subjunctives, the first two being

from non-thematic presents (see Homeric non-thematic subjunctive, App. I.).

§ 109. **Conjugation of contracted futures.**—The futures of verbal stems ending in λ, ρ, μ, ν are conjugated like the present indicative, present optative, present infinitive and present participle of ποιέω (page 94). The Attic futures are also declined like the presents of contracted verbs, futures of the type ἐλῶ (for ἐλάω) like τιμάω, of the type τελέω (for τελέω) like ποιέω, and of the type ὁμοῦμαι (for ὁρόομαι) like δουλόομαι (pages 94–97).

For the -θη- of the future passive see under first aorist passive, § 120.

§ 110. **Future middle as active.**—Verbs denoting a physical state or process do not have a future active form but use the future middle in the sense of the active, e.g. ᾄδω sing, fut. ᾄσομαι, ἀκούω hear ἀκούσομαι, βαδίζω walk βαδισοῦμαι, οἰμῶζω groan οἰμώξομαι.

Future middle as passive.—When the future middle is not used like ᾄσομαι in the sense of the active, it can be used passively as an alternative to the future passive and in some verbs is more commonly so used than the future passive proper; the following are some of the most important instances: ἀδικήσομαι *I shall be wronged*, αὐξήσομαι *I shall be increased*, θρέψομαι (from τρέφω) *I shall be reared*, οἰκήσομαι *I shall be inhabited*, πολιορκήσομαι *I shall be blockaded*, ταραξομαι *I shall be disturbed*, φυλάξομαι *I shall be guarded*, ὠφελήσομαι *I shall be helped*.

THE PERFECT STEM.

§ 111. The conjugation of the perfect is marked by (1) reduplication, (2) variations in the termination of the verbal stem, (3) original vowel gradation in the perfect stem surviving in only a few verbs, (4) characteristic personal endings.

(1) Reduplication.

§ 112. The perfect stem is always a reduplicated form of the verbal stem, except in οἶδα *I know* (Latin *vidi*, English *wot*) which has no reduplication. The redupli-

cated syllable is placed before the verbal stem, and is formed as follows:—

(a) When the verbal stem begins with a consonant:

(i.) If it is a single consonant (except ρ) or a stopped (or shut) sound followed by a liquid or nasal (except the combination $\gamma\nu$) the first consonant followed by ϵ is placed before the verbal stem: an aspirate is changed to the corresponding unvoiced (or breathed) consonant (θ to τ , ϕ to π , χ to κ): *παύ-ω check*, perf. *πέ-πau-κα*, *ποιέ-ω do* *πε-ποίη-κα*, *τιμά-ω honour* *τε-τίμη-κα*, *γράφ-ω write* *γέ-γράφ-α*, *κλῖ-ν-ω bend* *κέ-κλῖ-κα*, *κρί-ν-ω judge* *κέ-κρί-κα*, *λύ-ω loose* *λέ-λύ-κα*, *πνέ-ω breathe* *πέ-πνευ-κα*; *θύ-ω sacrifice* *τέ-θύ-κα*, *φράζω say* (for *φραῖδ-ω*) *πέ-φρα-κα*, *φύ-ω beget* *πέ-φύ-κα* intr. *I am*, *χαίρω rejoice* (for *χαρ-ω*) *κε-χάρ-η-κα*.

(ii.) If it is ρ the ρ is doubled and ϵ prefixed (cp. § 91 (a)): *ρίπ-τω* (for *ριπ-ω*) *throw*, perf. *ῥῖ-ρῖφ-α* (for *Fe-ρῖφα*).

(iii.) If the verbal stem begins with any other combination of two or more consonants (including the double consonants ξ , ψ and also $\gamma\nu$) the reduplicated syllable is ϵ - only: *γι-γνώ-σκω recognise*, perf. *ἔ-γνω-κα*, *ζητέω seek* *ἐ-ζήτη-κα*, *ἀπο-κτείνω kill* (for *ἀπο-κτεν-ω*) *ἀπ-έ-κτον-α*, *ξενόω entertain* *ἐ-ξένω-κα*, *σπείρω sow* (for *σπερ-ω*) *ἔ-σπαρ-κα*, *ψεύδομαι deceive* *ἔ-ψενσ-μαι*.

(b) When the verbal stem begins with a vowel, the vowel is lengthened (following the rules for the temporal augment, § 91 (b)): *ἀγγέλλω* (for *ἀγγελ-ω*) *announce*, perf. *ἤγγελ-κα*, *ὀρθό-ω raise up* *ῶρθω-κα*; but see below (c).

Exceptions to (a) and (b).—*βλαστάνω grow* has perf. *βεβλάστηκα* and *ἐβλάστηκα* (rarer), *γλύφω carve* perf. pass. *γέγλυμμαι* and *ἐγλυμμαι* (later), *ίστημι trans. make to stand* *ἔστηκα* (for *σε-στη-κα*) intr. *I stand*, *κτάομαι acquire* *κέκτημαι* and *ἔκτημαι* (Herodotus, Plato, poet.), *λαμβάνω take* *εἵληφα*,¹ perf. pass. *εἵλημμαι* and in tragedy more commonly *λέλημμαι*, *λαγχάνω obtain by lot* *εἵληχα*, *λέγω say* *εἶρηκα* (from root *ῥη-*, cp. *ῥῆ-μα a word*), *-λέγω collect* *-εἶλοχα*, *μείρομαι Hom. receive a share*

¹ *εἵληφα* is for *σε-σλαῖφα*, verbal stem *σλαῖβ-*, *εἵμαρται* for *σε-σμαρται*; *εἶρηκα* *εἵληχα* and *-εἶλοχα* are probably analogical.

εἶμαρται Attic (3 sing for σε-σμαρ-ται, root σμερ-), -μιμνήσκω trans. *remind*, μέμνημαι perf. mid. *remember*. A few stems originally beginning with F have uncontracted forms: ἄλίσκομαι *be caught*, perf. ἐάλωκα (also more rarely ἤλωκα), ἔοικα (for Fε-Φοικ-α) *resemble*, ὁράω see ἐόρᾱκα (plupft. ἐωράκη), ὠνέομαι buy ἐώνημαι.

(c) **Attic Reduplication** (so-called)¹.—The following verbs beginning with α, ε or ο repeat the first two letters of the stem and lengthen the vowel which follows the reduplication: ἄγείρω *collect*, perf. pass. ἄγ-ήγερμαι Hom., ἀκούω *hear* ἀκ-ήκοα (but perf. pass. ἤκουσμαι), ἄλέω *grind*, pass. ἄλ-ήλεμαι, ἀλείφω *anoint* ἀλ-ήλιφα, pass. ἄλ-ήλιμμαι, ἄρόω *plough*, pass. ἀρ-ήρομαι Hom. and Herod., ἐγείρω trans. *awaken*, ἐγρ-ήγορα intr. *I am awake*, ἐλαύνω *drive* ἐλ-ήλακα, pass. ἐλ-ήλαμαι, ἐλέγχω *refute*, pass. ἐλ-ήλεγμαι, ἐρείδω *make to lean*, pass. ἐρ-ήρεισμαι Hom. and Herod., ἐρχομαι *come* ἐλ-ήλυθα, ἐσθίω *eat* ἐδ-ήδοκα, pass. κατ-εδ-ήδεσμαι, ἀπ-όλλυμι *destroy* -ολ-ώλεκα trans., -όλ-ωλα intr., ὀμνῶμι *swear* ὀμ-ώμοκα ὀμ-ώμομαι, ὄπ-ωπα (poet. without pres.) *I see*, ὄρνυμι (poet.) trans. *arouse*, ὄρ-ωρα intr. *I arise*, ὀρύττω *dig* -ορ-ώρυχα, pass. ὀρώρυγμαι, ἐν-ήνοχα, pass. ἐν-ήνεγμαι (the pres. φέρω *bear* is from a different root).

(2) Termination of the Perfect Stem.

§ 113. In the middle and passive the perfect stem is formed by reduplication without any change (except phonetic, § 79) in the termination, παύ-ω πέ-παν-μαι. But in the active there are three different classes of perfect stems.

(a) The verbal stem with reduplication only (as in the middle and passive): γί-γν-ο-μαι *become*, perf. γέ-γον-α, γράφ-ω *write* γέ-γράψ-α, λείπ-ω *leave* λέ-λοιπ-α, στρέφ-ω *turn* ἔ-στροφ-α, φαίνω *show* (for φαν-ω) πέ-φην-α, φεύγ-ω *flee* πέ-φενγ-α.

(b) Aspirated perfect stems: on the analogy of γέ-γραφ-α ἔ-στροφ-α a large number of stems ending in gutturals (κ, γ) and labials (π, β) change the final shut sound to an aspirate (χ, φ). Guttural stems: ἄγ-ω *lead*, perf. ἤχ-α, ἀλλάττω *change* ἤλλαχ-α, δάκ-ν-ω *bite* δέ-δηχ-α, δείκ-νυ-μι *show* δέ-δειχ-α, διώκ-ω *pursue* δε-δίωχ-α, κηρύττω

¹ This form of reduplication is found in Homer, so that the name Attic is inaccurate.

herald κε-κήρῡχ-α, -λέγ-ω *choose* -είλοχ-α, μειγ-νυ-μι *mix* μέ-μῡχ-α, ὀρύττω *dig* ὀρ-ώρῡχ-α, πτήσσω *crouch* ἔ-πτηχ-α, τάττω *arrange* τέ-τᾱχ-α, φέρω *bear* ἐν-ήνοχ-α, φυλάττω *guard* πε-φῡλάχ-α. Labial stems: βλάπτω *injure* βέ-βλάφ-α, κλέπτω *steal* κέ-κλοφ-α, κόπτω *knock* κέ-κοφ-α, πέμπω *send* πέ-πομφ-α, ῥίπτω *throw* ῥ-ρρίφα, σκάπτω *dig* ἔ-σκάφ-α, τρέπω *turn* τέ-τροφ-α, τρίβω *rub* τέ-τρίφ-α.

NOTE.—None of these forms occurs in Homer, only πέπομφα in Herodotus and Thucydides, and τέτροφα in the Tragedians; all the others are later Attic.

(c) κ- perfect stems: the reduplicated verbal stem with κ added appears in Homer and Attic in stems ending with a vowel, and in Attic also in stems ending with δ, λ, ρ, μ, ν.

NOTE.—The origin of the κ is uncertain: it may have spread by analogy from the perfect of verbs whose stems ended in κ, e.g. τέ-τηκ-α from τέκ-ω *melt*, the termination being wrongly supposed to be κα, or may be a determinative suffix like -ce in Lat. *illi-(e) illius-ce*. These perfects are rare in Homer.

Instances.—Vowel stems: δί-δω-μι *give* δέ-δω-κ-α, ἀπο-θνή-σκω *die* τέ-θνη-κ-α, ἵ-στη-μι (trans.) *cause to stand*, ἔ-στη-κ-α (intr.) *I stand*, λύ-ω *loose* λέ-λύ-κ-α, παύ-ω *check* πέ-πau-κ-α, φιλέ-ω *love*, πε-φίλη-κ-α; φύ-ω (trans.) *beget* πε-φῡ-κ-α (intr.) *I am*. δ- stems: κομίζω *bear* κε-κόμῑ-κ-α, φράζω *say* πέ-φρᾱ-κ-α. λ, ρ, μ, ν stems: ἀγγέλλω *announce* ἡγγελ-κ-α, τείνω *stretch* τέ-τᾱ-κ-α, τέμνω *cut* τέ-τμη-κ-α, φθείρω *destroy* δι-έ-φθαρ-κ-α.

In some verbs η has come in either by analogy with perfects like πε-ποίη-κα, or from a sense of rhythm to avoid a combination of four consecutive short syllables, e.g. νε-νέμ-η-κα from νέμω *assign*.

Some verbs have two perfects, e.g. πείθω *persuade*, πέπεικα *I have persuaded* and πέποιθα *I am persuaded*; in such verbs the -κα form is called the First Perfect and the other the Second Perfect, and the First Perfect is usually transitive and the Second Perfect intransitive, being used as the perfect passive; but the two perfects of φθείρω, δι-έφθαρκα and δι-έφθορα, are both transitive; see § 130.

(3) Vowel Gradation in the Perfect.

§ 114. Originally the strong form of the stem was used in the singular of the perfect and pluperfect indicative active, and the weak form in the dual and plural, and throughout the whole of the middle and passive. Most

verbs, however, show no vowel gradation in the perfect, e.g. *παύ-ω πέ-παυ-κα*, and in the case of verbs which do retain traces of vowel gradation, this distinction between the singular, dual and plural of the active has for the most part been levelled out, the strong or weak form being used in all numbers; e.g. *πέ-πομφ-α* (from *πέμπ-ω* *send*), *δι-έ-ρρωγ-α* (from *ρήγ-νυ-μι* *break*), *ἔ-στροφ-α* (from *στρέφ-ω* *turn*) have the strong form; *ἐλ-ήλϋθ-α* (cp. Hom. *εἰλ-ήλουθ-α*, perf. of *ἔρχομαι* *come* or *go*), *λέ-λϋ-κα* (from *λύ-ω* *loose*), *ἔ-σταλ-κα* (*αλ* for sonant *l* from *στέλλω* for *στέλ-ω* *despatch*), *τέ-τᾱ-κα* (*ᾱ* for sonant *n*, from *τείνω* for *τεν-ω* *stretch*) have the weak form; *φθείρω* *destroy* has both strong and weak forms, *δι-έ-φθορ-α* and *δι-έ-φθαρ-κα*; the middle and passive of these verbs generally have the weak form, *λέ-λϋ-μαι*, *ἔ-στραμ-μαι*, *ἔ-σταλ-μαι*, *τέ-τᾱ-μαι*, *ἔ-φθαρ-μαι*; some verbs have the vocalisation of the present, *πέ-πει-κα* trans. (from *πείθ-ω* *persuade*, also *πέ-ποιθ-α* intr.) pass. *πέ-πεισ-μαι*, *πέ-πεμ-μαι*, *ἔ-ρρηγ-μαι*.

Some verbs have the present stem formation extended to the perfect, e.g. *διδά-σκω* (class 5 (ii.), § 98) *teach* *δε-διδᾶχ-α*, *κλα-γ-γάν-ω* (class 3, C, § 96) *cry* *κέ-κλαγγ-α*.

Seven verbs in Attic Greek show traces of the original vowel gradation; the following forms occur¹:—

οἶδα *know*, du. *ἴστων*, pl. *ἴσμεν*; see § 89.

ἔοικα *resemble*, du. (Hom.) *ἔϊκτον*, 1 pl. *ἔοιγμεν* (analogical for *ἔϊγμεν* after *ἔοικα*), 3 pl. *εἰξᾶσι(ν)*, plupft. *ἐώκη* (regular throughout), also 3 sing. *ἦκειν*, 3 du. (Hom.) *ἔϊκτην*, partic. *εἰκώς -νία -ός*, fut. perf. *εἴξω*.

βαίνω *go*, perf. sing. *βέβηκα -ας -ε(ν)*, 3 pl. *βεβᾶσι(ν)* (poet.), partic. *βεβώς -ῶσα -ός* (poet.).

ἵστημι *make to stand*, perf. intrans. *stand*, sing. *ἕστηκα -ας -ε(ν)*, du. *ἕσῳτον*, pl. *ἕσῳμεν ἕσῳτε ἕσῳσι(ν)*, plupft. sing. *εἰστήκη -ης -ει(ν)*, du. *ἕσῳτον ἕσῳτην*, pl. *ἕσῳμεν ἕσῳτε ἕσῳσαν*, imper. *ἕσῳθι ἕσῳτω* etc. (poet.), subj. *ἕσῳ*, opt. *ἕσῳταιν* (poet.), infin. *ἕσῳναι*, partic. *ἕσῳς -ῶσα -ός* (gen. *ἕσῳτος ἕσῳσης ἕσῳτος*).

ἀπο-θνήσκω *die*, sing. *τέθνηκα*, du. *τέθνᾶτον*, 1 pl. *τέθνᾶμεν*, 3 *τεθνᾶσι(ν)*, imper. 3 sing. *τεθνᾶτω*, opt. *τεθνᾶην*, infin. *τεθνᾶναι*, partic. *τεθνεώς -ῶσα -ός*.

¹ All these verbs (except *οἶδα* and *δεῖδω*) have also their perfects conjugated in full throughout like *πέ-παυ-κα*: only the forms differing from the type of *πέ-παυ-κα* are given here; all the forms in use of *δεῖδω* are given; *οἶδα* is fully conjugated on pages 110, 111.

γίγνομαι *be*, perf. γέγονα, partic. masc. γεγώς, fem. -ῶσα (poet.).

δεδω *fear*, sing. δέδοικα -ας -ε(ν) (or rare δέδια -ας -ε(ν)), du. δέδιτον, pl. δέδιμεν -τε -ᾱσι(ν) (or rare δεδοίκαμεν -ᾱτε -ᾱσι(ν)), plupft. ἐδεδοίκη -ης -ει(ν) (or rare ἐεδέειν -εις -ει(ν)), 3 pl. ἐδέδισαν (or ἐδεδοίκεσαν), imper. δέδιθι, subj. δέδλω, infin. δεδιέναι or δεδοικέναι, partic. δεδίως -υῖα -ός or δεδοικώς -υῖα -ός.

(4) *Personal Endings of the Perfect.*

§ 115. The original personal endings of the perfect active remain in οἶδα, but in the ordinary conjugation (page 88) α of the 1 sing. has been extended throughout except in the 3 sing. Traces of the original personal endings without α are seen in the seven verbs enumerated in § 114 and in the poetical forms ἄνωχ-θι, imper. of ἄνωγ-α *order*, κέκραχ-θι imper. of κέ-κράγ-α (κράζω *cry out*), πέ-πεισ-θι imper. of πέ-πεισ-μαι (πείθω *persuade*).

For the pluperfect active see below, § 119.

The perfect imperative active is almost entirely confined to the few forms just mentioned; occasionally a 3 sing. of the type πε-πau-κ-έ-τω occurs. The perfect imperative middle and passive is less rare, especially in the 3 sing. of the type πε-παύ-σθω. The other persons are common in verbs of which the perfect has a present meaning, e.g. μέμνημαι *remember*, imperative μέμνησο etc.

The subjunctive and optative of the perfect (act. mid. and pass.) are usually periphrastic, being formed by the combination of the subj. (ᾠ) and the opt. (εἶην) of εἰμί *be* and the perf. participle. Occasionally non-periphrastic active forms occur in Attic, e.g. subj. εἰλήφη πεποιήκη &c., opt. πεποιθοίη Ar. Ach. 940, ἐκπεφευγοίην Soph. O. T. 840, the opt. having the termination of the pres. opt. of the contracted verbs.

The perfect passive of consonantal stems is conjugated as follows (for the consonantal changes see § 79):—

Perfect Middle and Passive.

Guttural Stems. πλέκ-ω <i>fold</i> .	Dental Stems. πείθ-ω <i>persuade</i> .	Labial Stems. γράφ-ω <i>write</i> .	Liquid Stems. ἀγγέλ-λω <i>announce</i> .	Nasal Stems. φαίνω <i>show</i> .
Indicative.				
πέ-πλεγ-μαι πέ-πλεξαι πέ-πλεκ-ται πε-πλέγ-μεθα πέ-πλεχ-θε πε-πλεγ-μένοι εἰσὶ	πέ-πεισ-μαι πέ-πεισαι πέ-πεισ-ται πε-πείσ-μεθα πέ-πεισ-θε πε-πεισ-μένοι εἰσὶ	γέ-γραμ-μαι γέ-γραψαι γέ-γραπ-ται γε-γράμ-μεθα γέ-γραφ-θε γε-γραμ-μένοι εἰσὶ	ἤγγελ-μαι ἤγγελ-σαι ἤγγελ-ται ἤγγελ-μεθα ἤγγελ-θε ἤγγελ-μένοι εἰσὶ	πέ-φασ-μαι πέ-φαν-σαι πέ-φαν-ται πε-φάσ-μεθα πέ-φαν-θε πε-φασ-μένοι εἰσὶ
Infinitive.				
πε-πλέχ-θαι	πε-πείσ-θαι	γε-γράφ-θαι	ἤγγέλ-θαι	πε-φάν-θαι
Participle.				
πε-πλεγ-μένος	πε-πεισ-μένος	γε-γραμ-μένος	ἤγγελ-μένος	πε-φασ-μένος

The pluperfect has the same changes as the perfect. Liquid ρ-stems, e.g. ἔ-σπαρ-μαι (from σπείρω *sow*) are like ἤγγελ-μαι. Nasal stems of the type τέ-τᾶ-μαι (from τείνω *stretch*) are like πέ-παν-μαι; παρ-ώξυμ-μαι (from παρ-οξύνω *exasperate*) has μ where πέφασμαι has σ, e.g. 1 sing. παρ-ώξυμ-μαι, 1 pl. παρ-ώξύμ-μεθα, 3 pl. παρ-ώξυμ-μένοι εἰσὶ.

The 3 pl. of the perfect indicative is a periphrastic form which is used owing to the impossibility of affixing the termination -νται to a consonant, but occasionally the Ionic form is used, in which a sonant has been substituted for ν, and -ᾶται is thus substituted for -νται, e.g. γε-γράψ-ᾶται, τε-τάχ-ᾶται (from τάττω *arrange*), τε-τρίψ-ᾶται (from τρίβω *rub*); these forms are rare in Attic.

NOTE.—σ in the perfect of the dental stems was regular before τ or θ (see App. III.), and was extended to the other persons by analogy.

A Future Perfect, Middle or Passive, or Future Exact, denoting a permanent future state, is formed from a few perfects, e.g. πεπαύσομαι *I shall cease (at once)*, κεκτήσομαι *I shall possess*, πεπράξεται *it shall be done (at once)*, (κατα-)κεκόψομαι *I shall be cut*, γεγράψομαι *I shall remain enrolled*, λελύσεται *it will be dismissed (at once)*, μεμνήσομαι *I shall remember*,

A Future Perfect Active is found only in the three following in Attic: *τεθνήξω* (from *(ἀπο-)θνήσκω die*), *εἶξω* (from *ἔοικα I seem likely*), *ἑστήξω* (from *ἑστηκα I stand*).

THE FIRST AORIST ACTIVE AND MIDDLE AND PLUPERFECT ACTIVE.

§ 116. The First Aorist Active and Middle is sometimes called the Sigmatic Aorist from its characteristic letter *σ*. This suffix *σ* appears in three forms:—

- (1) *σ* alone in first aorist *ἔ-παν-σ-α*;
- (2) *εσ* in the pluperfect *ἔ-πε-παύ-κη* for *ἔ-πε-παν-κ-ε(σ)-α*;
- (3) *σεσ* in the 2 and 3 sing. and 3 pl. first aor. opt. act. *παύ-σε-ias παύ-σε-ιε(ν) παύ-σε-ιαν*, for *παν-σε(σ)-ias παν-σε(σ)-ιε(ν), παν-σε(σ)-ιαν*.

NOTE.—(3) is perhaps a combination of (1) and (2).

The vocalisation of the first aorist follows that of the present, *δείκνυμι show* *ἔδειξα*, *πλέκω fold* *ἔπλεξα*, *τρέβω rub* *ἔτριψα*, *φύω beget* *ἔφῦσα*.

σ, which should regularly fall out between vowels, is retained in aorists like *ἔπανσα*, *ἐφίλησα*, *ἐδούλωσα*, by the analogy of forms like *ἔδειξα*, *ἔπλεξα*, *ἔτριψα*.

These sigmatic forms were originally non-thematic (without the thematic vowel *ο* or *ε*) and the original conjugation of the first aor. indic. was sing. *ἔ-παν-σ-α* (for *ἔ-παν-σ-μ*, *α* for sonant *m*), *ἔ-παν-σ-ς*, *ἔ-παν-σ-τ*, pl. *ἔ-παν-σ-μεν*, *ἔ-παν-σ-τε*, *ἔ-παν-σ-ατ* (for *ἔ-παν-σ-ντ*, *α* for sonant *n*). The *α* of the 1 sing. has been extended to all the other persons of the indic. act. and mid. (except the 3 sing. act. which has *ε*, perhaps on the analogy of the perfect *πέ-παν-κε(ν)*), and to the other moods, the imperative, optative, infinitive and participles active and middle. In Homer there are traces of the original forms without *α*, e.g. *λέκ-το he lay down*, for *λεκ-σ-το* 3 sing. aor. indic. mid.

§ 117. Aorist of Verbal Stems ending in *λ, ρ, μ, ν*.—Those verbs whose stems end in *λ, ρ, μ, ν* and which have a contracted future (§ 106) have lost the *σ* in the first aor. by assimilation. *λσ, ρσ, μσ, νσ* became *λλ, ρρ, μμ, νν*, and then *λ, ρ, μ, ν* with lengthening of the preceding vowel if short, thus: *στέλλω send* (for *στελ-ω*, § 101) *ἔ-στειλα* (= *ἔ-στελ-λα* = *ἔστελ-σα*), *φθείρω destroy* (for *φθερ-ω*, § 101) *ἔ-φθειρα* (= *ἔ-φθερ-ρα* = *ἔφθερ-σα*), *νέμω assign* *ἔ-νειμα* (= *ἔ-νεμ-μα* = *ἔνεμ-σα*), *ἀπο-κτείνω kill* (for *-κτεν-ω*, § 101) *-έ-κτεινα* (= *-ε-κτεν-να* = *-ε-κτεν-σα*), *φαίνω show* (for *φαν-ω*, § 101), *ἔ-φῆνα* (= *ἔ-φαν-να* = *ἔφαν-σα*). The rules for lengthening the vowel are:—

(1) *a*, after *i* and *ρ*, becomes *ā* (pure): ἐμᾶνα from μαιίνω *stain*, ἐπέρᾶνα from περαίνω *accomplish*.

(2) Otherwise *a* becomes *η*: ἐθέρμηνα from θερμαίνω (for θερμαν-ιω) *warm*, ἔφηνα from φαίνω *show* (except ἐκέρδᾶνα from κερδαίνω *gain*, due to the influence of *ρ* preceding *δ*).

(3) *ε* becomes *ει*: ἡγεῖρα from ἀγείρω (for ἀγερ-ιω) *collect*, ἔφθειρα from φθείρω (for φθερ-ιω) *destroy*.

(4) *ι* becomes *ῑ*: ἐκρίνα from κρίνω (for κριν-ιω) *judge*, ἔτιλα from τίλλω (for τιλ-ιω) *tear*.

(5) *υ* becomes *ῡ*: ἤσχυνα from αἰσχύνω (for αἰσυνν-ιω) *put to shame*.

Verbs whose presents end in -ιω have -σα regularly when the verbal stem ends in *δ*, φράζω *say* (for φραδ-ιω, § 101) ἔφρασσα and by analogy when the stem ends in *γ*, ἀρπάζω *seize* (for ἀρπαγ-ιω, § 101) ἤρπασσα; those whose presents end in -ττω (-σσω) have -ξα, κηρύττω *herald* ἐκήρυξα, τάττω *order* ἔταξα.

Some verbs have the present stem instead of the verbal stem in the aorist, διδάσκω (§ 98, ii.) *teach* ἐδίδαξα; so the *γ* of ἐκλαγξα poet. is due to *γ* in the pres. κλα-γ-γ-άν-ω *cry* (§ 96, C).

Four verbs have a *κ*-aorist, φέρω *bear* ἤνεγκ-α, τί-θη-μι *place* ἔ-θη-κ-α, ἵ-η-μι *send* ἤ-κ-α, δίδω-μι *give* ἔ-δω-κ-α. This *κ*-aorist, except ἤνεγκα (§ 118), is not conjugated throughout in all persons; see § 85, Note 1.

NOTE.—The *κ* of ἤνεγκα is part of the verbal stem ἐνεγκ-, and the others are apparently formed after it by analogy.

§ 118. **Verbs with Two Aorists.**—When a verb had two aorists in the same voice Attic Greek either (1) differentiated them in meaning, using the first aorist as transitive and the second aorist as intransitive (see § 126), or (2) combined the two so as to make up only one tense, so ἔθηκα, ἤκα, ἔδωκα (see page 104). The verb *say* has for its aorist active indic. sing. εἶπον εἰπᾶς εἶπε(ν), du. εἰπᾶτον εἰπᾶτην, pl. εἰπομεν εἰπᾶτε εἶπον; imper. sing. εἰπέ εἰπᾶτω, du. εἰπᾶτον εἰπᾶτων, pl. εἰπᾶτε εἰπόντων; the other moods are all formed from εἶπον; subj. εἴπω, opt. εἴποιμι, inf. εἰπεῖν, partic. εἰπών. The verb *bear* has in the active indic. sing. ἤνεγκα (and poet. ἤνεγκον) ἤνεγκας ἤνεγκε(ν), du. ἠνέγκᾶτον ἠνεγκᾶτην, pl. ἠνέγκᾶμεν ἠνέγκᾶτε ἠνεγκᾶν, imper. ἔνεγκε (and poet. ἔνεγκον) ᾄτω ᾄτον ᾄτων ᾄτε ᾄντων, subj. ἐνέγκω, opt. ἐνέγκοιμι, inf.

ἐνεγκᾶν, partic. ἐνεγκών. These five α -aorists, ἔθηκα, ἤκα, ἔδωκα, εἶπας, ἤνεγκα, differ from other first aorists in having no σ and are therefore not sigmatic but non-thematic aorists without σ .

§ 119. **The Pluperfect.**—In the pluperfect the σ of $\epsilon\sigma$ vanished, and contraction took place, ἐ-πε-παύ-κη being for ἐ-πε-παυ-κ-(σ)-α. In the conjugation of οἶδα (§ 89) the suffix $\epsilon\sigma$ was used not only in the pluperfect ἤδη (for ἤδ-(σ)-α), but also in the subjunctive εἰδῶ (for εἰδ-(σ)-ω) and optative εἰδείην (for εἰδ- $\epsilon\sigma$ -ι-η-ν).

THE PASSIVE AORISTS AND FUTURE PASSIVE.

§ 120. There are two passive aorists, the first aorist passive with 1 sing. ending in -θη-ν, and the second aorist passive with 1 sing. ending in -η-ν.

The second aorist passive has usually the weak form of the stem and is an extension of the intransitive aorists of the type of ἔ-βη-ν, ἔ-στη-ν (§ 102) used with a passive meaning, πῆγ-νυ-μι fix, ἐ-πᾶγ-η-ν, φθείρω destroy ἐ-φθά-η-ν, but many so-called second aorists passive are really intransitive aorists, e.g. ἐφάνην I appeared (not I was shown), ἐστράφην I turned (not I was turned). The first aorist passive is formed with the termination -θη-. This formation is peculiar to Greek and is due to analogy. One of the personal endings for the 2 sing. was -θης¹ and the θ of this form was extended by analogy to all the other persons; thus, ἐδόθην ἐδόθη were formed from ἐδόθης from the analogy of ἔβην ἔβης ἔβη etc. The stem vowel is generally the same as in the present, παύ-ω ἐ-παύ-θη-ν, λείπω ἐ-λείφ-θη-ν, but sometimes has the weak form, λύ-ω ἐ-λύ-θη-ν.

In dental stems δ before θ became σ : φράζω say (for φραδ-ω) ἐ-φράσ-θην (for ἐ-φραδ-θη-ν), ψεύδω deceive ἐ-ψεύσ-θην (for ἐ-ψευδ-θη-ν). This σ is also regular in stems ending in σ , γελά-ω laugh (for γελα(σ)-ω) ἐ-γελάσ-θην, τελέ-ω accomplish (for τελε(σ)-ω) ἐ-τελέσ-θην, σπά-ω draw (for σπα(σ)-ω) ἐ-σπάσ-θην. The dental and sigmatic stems also had σ in the perf. mid., where it was extended from the 3 sing. e.g. πέφρασ-ται, the du. πέφρασ-θον, and 2 pl. πέφρασ-

¹ Sanskrit has *adithās* = ἐδόθης, *adhithās* = ἐτέθης, and early Greek has 2 sing. ἐφθίθης, 3 sing. ἐφθίτο, 2 sing. ἐσθίθης, 3 sing. ἐσθίτο.

θε to the other persons, e.g. πέφρασ-μαι instead of πεφραδ-μαι; it was further extended to all the perfects mid. and pass. of nasal stems with presents ending in -αίνω and -ύνω, e.g. φαίνω *show* πέφασμαι, λῦμαίνομαι *insult* λελύμασμαι, ἡδύνω *sweeten* ἡδυσμαι (excepting only παρ-οξύνω *irritate* παρ-ώξυμαι and αἰσχύνω *put to shame* ἡσχυμαι (Hom.)). This σ was also extended irregularly to the first aor. pass. of some other stems: γιγνώσκω *know* ἐγνώσθην (perfect ἔγνωσμαι), κελεύω *order* ἐκελεύσθην, κλῆω *shut* ἐκλήσθην, κρούω *knock* ἐκρούσθην, μιμνήσκομαι *remember* ἐμνήσθην, ῥώννυμι *strengthen* ἐρρώσθην, τίνω *pay* ἐτείσθην (perfect τέτεισμαι), χράομαι *use* ἐχρήσθην. Of these only τίνω and γιγνώσκω have σ in the perfect passive. The -θη- of the first aor. pass. has been extended to the fut. pass. παν-θή-σ-ο-μαι, where it is inserted immediately after the verbal stem before the future suffix σ. But a large number of verbs use the future middle as the passive (see § 110).

THE INFINITIVE.

§ 121. The Infinitive is by origin a verbal substantive in either the dative or locative case.

(a) The following were dative:—

- (1) -αι alone, as in ἐνέγκ-αι, χεῦ-αι.
- (2) -σ-αι, γράψ-αι, κτεῖναι (for κτεν-σ-αι), παῦ-σ-αι, φθεῖραι (for φθερ-σ-αι).
- (3) -σθαι, παύ-ε-σθαι, παύ-σ-ε-σθαι, παύ-σα-σθαι, πε-παῦ-σθαι.
- (4) -(F)εν-αι, βῆναι (for βη-(F)εν-αι), γνῶναι (for γνω-(F)εν-αι), δοῦναι (for δο-(F)εν-αι).
- (5) -μεν-αι Homeric, not Attic, δό-μεν-αι (= Attic δοῦναι).
- (6) -ν-αι, διδό-ναι, παν-θῆ-ναι, πε-πανκ-έ-ναι, φά-ναι. This termination is analogical and arose by mistaken division of the terminations of (4) and (5).

(b) The following were suffixless locatives:—

- (1) -(σ)-εν, παύειν (for παν-ε-(σ)-εν), παύσειν, δηλοῦν, ὀράν, φιλεῖν.
- (2) -μεν, Homeric, not Attic, δό-μεν, ἔμ-μεν (for ἐσ-μεν, Attic εἶναι).

VERBAL ADJECTIVES.

§ 122. The two Verbal Adjectives are a kind of Participle, usually Passive: (1) κοπ-τός, -ή, -όν, (2) κοπ-τέ-ος, -α, -ον.

(1) The Verbal Adjective in -τός is formed from the Verbal Stem by the addition of the suffix το-. It varies in meaning with different verbs, and is used in two ways:—

(a) Denoting the state which results from the action of the verb: (i.) equivalent to a Perfect Participle Passive: κοπτός *cut up, minced*, βαπτός *dipped*, θρεπτός *reared*, καυστός *burnt*, κρυπτός *hidden*, ἐκ-λεκτός *chosen*, ποιητός *made*. This meaning is especially frequent in compounds with ἀ- privative, ἄκριτος *unjudged*, ἀπαιδευτος *untaught*, ἄτακτος *unarranged*, ἀφύλακτος *unguarded*. (ii.) equivalent to a Present Participle Active: ῥυτός *flowing*, πιστός *trusting* (also (b) *trust-worthy*), ὑποπτος *suspecting* (also (i.) *suspected*); so in compounds with ἀ- privative: ἄπρακτος *doing nothing* (also (i.) *not done*), ἀπροσδόκητος *unexpected* (also (i.) *unexpected*).

(b) To denote possibility (like Latin adjs. in -ilis and -ibilis): διδακτός (*docilis*) *able to be taught, teachable*, ληπτός *able to be taken*, λυτός *able to be loosed* (*solubilis*), μεμπτός *blameworthy*, νοητός *conceivable*.

(2) The Verbal Adjective in -τέος is formed from the Verbal Stem by the addition of the suffix τε(F)-ο- which does not contract. It has the meaning of necessity like the Latin gerundive: κοπτέος *ought to or must be cut*, διδακτέος (*docendus*) *ought to be taught*, λυτέος (*soluendus*) *ought to be loosed*.

NOTE.—The vowels preceding the τ are in general treated exactly in the same manner as in the first aorist passive; σ is usually inserted in the same cases as in the aor. pass.: τελέ-ω, first aor. pass. ἐτελέσ-θην, verbal adj. τελεσ-τός; κελεύω, first aor. pass. ἐκελεύσ-θην, verbal adj. κελευσ-τέον; but παύω, first aor. pass. ἐπαύ-θην, verbal adj. ἄ-παυσ-τος παυσ-τέος. The consonants before τ are treated in accordance with phonetic laws: στακ-τός (stem. σταγ-, pres. στάζω *drip* poet.), γραπ-τός (γράφω *write*), κομισ-τέον (stem. κομιδ-, κομίζω *carry*).

VOWEL STEMS.

§ 123. Verbs whose stems end in a vowel usually have a long vowel in the fut., aor., and perf. α when pure, i.e. after ε, ι or ρ, remains ā: εάω *allow* εάσω, ιάομαι *heal* ιάσομαι, δράω *do* δράσω; otherwise it becomes η: τιμάω *honour* τιμήσω. ε lengthens to η: ποιέω *do* ποιήσω. ι lengthens to ī: μηνίω *be angry* μηνίσω. ο lengthens to ω: δουλόω *enslave* δουλώσω. υ lengthens to ū: κωλύω *hinder* κωλύσω.

Exceptions: (1) The following like *τιμάω* have *η* in the fut., aor. and perf., but have irregular contraction *η* in the pres. and impft. where *τιμάω* has *α*: *διψάω* *be thirsty*, *ζάω* *live*, *κνάω* *scrape*, *νάω* *spin*, *πεινάω* *be hungry*, *σμάω* *wipe*, *χράω* *give an oracle*, *χράομαι* *use*, *ψάω* *rub*. Thus:—

Pres. Indic. and Subj. *ζῶ, ζῆς, ζῆ, ζήτον, ζήτον, ζῶμεν, ζήτε, ζῶσι(ν)*. Imperf. Indic. *ἔζων, ἔζης, ἔζη, ἔζήτον, ἔζήτην, ἔζωμεν, ἔζήτε, ἔζων*. Pres. Imper. *ζῆ, ζήτω, ζήτον, ζήτων, ζήτε, ζώντων*. Pres. Opt. *ζῶην* like *τιμῶην*. Pres. Infin. *ζῆν*. Pres. Partic. *ζῶν, ζῶσα, ζῶν*. The mid. and pass. are conjugated similarly.

So also *χράω* (poet.) *desire*, only used in the pres. indic. 2 and 3 sing. *χρῆς, χρῆ*.

Obs.—The stems of these verbs ended in *η*, not *α*; hence the apparently irregular contraction. The uncontracted present would be better spelt with *η*, not *α*, e.g. *ζῆω, νῆω, χρῆομαι* etc.

(2) Verbs whose present stems end in *ε* and *α* but originally ended in *εϝ* and *αϝ*, have *εν* and *αν* in the other tenses, *πνέ(ϝ)ω* *blow* *πνεύσομαι*, *κα(ϝ)ίω* *burn* *καύσω*. So *θέω* *run*, *νέω* *swim*, *πλέω* *sail*, *κλαίω* *weep*. See Table of Verbs, § 130.

(3) A large number of verbs do not lengthen the vowel; most of these belong to a different class of present stems, viz. class 4, § 97; the most important are *αἰδέομαι* *respect* *αἰδέσομαι*, *αἰνέω* *approve* *αἰνέσω*, *ἀρκέω* *suffice* *ἀρκέσω*, *ἀρόω* *plough* *ἀρόσω*, *γελάω* *laugh* *γελάσω*, *σπάω* *draw* *σπάσω*, *τελέω* *accomplish* *τελέσω*, *τρέω* *fear* *τρέσω*. For complete list of tenses see Table of Verbs, § 130.

(4) The following verbs have a long vowel in some and a short vowel in other tenses, *δέω* *bind*, *δύω* *sink*, *θύω* *sacrifice*, *λύω* *loose*; see Table of Verbs, § 130.

(5) Some verbs (like *γαμέω* *marry*, fut. *γαμῶ*, first aor. *ἔγημα*, *δοκέω* *seem*, fut. *δόξω*, first aor. *ἔδοξα*) drop the final vowel of the pres. stem altogether in the other tenses.

(6) Monosyllabic verbal stems which end in *ε* are conjugated like *πνέω* (pages 94–97), with the exception of *δέω* *bind* (but not *δεῖ* *it is necessary*) and *ξέω* *scrape*, which are conjugated like *ποιέω* and are always contracted, uncontracted forms, e.g. *δέομεν* for *δοῦμεν*, being of late occurrence.

(7) The stem of *ρίγω* *shiver* ends in a long vowel (*ρίγω-*), and it therefore has *ω* and *ϝ* where *δουλόω* has *ου* and *οι*, e.g. pres. infin. *ρίγῶν*, partic. fem. *ρίγῶσα*, subj. 3 sing. *ρίγῃ*, opt. 3 sing. *ρίγῃη*, 3 pl. *ρίγῃεν*. Similarly *ἰδρώ* *sweat* (in Attic only in Xenophon: the usual word is *ἰδίω*).

(8) The verb *wash* has two forms of the present stem, *λου-* and *λο-*; *λου-* is used when followed by a long vowel or

diphthong, and λo- when the short thematic vowel o or ε follows; when λo- is used contraction takes place as in δουλόω. Thus the pres. indic. act. of λούω is sing. λού-ω λού-εις λού-ει, pl. λού-μεν (for λo-ο-μεν) λού-τε (for λo-ε-τε) λού-ουσι; the imperfect and imperative are ἔλουν and λού like ἐδούλουν and δούλουν throughout. In the indic. and imper. passive all the forms are contracted except pres. indic. 2 sing. λούει and impft. 2 sing. ἐλούουν, imper. 2 sing. λούου. The infin. is act. λούειν, pass. λούσθαι; the partic. is act. λούων λούουσα λούν, pass. λούμενος.

DEPONENT VERBS.

§ 124. Deponent verbs are of two kinds, Middle Deponents, which make their tenses in the middle form, *ιάομαι heal*, fut. *ιάσομαι*, first aor. *ιασάμην*; and Passive Deponents, the aorists of which have a passive form but an active meaning, *βούλομαι I wish*, fut. *βουλήσομαι*, first aor. *ἐβουλήθην I wished*. The most important Passive Deponents are the following: *ἄγᾱμαι admire*, *αἰδέομαι dread*, *ἄμιλλάομαι rival*, *ἀρνέομαι deny*, *ἄχθομαι be indignant*, *βούλομαι wish*, *δέομαι need*, *διατᾱόμαι live*, *διαλέγομαι converse*, *δύνᾱμαι be able*, *ἐπίστᾱμαι know*, *ἡδομαι be pleased* (fut. *ἡσθήσομαι*), *ἡττάομαι be conquered*, *ἐν- and προ-θυμέομαι take to heart and be inclined*, *ἐπιμέλομαι be anxious*, *μυμνήσκομαι remember*, *-νοέομαι* (in compounds) *think*, *οἶμαι think*, *ὀργίζομαι be angry*, *πειράομαι try*, *σέβομαι reverence*, *φιλοτιμέομαι be ambitious*, *φοβέομαι fear*.

NOTES.—1. Some pass. deponents have aorist middle forms in poetry. 2. Sometimes the future has a passive form, e.g. *μνησθήσομαι* as well as *ἀπο-μνήσομαι* from *μυμνήσκομαι*.

The passive forms of middle deponents have a passive meaning: *ιάομαι I heal*, *ιασάμην I healed*, *ιάθην I was healed*, *δέχομαι I receive*, *εδεξάμην I received*, *εἰς-εδέχθην I was received*, *κτάομαι I acquire*, *ἐκτησάμην I acquired*, *ἐκτηθήν I was acquired*.

Some deponents use the perfect both in the active and passive meanings, *ἀπολογέομαι I defend*, *ἀπολελόγημαι I have defended* and *I have been defended*, *μιμέομαι I imitate*, *μεμίμημαι I have imitated* and *I have been imitated*.

NOTE.—These meanings should be carefully noted in the Tables of Verbs, §§ 129, 130.

VERBS FROM TWO OR MORE ROOTS.

§ 125. The following verbs form their tenses from different roots; their tenses are given in the Table of Verbs (§ 130) under the following, which are used for the present: αἰρέω *take*, ἔρχομαι *go*, ἐσθίω *eat*, ζάω *live*, λέγω *say*, ὁράω *see*, πωλέω *sell*, τρέχω *run*, τύπτω *strike*, φέρω *bear*, ὠνέομαι *buy*.

VERBS PARTLY TRANSITIVE AND PARTLY INTRANSITIVE.

§ 126. The meaning of some verbs fluctuates between Transitive and Intransitive, the **second aorist** having the **intransitive** and the **first aorist** and **future active** the **transitive** meaning; when there are two perfects the **second** likewise has the **intransitive** and the **first** the **transitive** meaning; if there is only **one perfect**, it is **intransitive**. The most important cases of this kind are:—

1. Stem στή-στιά-: **Transitive** Tenses: pres., fut. and first aor. act. and first aor. mid., ἵστημι *I place*, στήσω *I will place*, ἔστησα *I placed*, ἐστησάμην *I placed for myself*.

Intransitive Tenses: second aor. and perf. act. and all mid. and pass. except first aor. mid., ἔστην *I stood*, ἔστηκα *I stand*, ἵσταμαι *I stand*, etc.

NOTE.—The same distinction of meaning appears in all the compounds: ἀνθίστημι *place instead*, ἀφίστημι *cause to revolt*, ἐξίστημι *put out*, ἐφίστημι *put over*, καθίστημι *put down*, προίστημι *place in front*.

2. Stem βή-βᾶ-: **Transitive** Tenses (rare and poet.): fut. and first aor. act., βήσω *I will cause to go*, ἐβησα *I caused to go*.

Intransitive Tenses: pres., second aor. and perf. act. and fut. mid., βαίνω *I go*, -έβην *I went*, βέβηκα *I have advanced*, -βήσομαι *I will go*.

3. Stem φῦ-: **Transitive** Tenses: pres., fut. and first aor. act., φύω *I beget*, φύσω *I will beget*, ἐφῦσα *I begot*.

Intransitive Tenses: second aor. and perf. act. and pres. and fut. mid., ἐφῦν *I was begotten*, *I am*, πέφῦκα *I am* (by nature), φύομαι *I grow*, φύσομαι *I shall be*.

4. Stem **δϝ-**: **Transitive** Tenses: pres., fut. and first aor. act., *δϝω I conceal, make to sink, δϝσω I shall conceal, make to sink, ἔδϝσα I concealed, made to sink*. The transitive tenses are only used in compounds with *ἀπο-*, *ἐκ-*, *ἐν-*, *κατα-*.

Intransitive Tenses: sec. aor., perf. and sometimes pres. act. and all mid. and pass., *ἔδϝν I entered, put on, δέδϝκα I have entered, put on, δϝώ, δϝομαι, etc.*

5. Stem **σβ:(σ)-**: **Transitive** Tenses: pres., fut. and first aor. act. *σβέννυμι I quench, σβέσω I shall quench, ἔσβεσα I quenched*.

Intransitive Tenses: second aor. and perf. act. and all mid. and pass., *-εσβην I was quenched, -εσβηκα I am quenched, σβέννυμαι, etc.*

6. Stem **πĩ-**: *πίνω I drink, with causal fut. act. πίσσω I will cause to drink (fut. mid. πτόμαι I will drink)*.

7. Stem **γεν- γον- γν- γᾱ-**: *γίγνομαι I am born, with first aor. mid. trans. ἐγενάμην I begot (second aor. ἐγενόμην I was born)*.

In a number of verbs the **second perfect** alone has an intransitive meaning, as:—

<i>κατ-άγνυμι I break</i>	second perf.	<i>κατ-έᾱγα I am broken.</i>
<i>ἐγείρω I awake</i>	„	<i>ἐγρήγορα I am awake.</i>
<i>μαίνω I madden</i>	„	<i>μέμνηνα I am mad.</i>
<i>ἀπ-όλλυμι I destroy</i>	„	<i>ἀπ-όλωλα I am ruined.</i>
<i>πείθω I persuade</i>	„	<i>πέποιθα I trust (πείθομαι I follow, obey).</i>
<i>πήγνυμι I fasten</i>	„	<i>πέπηγα I stick fast.</i>
<i>ρήγνυμι I tear</i>	„	<i>δι-έρρωγα I am torn.</i>
<i>σήπω I cause to rot</i>	„	<i>σέσηπα I am rotten.</i>
<i>τήκω I melt</i>	„	<i>τέτηκα I am melted.</i>
<i>φαίνω I show</i>	„	<i>πέφνηα I have appeared (φαίνομαι I appear).</i>

§ 127. LIST OF VERBS.

I. Types of Regular Verbs, § 128, used in Attic prose.

II. List of most important Regular Verbs, § 129.

III. List of Attic Irregular Verbs, § 130.

The Types of Regular Verbs include verbs belonging to Classes 1, 3, 5, 8 of the Present Stems (§§ 94–101). Those of the rare Classes 2, 4, 6, 7, with many of Class 3

and others, are given in III., List of Irregular Verbs. The tenses given in I., Types of Regular Verbs, are the Present, Future, First Aorist and Perfect Indicative, Active, Middle and Passive, together with the Verbal Adjective. From these all the regular tenses and moods of the verb are formed as in the paradigms (pages 88 and following), except those which belong to the Second Aorist Stem. The Second Aorists are classed with the Irregular Verbs in List III. The Second Aorist Stem is usually the same as the weak form of the Verbal Stem (§ 93); it is used in Attic in comparatively few verbs, about fifty actives ending in *-ον*, and as many more actives and passives in *-ην*, *-υν* and *-ων*. On the relations between the First and Second Aorists see §§ 73 (end) and 118.

Several of the Types of Regular Verbs differ from one another only in the formation of the Present Stem, *e.g.* B (1) *διώκω* stem *διωκ-*, E *κηρύττω* stem *κηρυκ-*, and H *δείκνυμι* stem *δεικ-*; A (2) *ἔάω* stem *ἔᾱ-*, and G *γηράσκω* stem *γηρά-*.

The Regular Verbs in II. correspond to the type referred to by the letter in the first column; not all verbs, however, are as fully conjugated as the types, and the tenses actually used can only be learnt by experience. It will further be noticed from II. what types occur most frequently and are therefore most important. The regular verbs given are only the most important in Attic and the list can be enlarged almost indefinitely. Any verb used in Attic not given as irregular in List III. may be regarded as regular according to one of the types in I.

In III., the List of Irregular Verbs, all the principal tenses are given; those verbs which do not correspond to any of the types in I. have all their tenses printed in heavy characters, but those which partly correspond to one of the types have only the irregular tenses in heavy characters.

Compound verbs are only quoted when the simple verb is not in use, the preposition being marked off by a hyphen. The forms given in §§ 129, 130 are those used in Attic prose unless it is stated to the contrary.

The notes on construction etc. give only the common and regular uses of the verbs.

§ 128. I.—TYPES OF

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.
A. Thematic (-ω) Vowel				
Stems ending in— (1) υ, ι and diphthongs	παυ- (8)	<i>check</i>	παύω (A) παύομαι (M and P)	παύσω (A) παύσομαι (M) παυθήσομαι (P)
(2) α pure (§ 123)	ἔα- (8)	<i>allow</i>	(ἐάω) ἔω (A) (ἐάομαι) ἔωμαι (M and P)	ἔασω (A) ἔασομαι (M) ἔαθήσομαι (P)
(3) α impure (§ 123)	τίμα- (8)	<i>honour</i>	(τιμάω) τίμω (A) (τιμάομαι) τίμωμαι (M and P)	τιμήσω (A) τιμήσομαι (M and P) τιμηθήσομαι (P)
(4) ε	ποιε- (8)	<i>do, make</i>	(ποιέω) ποιῶ (A) (ποιέομαι) ποιῶμαι (M and P)	ποιήσω (A) ποιήσομαι (M) ποιηθήσομαι (P)
(5) α	δουλο- (8)	<i>enslave</i>	(δουλῶ) δουλῶ (A) (δουλόομαι) δουλοῦμαι (M and P)	δουλώσω (A) δουλώσομαι (M) δουλωθήσομαι (P)
B. Thematic (-ω) Consonant				
Stems ending in— (1) Gutturals and Lab- bials (κ, γ, χ; π, β, φ)	διωκ- (1)	<i>pursue</i>	διώκω (A) διώκομαι (M and P)	διώξω (A) ¹ διώξομαι (M) διωχθήσομαι (P)

¹ διώξω is very rare, the fut. mid. being used as act., § 110.

REGULAR VERBS.

AORIST.	PERFECT.	VERBAL, ADJECTIVE.	NOTES.
ἔπαυσᾰ (A) ἔπαυσάμην (M) ἐπαύθην (P)	πέπαυκᾰ (A) πέπαυμαι (M and P)	[παιστέος]	The verbal adj. of παύω is irregular; see § 122, Note. The regular type is παιδευ-τέος παιδευτός from παιδεύω educate.
εἰᾰσᾰ (A, § 91) εἰᾰσάμην (M) εἰάθην (P)	εἰᾰκᾰ (A) εἰᾰμαι (M and P)	εἰᾰτέος εἰᾰτός	ᾱ pure is retained throughout.
ἐτίμησᾰ (A) ἐτίμησάμην (M) ἐτιμήθην (P)	τετίμηκα (A) τετίμημαι (M and P)	τίμητέος τίμητός	ᾱ impure changes to η in all tenses except the present, where it undergoes contraction.
ἐποίησᾰ (A) ἐποίησάμην (M) ἐποιήθην (P)	πεποίηκᾰ (A) πεποίημαι (M and P)	ποιητέος ποιητός	ε changes to η in all tenses except the present, where it undergoes contraction.
ἐδούλωσᾰ (A) ἐδούλωσάμην (M) ἐδουλώθην (P)	δεδούλωκᾰ (A) δεδούλωμαι (M and P)	δουλωτέος δουλωτός	ο changes to ω in all tenses except the present, where it undergoes contraction.
ἐδίωξᾰ (A) ἐδίωξάμην (M) ἐδιώχθην (P)	δεδίωχᾰ (A) δεδίωγμαι (M and P, § 115)	διωκτέος διωκτός	For changes of guttural and labial stems see pages 92, 93.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.
(2) Dentals (τ, δ, θ)	ψευδ- (1)	<i>deceive</i>	ψεύδω (A) ψεύδομαι (M and P)	ψεύσω (A) ψεύσομαι (M) ψευσθήσομαι (P)
C. Thematic (-ω) Consonant Stems with pres. ending in ζω. (1) Pres. in -ιζω of more than two syllables	νομιδ- (8)	<i>think, con- sider</i>	νομίζω (A) νομίζομαι (M and P)	νομιῶ (A, § 105) νομιοῦμαι (M) νομισθήσο- μαι (P)
(2) Other pres. in -ζω	κολᾶδ- (8)	<i>punish</i>	κολάζω (A) κολάζομαι (M and P)	κολάσω (A) κολάσομαι (M) κολασθήσο- μαι (P)
D. Thematic (-ω) Consonant Stems with pres. ending in πτω	κρύπ- (8)	<i>hide</i>	κρύπτω (A) κρύπτομαι (M and P)	κρύψω (A) κρύψομαι (M) κρυφθήσομαι (P)
E. Thematic (-ω) Consonant Stems with pres. ending in ττω (older σσω)	κηρυκ- (8)	<i>proclaim</i>	κηρύττω (A) κηρύττομαι (M and P)	κηρύξω (A) κηρύξομαι (M) κηρυχθήσο- μαι (P)
F. Thematic (-ω) Liquid and Nasal Stems ending in— (1) αρ, αν, ερ, εν :				
(a) αρ, αν with a pure (§ 117)	περᾶν- (8)	<i>accomplish</i>	περαίνω (A) περαίνομαι (M and P)	περᾶνῶ (A) περάνοῦμαι (M) περανθήσο- μαι (P)
(b) αρ, αν with a im- pure (§ 117)	σημαῖν- (8)	<i>indicate, give a sig- nal</i>	σημαίνω (A) σημαίνομαι (M and P)	σημαῖνῶ (A) σημανοῦμαι (M) σημανθήσο- μαι (P)

AORIST.	PERFECT.	VERBAL ADJECTIVE.	NOTES.
<p>ἔψευσά (A) ἔψευσάμην (M) ἔψεύσθην (P)</p>	<p>ἔψαυσαι (M and P, § 115)</p>	<p>ψευστέος ψευστός</p>	<p>For changes of dental stems see pages 92, 93.</p>
<p>ἐνόμισά (A) ἐνομίσάμην (M) ἐνομίσθην (P)</p>	<p>νενόμικα (A) νενόμισμαι (M and P)</p>	<p>νομιστεος νομιστός</p>	<p>Types C (1) and C (2) differ only in the fut. act. and mid. Type C is like type B (2) except in the pres. and in the fut. act. and mid. of C (1). A few verbs in -άζω also follow this type, see § 105, end. So <i>δανείζω</i> lend, <i>σχίζω</i> split, <i>ἀθροίζω</i> collect, etc.</p>
<p>ἐκόλασά (A) ἐκολασάμην (M) ἐκολάσθην (P)</p>	<p>κεκόλακα (A) κεκόλασμαι (M and P, § 115)</p>	<p>κολαστεος κολαστός</p>	
<p>ἐκρύψα (A) ἐκρυψάμην (M) ἐκρύφθην (P)</p>	<p>κέκρυφα (A) κέκρυμμαι (M and P, § 115)</p>	<p>κρυπτέος κρυπτός</p>	<p>Type D is like the labial stems of type B (1) except in the present.</p>
<p>ἐκήρυξά (A) ἐκηρυξάμην (M) ἐκηρύχθην (P)</p>	<p>κεκήρυξα (A) κεκήρυγμαι (M and P, § 115)</p>	<p>κηρυκτέος κηρυκτός</p>	<p>Type E is like the guttural stems of type B (1) except in the present.</p>
<p>ἐπέρανᾱ (A) ἐπεράνᾱμην (M) ἐπεράνθην (P)</p> <p>ἑσήμενᾱ (A) ἑσημενᾱμην (M) ἑσημάνθην (P)</p>	<p>πεπέρασμαι (M and P, § 115)</p> <p>σεσήμασμαι (M and P, § 115)</p>	<p>περαντέος περαντός</p> <p>σημαντέος σημαντός</p>	<p>All verbs of type F have contracted fut. act. and mid. with short vowel in the final syllable of the stem, and aor. act. and mid. without σ and long vowel in final syllable of stem, see §§ 106, 117. The F (1) types differ chiefly in the aorist act. and mid., when (a) has ᾱ pure, (b) has η (for original ᾱ impure), (c) and (d) have ει (the long sound corresponding to short ε, § 5). Forms of types (a) and (b) with <i>ap</i> are rare, but sometimes have a perf. act. and a perf. pass. with <i>p</i>, not <i>σ</i>, e.g. <i>αἴρω</i> raise, perf. <i>ἤρκα</i> (A), <i>ἤρμαι</i> (P).</p>

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.
(c) ερ	ἀγερ- (8)	<i>collect</i>	ἀγείρω (A) ἀγείρομαι (M and P)	ἀγερῶ (A) ἀγεροῦμαι (M) ἀγερθήσομαι (P)
(d) εν	τεν- (8) τᾶ- (ᾶ for sonant <i>n</i> , § 13)	<i>stretch</i>	τείνω (A) τείνομαι (M and P)	τενῶ (A) τενοῦμαι (M) τᾶθήσομαι (P)
(2) αλ, ελ	ἀγγελ- (8)	<i>announce</i>	ἀγγέλλω (A) ἀγγέλλομαι (M and P)	ἀγγελῶ (A) ἀγγελοῦμαι (M) ἀγγελθήσομαι (P)
	ἀγάλ- (8)	<i>adorn</i>	ἀγάλλω (A) (poet.) ἀγάλλομαι (M and P)	ἀγάλῶ (A)
(3) ιλ, υλ, ιν, υν, ιρ, υρ	αἰσχύν- (8)	<i>put to shame</i>	αἰσχύνω (A) αἰσχύνομαι (M and P)	αἰσχύνῶ (A) αἰσχύνομαι (M and P) αἰσχυνθήσομαι (P)
	ποικίλ- (8)	<i>embellish</i>	ποικίλλω (A)	ποικιλῶ (A)
G. Thematic (-ω) Stems with pres. ending in σκω	γηρᾶ- (5)	<i>grow old</i>	γηράσκω (A)	γηράσομαι (M)
H. Non-Thematic (-μι) Stems with pres. ending in νῦμι	δεικ- (3)	<i>show, prove</i>	δείκνυμι (A) δείκνυμαι (M and P)	δείξω (A) δείξομαι (M) δειχθήσομαι (P)

AORIST.	EFFECT.	VERBAL ADJECTIVE.	NOTES.
<p>ἡγειρά (A) ἡγειράμην (M) ἡγέρην (P)</p> <p>ἔτεινά (A) ἔτεινάμην (M) ἔτάβην (P)</p>	<p>τέγαῃᾱ (A) τέγαμαι (M and P, § 115)</p>	<p>ἀγερτέος ἀγερτός</p> <p>τάτιος τάτός</p>	<p>ἀγείρω has no perfect in Attic, and perfects of this type when they occur are usually passive and of the form ἔσπαρμαι (from σπείρω <i>soiw</i>), § 115.</p> <p>Type (d) is rare, and differs from (c) in having α (for sonant <i>n</i>) instead of εν in the fut. and first aor. pass. and in the perf. act. mid. and pass. Type (c) keeps ερ.</p>
<p>ἡγγειλά (A) ἡγγειλάμην (M) ἡγγέλθην (P)</p> <p>ἡγηλά (A)</p> <p>ἥσχυνά (A) ἥσχυνάμην (M) ἥσχύνθην (P)</p> <p>ἑποίκιλᾱ (A)</p>	<p>ἡγγελῃᾱ (A) ἡγγελμαι (M and P, § 115)</p> <p>(For M and P, see § 120)</p> <p>πεποίκιλμαι (P)</p>	<p>ἀγγελτέος ἀγγελτός</p> <p>αἰσχυντέος αἰσχυντός</p>	<p>Types F (1) and (2) differ only in the form of the present: F (1) has -αιρω -αινω -ειρω -εινω, F (2) has -αλλω -ελλω. There is the same difference between the αλ and ελ types as in F (1) between the (b) αρ αν and (c) ερ (d) εν types.</p> <p>Type (3) differs from types (1) and (2) only in the nature of the stem vowel. Stems in ι υ ιρ υν υρ have long ι υ in the present; stems in ιλ υλ double the λ.</p>
<p>ἐγήρᾱσᾱ (A)</p>	<p>γεγήρᾱῃᾱ (A)</p>	<p>γηρᾱτέον</p>	<p>In type G the final vowel of the stem remains unchanged throughout: so ἀρέ-σκω ἀρέ-σω <i>please</i>, μεθύ-σκω μεθύ-σω <i>make drunk</i>.</p>
<p>ἔδειξᾱ (A) ἔδειξάμην (M) ἔδειχθην (P)</p>	<p>δέδειχᾱ (A) rare δέδειγμαι (M and P)</p>	<p>δεικτέος δεικτός</p>	<p>All tenses of verbs of type H except the present are formed directly from the stem as in type G.</p>

Note on Verbs without a Perfect. Greek uses the aorist in many cases where English uses the perfect; hence many verbs in Greek can dispense with a perfect. See also Syntax, under Tenses.

§ 129. II.—LIST OF THE MOST IMPORTANT
REGULAR VERBS WHOSE PARTS ARE
FORMED LIKE ONE OF THE ABOVE TYPES.

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (4)	ἀγᾶνακτέω (1) dat. or prep. ἐπί, ὑπέρ, περί, διὰ, (2) ὅτι, εἰ clause	<i>be vexed.</i>
A (3)	ἀγαπάω (1) acc., (2) ὅτι, εἰ clause, (3) partic., (4) dat.	<i>love, be content.</i>
F (2)	ἀγγέλλω (1) acc. and dat. (2) ὅτι, ὥς clause	<i>announce.</i>
F (1)	ἀγείρω acc.	<i>collect.</i>
A (4)	ἀγνοέω (1) acc., (2) partic., (3) εἰ, ὅτι clause, (4) intr. (ἀγνοήσομαι = fut. pass.)	<i>be ignorant.</i>
C (2)	ἀγοράζω acc. ἀγορεύω (1) acc. and dat., (2) ὅτι, ὥς clause (only pres. and impft. and generally in compounds; cp. λέγω, page 200)	<i>buy; lounge (intr.). say; ἀπ-αγορεύω forbid, renounce, fail (in strength); προ-αγορεύω proclaim publicly or beforehand; προσ-αγορεύω address; συν-αγορεύω support (in speech).</i>
B (1)	ἀγχω acc.	<i>throttle.</i>
C (1)	ἀγωνίζομαι (dep. mid.) (1) dat. or πρός with acc., (2) περί with gen. of prize, (3) in legal terms cognate acc. δίκην (ἀγωνιοῦμαι = fut. mid. and pass.)	<i>contend, fight; pass. esp. in perf. be brought to an issue.</i>
A (4)	ἀδικέω (1) intr. with partic. or cognate acc., (2) trans. with one or two accs. (ἀδικήσομαι = fut. pass.)	<i>do wrong, injure; legal term, be guilty.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
B (2)	ᾶδω (with fut. mid. ᾶσομαι) intr. or acc.	<i>sing.</i>
C (2)	ἀθροίζω acc.	<i>collect, pass. be gathered together.</i>
A (4)	ἄθυμέω intr. with dat. or prep. ἐπί, εἰς, πρὸς	<i>be despondent.</i>
C (1)	αἰκίζομαι (dep. mid.) with acc.; (act. αἰκίζω rare and poet.)	<i>maltreat (be maltreated aor. and pft. pass.).</i>
F (1)	αἶρω acc.	(1) <i>raise</i> lit. and met., (2) (of armies or ships) with acc. or intr. <i>start</i> , (3) mid. <i>win</i> (prize), <i>undergo</i> (hardship), <i>begin</i> (war).
F (3)	αἰσχύνω acc. (αἰσχύνομαι = fut. pass.)	(1) act. <i>put to shame</i> , (2) mid. <i>be ashamed of</i> (with acc., dat. or prep.; also partic. and infin., see Syntax; also ὄτι, εἰ clause).
A (4)	αἰτέω (1) two accs., (2) acc. and inf.	<i>ask; mid. claim.</i>
A (2)	αἰτιάομαι (dep. mid.) (1) acc. and gen. (of charge), (2) acc. and inf. or ὥς, ὅτι clause	(1) <i>blame</i> , (2) <i>allege</i> .
A (4)	ἄκολουθέω dat. or μετὰ and gen.	<i>follow.</i>
A (2)	ἀκροάομαι (dep. mid.) (1) intr., (2) gen. (of person) and acc. (of thing), (3) ὅτι, ὥς clause	<i>listen (to).</i>
C (1)	ἀκροβολίζομαι (dep. mid.) intr. or πρὸς and acc.	<i>skirmish.</i>
A (4)	ἀλγέω (1) dat., (2) ἐπί, περί, διὰ, (3) poet. gen. (cause) or partic.	<i>be pained.</i>
A (1)	ἄλγθεύω intr. or acc.	<i>speak truth.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	ἀλλοιόω acc.	<i>change, pass. become changed.</i>
F (2)	ἄλλομαι (dep. mid.) intr.	<i>leap; the aor. ind. is ἤλαμην (first aor.), but sec. aor. forms are used in the opt. ἀλοίμην, inf. ἀλέσθαι, and partic. ἀλόμενος.</i>
A (4)	ἀμελέω gen.	<i>neglect.</i>
A (3)	ἀμιλλάομαι (dep. pass.) (1) dat., (2) ὡς, ὅπως clause	<i>compete, vie.</i>
A (4)	ἀμνημονέω (1) gen., (2) partic., (3) ὅτι clause	<i>make no mention, forget.</i>
F (3)	ἀμύνω act. acc. and dat. or dat. only, mid. acc.	<i>(1) act. ward off (acc. and dat.), defend (dat.), (2) mid. requite, punish (acc.).</i>
A (4)	ἀμφιγνοέω (impft. ἡμφεγνόουν, § 92 (a)) acc., περί and gen.	<i>be doubtful about.</i>
A (4)	ἀμφισβητέω (§ 92 (a)) (1) dat. of person, (2) gen. of thing, (3) acc. and inf. or ὅτι clause	<i>dispute, maintain in argument.</i>
C (2)	ἀναγκάζω (1) acc., (2) acc. and inf.	<i>compel.</i>
A (4)	ἀναισχυντέω partic.	<i>be shameless.</i>
A (5)	ἀν-ἀλόω older Attic, also ἀν-ἀλίσκω acc.	<i>spend.</i>
C (1)	ἀνδραποδίζω acc.	<i>enslave.</i>
A (4)	ἀνθέω intr.	<i>bloom, flourish</i>
A (4)	ἀντίβολέω (§ 92 (a)) (1) acc., (2) acc. and inf.	<i>supplicate.</i>
A (4)	ἀντιδίκέω (§ 92 (a)) dat. πρὸς and acc.	<i>go to law.</i>
B (2)	ἀνύτω (also ἀνύω, perf. ἤνυκα) acc.	<i>accomplish; also absolutely (sc. ὁδόν) to make one's way.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	ἀξιόω (1) acc. and gen., (2) acc. and inf., (3) inf.	<i>think worthy, deem right, expect.</i>
A (3)	ἀπ-αντάω (with fut. mid. ἀπ-αντήσομαι) (1) dat., (2) eis, ἐπί and acc.	<i>meet; often in legal sense, meet in court.</i>
A (3)	ἀπατάω (ἐξ-απατάω in orators) acc.	<i>deceive.</i>
A (4)	ἀπειλέω (1) acc. and dat., (2) inf., (3) ὅτι, ὥς clause	<i>threaten.</i>
A (4)	ἀπιστέω (1) dat., (2) inf., (3) μή (οὐ) subj.	<i>doubt, disobey.</i>
A (1)	ἀπο-λαύω (fut. mid. ἀπο-λαύσομαι) gen.	<i>enjoy, have benefit of.</i>
A (4)	ἀπο-λογέομαι (dep. mid.) (1) acc. of charge, (2) prep. eis, περί, πρὸς, (3) acc. or ὥς, ὅτι clause of statement	<i>defend oneself, explain, (3) allege in defence.</i>
A (4)	ἀπορέω (1) ὅτι, ὅπως, ὥς, μή clause, (2) περί, διὰ, (3) gen.	<i>be at a loss (poet. also ἀμηχανέω), (3) be in want of.</i>
D	ἄπτω (1) act. acc., (2) mid. gen.	(1) act. <i>fasten</i> (poet.), <i>kindle</i> , (2) mid. <i>touch, take in hand; ἄπτεσθαι λόγων enter on an argument.</i>
G	ἄρέσκω (1) dat., (2) acc.	<i>please; verbal adj. ἀρεστός pleasing.</i>
A (4)	ἀριθμέω acc. (ἀριθμήσομαι = fut. pass.)	<i>count.</i>
A (4)	ἀριστοποιεῖν (dep. mid.)	<i>breakfast (also ἀριστάω).</i>
C (2)	ἁρμόζω (Xen. and Trag.; ἁρμόττω Attic prose) (1) trans. acc. and dat., (2) intr. dat.	<i>fit, betroth (γάμον), tune (λύραν), regulate; ἁρμόττει impers. it is fitting.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (4)	ἀρνέομαι (dep. pass.) (1) acc., (2) acc. and inf. (with or without μή (οὐ)), (3) ὥς, ὅτι (οὐ) clause	<i>deny.</i>
C (2)	ἀρπάζω (with fut. mid. ἀρπάσσομαι) (1) acc., (2) partitive gen.	<i>seize, snatch away.</i>
B (1)	ἄρχω (1) gen. or (rare) acc., (2) infin., (3) partic. (ἄρξομαι = fut. pass.)	(1) act. <i>rule, lead,</i> (2) mid. <i>begin.</i>
A (4)	ἄσεβέω eis, περί, πρός and acc.	<i>commit sacrilege.</i>
F (1)	ἄσελγαίνω intr. (perf. pass. ἡσέλγημαι)	<i>behave rudely.</i>
A (4)	ἀσθενέω intr.	<i>be sick.</i>
A (4)	ἀσκέω acc. of person or thing	<i>adorn; train, practise (of athletes).</i>
C (2)	ἀσπάζομαι (dep. mid.) acc.	<i>welcome, embrace.</i>
D	ἀστράπτω intr.	<i>lighten, flash.</i>
A (4)	ἄτακτέω intr.	<i>be disorderly.</i>
C (2)	ἀτίμάζω acc.	<i>dishonour.</i>
A (5)	ἀτιμόω acc.	<i>disfranchise (legal).</i>
A (4)	ἀτύχέω intr. or gen.	<i>fail.</i>
C (1)	ἀυλίζομαι (dep. mid. Thuc., pass. Xen.) intr.	<i>lodge, bivouac.</i>
A (4)	αὐτομολέω intr.	<i>to be a deserter.</i>
C (1)	ἄφανίζω acc.	<i>hide away, destroy.</i>
A (4)	ἄφειδέω gen.	<i>be unsparing.</i>
C (1)	βαδίζω (with fut. mid. βαδιοῦμαι) intr.	<i>walk, go.</i>
D	βάπτω (sec. aor. pass. ἐβάφην) acc.	<i>dip, dye.</i>
F (3)	βάριπν acc.	<i>weigh down, oppress.</i>
C (1)	βάσάνιζω acc.	<i>test, cross-question, torture.</i>
A (1)	βᾶσιλεύω gen. (but usually pass.)	<i>rule, pass. be ruled.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	βεβαιόω acc.	confirm, mid. maintain (in argument).
C (2)	βιάζομαι (dep. mid.) acc. or intr.	overpower by force, struggle; β. αὐτόν commit suicide.
A (5)	βιόω (with fut. mid. βιώσομαι, sec. aor. ἐβίων, § 102) intr.	live; pres. usually ζάω, cp. page 190, except in phrase βιοῶν βίον.
A (4)	βλασφημέω intr. with eis, περί, κατά.	speak profanely, slander.
B (1)	βλέπω (with fut. mid. βλέψομαι) (1) acc., (2) eis, ἐπί, and acc.	see, look (at).
A (3)	βοάω (with fut. mid. βοήσομαι) (1) intr. or acc., (2) dat. and inf., (3) ὅτι, ὡς clause	(1) shout, call on, (2) call aloud, command, (3) cry out.
A (4)	βοηθέω dat. or intr. with eis, πρὸς, and acc.	help, bring aid.
A (1)	βουλευώ (1) acc., (2) inf., (3) περί, ὑπέρ, πρὸς	act. advise, be a senator; mid. deliberate, determine.
A (1)	βραβεύω acc.	arbitrate.
B (1)	βρέχω acc.	wet.
A (3)	βροντάω intr. often impers.	thunder.
C (1)	γεμίζω acc. and gen.	load.
A (1)	γεύω (1) acc., (2) gen.	(1) act. give a taste acc., (2) mid. taste gen.
A (4)	γεωργέω acc. or intr.	till, be a farmer.
G	γηράσκω (with fut. mid. γηράσσομαι) intr.	grow old.
C (1)	γνωρίζω (1) acc., (2) partic.	discover, be acquainted with.
C (2)	γυμνάζω acc.	exercise, wear out.

TYPE.	VERB AND CONSTRUCTION.	MEANING.
Λ (1)	δακρύω (<i>ū</i> long throughout) intr. or acc.	<i>weep (for).</i>
ϸ (2)	δανείζω acc. (ἐπὶ τόκῳ <i>at interest</i>)	(1) act. <i>lend</i> , (2) mid. <i>borrow</i> .
Α (3)	δᾶπανάω (act. and dep. pass.) acc.	<i>spend</i> .
Η	δείκνυμι (§ 83), also δεικνύω (1) acc. and dat., (2) partic., (3) ὥς, ὅτι, εἰ clause	<i>shew, point out, ex- plain.</i>
Α (4)	δειπνέω intr. or acc.	<i>dine (on).</i>
Β (1)	δέχομαι (dep. mid.) acc.	<i>receive, accept; with or without μᾶλ- λον choose (with inf.).</i>
Α (5)	δηόω acc.	<i>ravage.</i>
Α (5)	δηλώω (1) acc. and dat., (2) partic., (3) ὥς, ὅτι clause, (4) intr.	(1) trans. <i>shew</i> , <i>prove</i> , (4) intr. <i>be plain</i> , esp. impers.
Α (1)	δημεύω acc.	<i>confiscate.</i>
Α (4)	ἀπο- ἐπι-δημέω intr.	<i>leave (ἀπο-), dwell in (ἐπι-) a country.</i>
Α (4)	δημηγορέω intr.	<i>make popular speeches.</i>
Α (4)	δημοκρατέομαι (dep. pass. with fut. mid.)	<i>live in a democracy.</i>
Α (4)	διακονέω (impft. ἐδιᾶκόνουν) (1) intr. or dat., (2) acc.	(1) <i>serve</i> , (2) <i>sup- ply</i> .
Α (4)	διᾶ-νοέομαι (dep. with fut. mid., aor. pass.) (1) inf., (2) adv. (καλῶς, κακῶς)	<i>purpose, be disposed.</i>
ϸ (2)	δικάζω acc.	<i>judge; mid. (with dat. of person and gen. of charge) go to law, plead (of defendant).</i>
Α (5)	δίκαιόω (fut. act. and mid.) acc. and inf.	<i>think right.</i>
Α (3)	διψάω (§ 123 (1)) gen. or intr.	<i>thirst (for).</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
B (1)	διώκω (with fut. mid. διώξομαι) acc.	<i>pursue</i> ; legal term <i>prosecute</i> (with gen. of charge).
C (2)	δοκιμάζω acc.	<i>approve</i> ; political term <i>approve as fit</i> for office, army, citizenship.
C (2)	δοξάζω acc. and inf. or intr.	<i>think, imagine.</i>
A (1)	δουλεύω dat.	<i>serve, be a slave.</i>
A (5)	δουλόω acc.	<i>enslave.</i>
A (2)	δράω (first aor. pass. ἐδράσθην) one or two accs.	<i>do</i> ; εὖ, κακῶς <i>do good, bad turn.</i>
F (1)	δυσχεραίνω acc. or intr.	<i>be impatient (at).</i>
A (4)	δωροδοκέω acc. or intr.	<i>take bribes.</i>
A (2)	ἐάω (§ 91 note) acc. (ἐάσομαι = fut. pass.)	<i>allow</i> (οὐκ ἐάω <i>forbid</i>), <i>let alone.</i>
A (3)	ἐγγυνάω (1) acc., (2) acc. and fut. inf., (3) ὅτι clause	(1) act. <i>to betroth</i> , mid. <i>accept as a bride</i> , (2) mid. <i>to give a security, promise</i> (acc. and inf.) <i>go security for</i> (acc.).
C (2)	ἐγ-κωμιάζω (fut. act. and mid.) acc.	<i>praise.</i>
A (4)	ἐγ-χειρέω, ἐπι-χειρέω (1) dat., (2) inf.	<i>undertake.</i>
C (1)	ἐγ-χειρίζω acc. and dat.	<i>entrust</i> ; pass. <i>be entrusted with</i> (acc.)
A (4)	ἐγ-χωρέω dat. and inf.	<i>allow, impers. it is allowable.</i>
C (1)	ἐθίζω (§ 91 note) (1) acc., (2) acc. and inf.	<i>accustom.</i>
C (2)	εἰκάζω (impft. ἤκαζον) (1) acc. and dat., (2) acc. and inf.	(1) <i>compare</i> , (2) <i>conjecture</i> (ὡς εἰκάσαι <i>as far as one can guess</i>).

TYPE.	VERB AND CONSTRUCTION.	MEANING.
B (1)	εἶκω (impft. εἶκον) dat.	yield (to).
B (1)	εἴργω (impft. εἴργον) (1) acc., (2) acc. and gen., (3) inf. (with redundant μή)	shut out (acc. or acc. and gen.), prevent (inf.).
H	εἴργνυμι acc.	shut in.
C (2)	ἐκκλησιάζω (impft. ἐξεκλησί- αζον and ἡκκλησιάζον, aor. ἐξεκλησιάσα) intr.	hold an assembly.
A (5)	ἐλαττώ acc.; pass. gen. and dat.	lessen; pass. be less.
A (4)	ἐλέω acc.	pity.
A (5)	ἐλευθερόω acc. and gen.	set free (from).
C (1)	ἐλπίζω (1) acc., (2) acc. and inf.	hope, expect.
A (5)	ἐναντιόομαι (impft. ἠναντιού- μην; dep. with fut. mid., aor. pass.) (1) dat., (2) inf. (with redundant μή (οὐ)).	oppose.
A (1)	ἐν-εδρεύω acc.	lie in wait for.
A (4)	ἐν-θυμέομαι (dep. with fut. mid., aor. pass.) (1) gen., (2) ώς, ὅτι, εἰ clause, (3) partic.	ponder, consider.
A (4)	ἐν-οχλέω (§ 92 (a)) (1) acc., (2) dat., (3) intr.	annoy, be a nur- sance.
C (2)	ἐξ-ετάζω (1) acc., (2) περί and gen.	examine closely; pass. be proved (with partic.).
C (2)	ἐορτάζω (§ 91 note) intr.	keep holiday.
B (1)	ἐπείγω (more common in pres. and impft. in com- pound κατ-επείγω) acc.	urge on, pass. hasten.
A (4)	ἐπι-θυμέω (1) gen., (2) inf.	desire.
A (4)	ἐπι-κουρέω (1) dat., (2) acc. and dat.	(1) help (as ally), (2) ward off.
A (1)	ἐπι-τηδεύω (§ 92 (a)) (1) acc., (2) inf. or ὅπως clause	(1) practise, (2) take care.
C (2)	ἐργάζομαι (impft. ἡργαζόμην, perf. ἐργασμαι; dep. mid. also with pass. fut., aor. and perf.) (1) intr., (2) acc., (3) two accs.	(1) work, (2) ac- complish, (3) κακὰ ἐ. τινά do one an evil turn.

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	ἐρημόω (1) acc. and gen., (2) acc.	(1) <i>lay waste, be-reave</i> ; (2) <i>desert</i> .
C (1)	ἐρίζω (pres. and aor.) dat.	<i>strive, rival</i> .
A (3)	ἐρωτάω (1) two accs., (2) dependent interrogative clause	<i>ask</i> .
A (2)	ἐστιάω (§ 91 note) acc. (of person or cognate) (ἐστιάσομαι = fut. pass.)	<i>entertain, give a feast, pass. feast (on) (acc.)</i> .
C (2)	ἐτοιμάζω acc.	<i>make ready, mid. prepare for oneself</i> .
A (4)	* εὐδαιμονέω intr.	<i>be happy</i> .
C (1)	εὐδαιμονίζω acc. and gen.	<i>congratulate</i> .
A (4)	εὐδοκίμέω intr.	<i>be of good repute</i> .
A (4)	εὐεργετέω one or two accs.	<i>benefit</i> .
A (4)	εὐλαβέομαι (dep. with fut. mid., aor. pass.) (1) acc., (2) μή, ὅπως (μή) clause, (3) inf.	<i>beware, be cautious</i> .
A (4)	εὐορκέω intr.	<i>swear truly</i> .
A (4)	εὐπορέω (1) intr. or gen. or τι clause, (2) acc.	(1) <i>prosper, have plenty</i> , (2) <i>provide</i> .
C (1)	εὐτρεπίζω acc.	<i>make ready</i> .
A (4)	εὐτυχέω (1) intr., (2) dat. or acc., (3) partic.	<i>be fortunate (in)</i> .
B (1)	εὐχομαι (dep. mid.) (1) acc., (2) acc. and inf., (3) inf.	(1) and (2) <i>pray, boast</i> ; (1) and (3) <i>vow</i>
A (5)	ζηλόω (1) acc., (2) acc. and gen. (of cause)	(1) <i>rival</i> , (2) <i>admire</i> .
A (5)	ζημιόω acc. and dat. (of means)	<i>damage, fine, punish</i> .
A (4)	ζητέω (1) acc., (2) acc. and inf.	<i>seek</i>

* For augment of verbs beginning with εὐ- see § 92 (b)

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (4)	ἡγέομαι (1) dat. of person, gen. or acc. of thing, (2) acc. or inf.	(1) <i>lead</i> , (2) <i>believe in, think fit.</i>
B (2)	ἡδομαι (dep. pass.) (1) partic., (2) dat.	<i>be pleased.</i>
B (1)	ἦκω (pres. and fut.) intr.	<i>have come.</i>
A (3)	ἡττάομαι (dep. fut. mid. and pass. and aor. pass.) gen.	<i>be inferior, yield; also pass. be beaten (ὑπό and gen.).</i>
C (2)	ἡσυχάζω intr.	<i>be still.</i>
A (4)	θαρσέω (Thuc. and Trag.), θαρρέω intr. or acc.	<i>take courage (against).</i>
F (3)	θαρσύνω, θαρρύνω (later θρᾶσύνω) acc.	<i>encourage.</i>
C (2)	θαυμάζω (with fut. mid. θαυμάσομαι) (1) acc. and gen. (of cause), (2) gen., (3) ὅτι, εἰ or relative clause	<i>wonder at, admire.</i>
A (2)	θεάομαι (dep. mid.) acc.	<i>look at.</i>
A (1)	θεράπew (1) acc., (2) inf., (3) ὅτι, ὥς clause	<i>court, pay attention (to).</i>
F (1)	θερμαίνω acc.	<i>warm.</i>
A (4)	θεωρέω (1) acc., (2) intr.	(1) <i>contemplate</i> , (2) <i>be a state ambassador.</i>
A (1)	θηρεύω (also θηράω and θηράομαι dep. mid.) (1) acc., (2) inf.	(1) <i>hunt</i> ; (2) <i>endeavour.</i>
B (1)	θλίβω acc.	<i>squeeze.</i>
A (4)	θορυβέω (1) intr. or dat., (2) acc.	(1) <i>raise shouts</i> (of applause or disapproval), (2) <i>confuse.</i>
A (4)	θρηνέω intr. or acc.	<i>wail (for).</i>
A (4)	θροῖλέω acc.	<i>talk constantly of one thing, chatter (about).</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	θῦμόομαι (dep. fut. mid., aor. pass.) intr. or dat.	<i>be angry.</i>
A (2)	ἰάομαι (dep. mid., also ἰατρέω) acc.	<i>heal.</i>
A (1)	ἰδρύω (ῥ long throughout) acc.	<i>settle, establish, found (temples, &c.).</i>
A (1)	ἱκετεύω (1) acc., (2) acc. and inf.	<i>beseech; often parenthetic in trag.</i>
A (1)	ἵππενύω intr.	<i>ride.</i>
C (1)	ἰσχυρίζομαι (dep. mid.) (1) acc., (2) acc. and inf., (3) ὅτι, ὥς clause	<i>maintain stoutly.</i>
A (1)	ἰσχύω intr.	<i>be strong, prevail.</i>
F (1)	καθαίρω acc.	<i>cleanse, purify.</i>
C (1)	κακίζω acc.	<i>abuse, pass. be a coward.</i>
A (4)	κακουργέω (also κακώ only of persons) intr. or acc.	<i>injure, do evil (to).</i>
D	καλύπτω (rare in prose except in compounds ἀπο- ἔγ- περι- συγ- etc.) acc.	<i>conceal.</i>
D	κάμπτω acc.	<i>turn, bend; to double (turning post, headland, etc.).</i>
A (5)	καρπόομαι (dep. mid.) acc.	<i>reap fruits of, enjoy.</i>
A (4)	καρτερέω intr. or acc.	<i>be patient, endure.</i>
A (4)	κατηγορέω (1) acc. (of charge) and gen. (of person), (2) ὥς, ὅτι clause	<i>accuse.</i>
A (1)	κελεύω (first aor. pass. ἐκέλευσθην, perf. pass. κεκέλευσμαι, verb. adj. παρακελευστός) (1) acc., (2) acc. and inf.	<i>order; compounds δια-κελεύομαι (dep. mid.), παρακελεύομαι (dep. mid.), ἔγ-κελεύω, urge, encourage.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	κενόω acc. and gen. (of separation)	<i>empty, desert.</i>
A (4)	κεντέω acc.	<i>prick, stab.</i>
F (1)	κερδαίνω (first aor. ἐκέρδῶνα) intr. or acc.	<i>make profits, gain.</i>
A (5)	κεφαλαιόω acc	<i>sum up.</i>
A (4)	κηλέω acc.	<i>enchant, bewitch.</i>
E	κηρύττω (1) acc. and dat., (2) acc.	(1) <i>proclaim</i> , (2) <i>summon.</i>
A (1)	κινδυνεύω (1) intr. or dat. or περί and gen., (3) cognate acc.	<i>risk; run the risk of, be likely (with infin.).</i>
A (4)	κινέω acc.	<i>set in motion, move.</i>
A (1)	κλήω, κλείω (fut. pass. κλει- θήσομαι and κεκλείσομαι, first aor. pass. ἐκλήσθην and ἐκλείσθην) acc.	<i>shut, bar.</i>
A (4)	κληρονομέω gen.	<i>inherit.</i>
A (5)	κληρώω acc.	<i>act. appoint by lot, cast lots, allot; mid. cast lots for, receive by lot (acc. or gen.).</i>
A (4)	κοινολογέομαι (dep. mid.) dat.	<i>take counsel with, confer.</i>
A (5)	κοινόω acc. and dat.	<i>communicate; mid. communicate one to another, consult, share.</i>
A (4)	κοινωνέω gen. of thing and dat. of person	<i>share in with another.</i>
C (2)	κολάζω acc.	<i>chastise, punish.</i>
A (1)	κολᾶκεύω acc.	<i>flatter.</i>
C (1)	κομίζω acc.	<i>carry away, convey; mid. recover, en- tertain, acquire; pass. return.</i>
A (4)	κοσμέω acc.	<i>arrange, adorn.</i>
C (1)	κουφίζω acc. and gen.	<i>raise, relieve.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (4)	κράτέω (1) intr. or gen., (2) acc. and dat. (of instrument, <i>e.g.</i> μάχη).	<i>rule, conquer.</i>
A (4)	κροτέω acc.	<i>strike together</i> (esp. the hands).
A (1)	κρούω (first aor. pass. ἐκρούσθην, perf. pass. κέκρουσται) acc.	<i>strike, knock.</i>
D	κρύπτω one or two accs.	<i>hide.</i> In poetry, also sec. aor. pass. ἐκρύψην and fut. pass. κρύβήσομαι.
A (3)	κτάομαι (dep. mid.; perf. κέκτημαι and ἔκτῃμαι Plato) acc.	<i>acquire; perf. possess.</i>
C (2)	κτίζω acc.	<i>found, establish.</i>
A (3)	κῦβερνάω acc.	<i>steer, guide.</i>
A (5)	κυκλόομαι (dep. mid.) acc.	<i>surround, whirl round.</i>
A (4)	προσ-κύνέω (aor. προσ-εκύνησα prose, προσ-έκυσα poet.) acc.	<i>kiss; the simple verb κύνέω is poet.</i>
D	κύπτω (with fut. mid. (ἀνα-), κύψομαι, perf. κέκυφα) intr.	<i>stoop.</i>
A (5)	κῦρόω acc.	<i>ratify.</i>
A (1)	κωλύω (1) acc., (2) acc. and inf. (sometimes with redundant μή) (κωλύσομαι = fut. pass.)	<i>hinder; οὐδὲν κωλύει there is nothing to prevent it.</i>
C (2)	κωμάζω intr.	<i>revel.</i>
A (4)	λαλέω intr. or acc. and dat.	<i>chatter.</i>
F (3)	λαμπρύνω acc.	<i>act. polish, mid. pride oneself (dat.).</i>
C (2)	ληΐζομαι (dep. mid.) (also ληστεύω) acc.	<i>plunder.</i>
A (4)	ληρέω intr.	<i>act, speak foolishly.</i>
A (4)	λητουργέω acc. and dat.	<i>perform public services.</i>
A (4)	λίπαρέω (1) intr., (2) acc., (3) acc. and inf.	<i>importune.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
C (1)	λογίζομαι (dep. mid.) (1) acc., (2) acc. and dat., (3) acc. and inf. or ὅτι, ὥς clause	(1) reckon, (2) set down to one's ac- count, (3) consider, expect, infer.
A (4)	λογοποιέω acc.	compose stories.
A (4)	λοιδορέω (1) act. acc., (2) mid. (and aor. pass. dep.) dat.	abuse.
A (1)	λούω acc. (for conjugation see § 123 (8))	wash, mid. bathe.
C (1)	λοχίζω acc.	set in ambush.
F (1)	λύμαινομαι (dep. mid.) acc. or dat.	outrage.
A (4)	λύπέω acc. (λύπήσομαι = fut. pass.)	pain.
A (4)	λῦσιτελέω impersonal with dat.	be profitable.
A (3)	λωφάω gen.	take rest from, abate; poet. relieve (acc.).
C (1)	μαῦκᾶρίζω acc. and gen. (of cause)	congratulate.
C (1)	μαῦλακίζομαι (dep. pass.) intr.	be fainthearted.
A (1)	μαντεύομαι (dep. mid.) acc.	consult an oracle, forebode.
A (4)	μαρτυρέω (1) acc. and dat., (2) inf., (3) ὥς, ὅτι clause	bear witness.
F (3)	μαρτύρομαι (1) acc., (2) acc. and inf., (3) ὥς, ὅτι clause	call to witness, pro- test.
F (3)	μεγαλύνω acc.	magnify.
G	μεθύσκω acc.	act. (causal) to make drunk, pass. get drunk (also μεθύω pres. and impft.).
A (3)	μελετάω (1) intr. or acc., (2) inf.	study, practise.
B (1)	μέμφομαι (dep. mid.) (1) acc., (2) acc. and dat., (3) dat. and ὅτι, ὥς clause, (4) gen. (of thing)	blame.
C (1)	μερίζω acc.	divide.
A (3)	μεριμνάω (1) acc., (2) inf.	be anxious (about).

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (4)	μετρέω acc.	<i>measure, measure out.</i>
C (2)	μετριάζω intr. with dat. ἐν, περί, πρὸς	<i>be moderate.</i>
F (3)	μηκύνω acc.	<i>lengthen; speak at length about (with cognate acc. λόγον or acc. of direct object).</i>
A (1)	μηνῶ (1) acc. and dat., acc. and partic., ὅτι, ὥς clause, (2) acc. and dat. or prep. κατὰ, περί (gen.)	(1) <i>disclose</i> , (2) <i>inform about (legal)</i> , pass. impers. <i>information is given</i> or pers. <i>be denounced.</i>
A (3)	μηχανάομαι (dep. mid.) (1) acc., (2) ὅπως clause	<i>construct, contrive.</i>
A (4)	μιμέομαι (dep. mid.) acc.	<i>imitate; represent (artistically).</i>
A (4)	μισέω acc. (μισήσομαι = fut. pass.)	<i>hate.</i>
A (4)	μισθοφορέω intr.	<i>serve for hire.</i>
A (5)	μισθόω acc. and gen. (of price)	(1) act. <i>let (locare)</i> , (2) mid. <i>hire (conducere).</i>
A (1)	μνημονεύω (1) acc., (2) gen., (3) inf. or εἰ, ὅτι clause	<i>remember, mention (acc.).</i>
A (5)	μονόω acc.	<i>isolate, pass. (with gen.) be deserted, bereft.</i>
A (4)	μοχθέω intr. or cognate acc.	<i>labour.</i>
A (4)	ναυμαχέω dat.	<i>fight by sea.</i>
A (4)	ναυπηγέομαι (dep. mid.) acc.	<i>build ships.</i>
A (1)	νεανιεύομαι (dep. mid.) intr.	<i>swagger.</i>
A (1)	νεύω (with fut. mid. ἀνακατα-νεύσομαι) intr.	<i>nod, incline; promise (acc. and inf.).</i>
A (3)	νάω (§ 123 (1)) acc.	distinguish from
A (4)	νέω (§ 123 (6)) acc.	νέω swim (page 204)
		<i>heap up.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
C (1)	νεωτερίζω acc. περί, ἐν, εἰς	make a revolution (rem novare).
A (3)	νικάω intr. or acc.	conquer, prevail; also impers. it is resolved (acc. and inf.).
A (4)	νοέω (1) intr., acc. or ὥς, ὅτι clause, (2) infin., (3) acc.	(1) perceive, (2) purpose, (3) mean (of a word).
C (1)	νομίζω acc. or acc. and inf.	practise, adopt (a custom), be accustomed (dat.) (pass. be customary (acc. and inf.)), consider, believe.
A (4)	νομοθετέω intr. or acc.	make laws, ordain.
A (4)	νοσέω intr.	be ill.
A (4)	ξυρέω acc.	shave.
A' (5)	οἰκειόω acc.	conciliate, appropriate.
A (4)	οἰκέω (1) acc., (2) intr. (οικήσομαι = fut. pass.)	(1) inhabit, manage (a house or country), (2) dwell, be governed (act. and pass.).
C (1)	οικίζω acc.	found, colonise, settle.
A (4)	οικοδομέω acc.	build a house.
F (3)	οικτίρω (1) acc. and gen., (2) εἰ clause	pity.
F (2)	ὀκέλλω acc. or intr.	run (a ship) ashore.
A (4)	ὀκνέω inf. (acc. or μή and subj. rare)	shrink, fear.
A (4)	ὀλιγωρέω gen. or intr.	disregard.
A (4)	ὀμιλέω dat.	associate, busy oneself with, deal with.

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	ὁμοιόω acc. and dat.	<i>make like.</i>
A (4)	ὁμολογέω (1) acc. or acc. and inf. or ὅτι, ὥς clause, (2) dat. (ὁμολογήσομαι = fut. pass.)	(1) <i>admit</i> , (2) <i>agree with.</i>
A (4)	ὁμονοέω (1) intr. or dat., (2) ὅτι, ὥς clause	<i>live in harmony (with), agree.</i>
C (1)	ὀνειδίζω (1) acc. or ὅτι, ὥς clause (of thing) and dat. (of person), (2) acc. (of person)	<i>reproach.</i>
C (2)	ὀνομάζω acc. of direct object and acc. of oblique predicate	<i>name, call.</i>
C (1)	ὀπλίζω acc.	<i>arm.</i>
A (3)	ὀπτάω acc.	<i>roast, bake.</i>
C (1)	ὀργίζω acc.	<i>make angry, more common in pass. (with fut. mid. and pass.) be angry (dat. or prep.).</i>
B (1)	ὀρέγω (1) acc., (2) gen.	(1) act. poet. <i>hold out</i> , (2) prose mid. (with aor. pass.) <i>reach after, desire.</i>
A (5)	ὀρθόω (§ 92 (a)) acc.	<i>set upright, restore, guide aright; pass. flourish, be right.</i>
C (1)	ὀρίζω (1) acc., (2) acc. and inf.	<i>bound, mark out, appoint, mid. fix for oneself, determine.</i>
A (5)	ὀρκόω (1) acc., (2) acc. and fut. inf.	<i>bind by oath.</i>
A (3)	ὀρμάω (1) acc., (2) intr. with inf. or prep.	(1) <i>set in motion</i> , (2) <i>start, hasten, rush</i> (so also pass.); ὀρμαῖσθαι ἐκ (and gen.) <i>make (a place) one's headquarters.</i>
A (4)	ὀρμέω intr.	<i>lie at anchor.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
C (1)	ὀρμίζω acc.	<i>bring to anchor</i> , mid. and pass. <i>come to anchor</i> .
F (3)	ἐπ-οτρύνω acc. or acc. and inf.	<i>urge on</i> . The simple verb ὀτρύνω is poet.
A (1)	παιδεύω (1) one or two accs., (2) acc. and inf., (3) acc. (of person) and dat., ἐν, εἰς, πρὸς (of thing)	<i>teach, educate</i> ; pass: <i>be taught</i> (one acc.), mid. <i>get</i> (one) <i>taught</i> .
C (2)	παίζω (with fut. mid. παίσομαι) intr. (with cognate acc. or dat. of game)	<i>sport, jest</i> .
A (1)	παίω (fut. παίσω and παιήσω, aor. pass. poet. ἐπαίσθην) acc.	<i>strike</i> , cp. τύπτω, πᾶ-τάσσω, πλήττω.
C (1)	παιωνίζω intr. or cognate acc.	<i>sing in triumph</i> .
A (1)	πᾶλαίω (first aor. pass. ἐπαλαίσθην) intr. or dat.	<i>wrestle</i> .
A (4)	πᾶρᾱ-νομέω intr. or acc.	<i>transgress, commit an outrage</i> .
A (4)	πᾶρ-οινέω (§ 92 (a)); first aor. ἐπαρώνησα, perf. πεπαρώνηκα) intr. with εἰς and acc.	<i>play drunken tricks</i> .
C (2)	παρρησιάζομαι (dep. mid.) acc. and dat.	<i>speak boldly</i> .
E	πατάσσω (only fut. and first aor. act. in good Attic; see τύπτω, page 218) acc.	<i>strike</i> .
A (1)	παύω (1) acc. or acc. and gen., (2) acc. and partic.	act. trans. <i>make to cease, hinder, stop</i> (exc. pres. imper. παῦε = <i>cease</i> intr.), mid. (gen. or nom. partic.) intr. <i>cease</i> .

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (3)	πεινάω (§ 123 (1)) intr. or gen.	<i>hunger (for).</i>
A (2)	πειράομαι (dep. pass. with fut. mid.) (1) gen., (2) inf., ὅπως, εἰ clause	<i>try.</i>
A (4)	πενθέω intr. or acc.	<i>mourn.</i>
F (1)	περαίνω acc.	<i>finish, accomplish; οὐ- δὲν π. it's no good.</i>
A (5)	περαιώω acc. (περαιώσομαι = fut. pass.)	<i>carry across; pass. cross (with acc.).</i>
A (1)	περιττεύω (impft. ἐπερίττεον) intr. or gen.	<i>abound, remain over.</i>
A (3)	πηδάω (with fut. mid. πηδή- σομαι) intr.	<i>leap.</i>
C (2)	πιέζω acc.	<i>press, squeeze.</i>
A (1)	πιστεύω (1) dat., (2) acc. and inf., (3) acc. and dat.	<i>(1) and (2) trust, be- lieve, (3) entrust, pass. (with acc.) be entrusted with.</i>
A (5)	πιστόω acc.	<i>act. make trustworthy, mid. and pass. believe (acc. or ὅτι clause).</i>
A (3)	πλανάω acc.	<i>act. lead astray, pass. wander (lit. and met.).</i>
C (2)	πλεονάζω intr.	<i>go beyond bounds (met.).</i>
A (4)	πλεονεκτέω gen.	<i>gain advantage over; pass. be over- reached.</i>
A (4)	πλημμελέω intr. with prep. or partic.	<i>offend, err; pass. be ill-treated.</i>
A (5)	πληρώω acc. and gen.	<i>fill.</i>
C (2)	πλησιάζω dat.	<i>approach, associate with.</i>
A (4)	πλουτέω gen.	<i>be rich (in).</i>
A (4)	ποθέω (fut. ποθήσω and ποθέ- σομαι, aor. ἐπόθησα ἐπόθε- σα) (1) acc., (2) inf.	<i>long, desire.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (4)	ποιέω (or more correctly ποέω) (1) acc., (2) acc. and inf., (3) two accs.	act. <i>do, make, compose, do good or evil to</i> (2 accs.); mid. <i>make</i> (e.g. λόγον, <i>speech</i> , εἰρήνην, <i>peace</i> , etc.), <i>consider</i> ; π. περί πολλοῦ, ὀλίγου <i>hold of great, little account.</i>
F (3)	ποικίλλω acc.	<i>embroider, diversify.</i>
F (1)	ποιμαίνω acc.	<i>tend</i> (sheep).
A (4)	πολεμέω dat. or prep. (πολεμήσομαι = fut. pass.)	<i>be at war</i> (with); pass. <i>be attacked.</i>
A (5)	πολεμόω acc.	<i>make hostile.</i>
A (4)	πολιορκέω acc. (πολιορκήσομαι = fut. pass.)	<i>blockade.</i>
A (1)	πολιτεύω, πολιτεύομαι (dep. mid. and pass. fut. mid.) (1) intr., (2) acc.	(1) <i>be a citizen, take part in politics, be governed</i> ; (2) dep. <i>govern.</i>
A (4)	πονέω intr. or cognate acc.	<i>toil</i> ; pass. <i>be worn out.</i>
A (1)	πορεύω acc.	<i>convey</i> , mid. with aor. pass. <i>march.</i>
C (1)	πορίζω acc. and dat.	act. <i>provide</i> , mid. <i>procure</i> (acc.).
E	πράττω (perf. act. πέπρᾱγα or πέπρᾱχα, trans. and intr.) (1) acc., (2) intr., (3) two accs.	(1) act. <i>do with</i> acc., (2) act. intr. <i>fare</i> , εὖ, κακῶς <i>well, ill</i> etc., (3) act. and mid. <i>exact</i> , with two accs.; π. ὅπως and fut. indic. <i>manage that.</i>
B (1)	πρεπω (mostly pres.) dat.	<i>be conspicuous</i> (poet.), <i>resemble</i> (poet.), <i>befit</i> ; πρέπει impers. <i>it is fitting</i> (acc. or dat. and inf.).

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (1)	πρεσβεύω (1) intr., (2) acc., (3) gen.	(1) <i>be first, oldest; go as ambassador; (2) honour (as first); negotiate; (3) take precedence (of).</i>
A (4)	πωλέω (pres. and fut. see page 210) acc. and gen. (of price)	<i>sell.</i>
A (5)	ρῑγώω (§ 123 (7)) intr.	<i>shiver.</i>
B (1)	σέβω (only pres. and impft.), σέβομαι (mostly pres.) acc.	<i>worship, honour.</i>
A (1)	σειώ (pass. aor. ἐσείσθην, perf. σέσεισμαι) acc.	<i>shake.</i>
F (3)	σεμνύνω acc.	act. <i>exalt</i> , mid. <i>give oneself airs</i> (dat., ἐπί or partic.).
F (1)	σημαίνω (1) intr., (2) acc. and dat., (3) ὥς, ὅτι clause, (4) partic., (5) inf.	(1) <i>give signs</i> , (2) (3) (4) <i>show, signify</i> , (5) <i>order.</i>
A (3)	σιγῶω (with fut. mid. σιγήσομαι) intr. or acc.	<i>keep silence (about).</i>
A (3)	σιωπάω (with fut. mid. σιωπήσομαι) intr. or acc.	<i>keep silence (about).'</i>
C (2)	σκενάζω (usually mid. and pass. in compounds with παρα- κατα- ἐν-) acc.	<i>make ready, dress up.</i>
A (4)	σκηνέω (also A (3) σκηνάομαι and A (5) σκηνόω) intr.	<i>encamp, be quartered.</i>
D	σκήπτομαι (dep. mid.) (1) acc., inf., acc. and inf., ὅτι, ὥς clause, (2) dat.	(1) <i>allege as excuse</i> (acc.), <i>pretend</i> , (2) <i>lean on.</i>
A (1)	σκῶλεύω acc. and gen.	<i>despoil.</i>
D	σκώπτω (with fut. mid. σκώψομαι) (1) intr., (2) acc., (3) εἰς, πρὸς and acc.	<i>jest (at).</i>
C (1)	σπᾶνίζω gen.	act. and pass. <i>be in want of.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
B (2)	σπεύδω (1) acc., (2) intr., partic., inf., acc. and inf., prep., ὅπως, ἵνα clause.	(1) <i>hasten, urge on, strive after, promote eagerly</i> ; (2) intr. <i>hasten, exert oneself.</i>
C (2)	σπονδάζω (with fut. mid. σπονδάσσομαι) (1) intr., (2) acc., (3) inf., (4) ὅπως clause	<i>be serious, do seriously.</i>
C (2)	στᾷσιάζω intr., dat. or prep. στέγω (pres. and impft.) acc.	<i>quarrel, form faction. keep out, off, in, cover closely.</i>
B (1)	στέργω (1) acc., (2) dat., (3) partic., (4) εἰ clause.	(1) <i>love</i> , (1) (2) (3) (4) <i>acquiesce.</i>
A (5)	στεφάνω (also στέφω) acc.	<i>wreathe.</i>
C (2)	στοχάζομαι (dep. mid.) gen.	<i>aim at, guess at.</i>
A (1)	στράτεύω (act. and more commonly dep. mid.) intr.	<i>serve as soldier, lead an army.</i>
A (4)	στράτηγέω gen. or dat., cognate acc.	<i>be general (of).</i>
A (5)	στρεβλόω acc. (στρεβλώσσομαι = fut. pass.)	<i>rack, torture.</i>
A (4)	σὺκοφαντέω acc. or intr.	<i>slander, misrepresent, be a slanderer.</i>
A (3)	σὺλάω one or two accs. (pass. with one acc.)	<i>strip, despoil.</i>
A (4)	συν-δίκηω (also συν-ηγορέω) dat.	<i>be advocate.</i>
C (2)	σχολάζω intr. or dat.	<i>have leisure (for).</i>
C (2)	σώζω (ι subscript in pres., fut. σωῶ or σώσω, first aor. ἔσωσα, pass. fut. σωθήσομαι, aor. ἐσώθην, perf. σέσωμαι and σέσωσμαι) acc.	<i>save, preserve, ob-serve (laws).</i>
A (4)	σωφρονέω intr.	<i>be discreet.</i>
C (1)	σωφρονίζω acc.	<i>chasten, bring to reason.</i>
A (4)	τάλαιπωρέω intr.	<i>act. and pass. suffer hardship.</i>
A (1)	ταμίεύω intr. or acc.	<i>be treasurer, dispense, manage.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (5)	ταπεινώ acc.	<i>humble.</i>
E	ταράττω acc. (ταράξομαι = fut. pass.)	<i>trouble, disturb, disorder.</i>
E	τάττω acc. or acc. and inf.	<i>arrange</i> (of troops, also mid.), <i>appoint</i> (of an office), <i>order, fix</i> (price, tax, penalty).
F (1)	τείνω (1) acc., (2) intr.	<i>stretch, strain, extend.</i>
C (1)	τειχίζω (1) intr. or cognate acc., (2) acc.	(1) <i>build a wall</i> , (2) <i>fortify.</i>
F (1)	τεκμαίρομαι (dep. mid.) (1) acc. (and dat. of means or ἐκ), (2) inf., (3) ὅτι, ὥς clause	<i>conjecture, guess.</i>
A (5)	τελεόω acc.	<i>make perfect, complete.</i>
A (3)	τελευτάω (1) intr., (2) εἰς and acc., (3) βίον (τελευτήσομαι = fut. pass.)	(1) <i>end</i> , (2) <i>end in</i> , (3) <i>end, die</i> ; τελευτῶν partic. = <i>at last.</i>
A (3)	τεχνάομαι (dep. mid.) (1) acc., (2) intr., (3) inf.	<i>execute cunningly, contrive.</i>
A (4)	τηρέω (1) acc., (2) ὅπως clause (τηρήσομαι = fut. pass.)	<i>watch, watch for, take care.</i>
A (3)	τιμάω (1) acc., (2) acc. and gen. (τιμήσομαι = fut. pass.)	(1) <i>honour</i> , (2) <i>value</i> ; (2) (law term) act. <i>assess penalty</i> (of judge), mid. <i>propose penalty</i> (of plaintiff or defendant).
A (4)	τιμωρεω (with fut. mid. τιμωρήσομαι) dat., acc. and gen.	<i>help, avenge</i> (dat. of person avenged, acc. of person punished, gen. of crime avenged); mid. <i>avenge oneself on</i> (acc. and gen.).

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (3)	τολμάω (1) intr. or acc., (2) inf. or acc.	(1) <i>endure</i> , (2) <i>have the hardihood (to do)</i> .
A (1)	τοξέω acc. or intr. (gen. rare or prep.)	<i>shoot (with bow)</i> .
A (4)	τραγῳδεώ acc.	<i>represent in tragedy, declaim.</i>
C (1)	τραυματίζω acc.	<i>wound.</i>
A (4)	τριηραρχέω (1) intr., (2) gen., (3) cognate acc.	<i>fit out, command a ship of war.</i>
A (3)	τρῶφάω intr.	<i>fare sumptuously, give oneself airs.</i>
A (1)	τυραννέω (also A (4) τυραννέω) gen. (τυραννέσομαι = fut. pass.)	<i>rule with absolute power.</i>
C (1)	ὑβρίζω (1) intr., (2) acc. or (more commonly) εἰς and acc., (3) often cognate acc.	<i>run riot, insult, outrage (personally).</i>
F (1)	ὑγιαίνω intr.	<i>be healthy.</i>
A (4)	ὑμνέω acc.	<i>sing (of), recite.</i>
A (4)	ὑπ-ηρετέω intr. or dat.	<i>be a servant, serve.</i>
A (4)	ὑπ-ουργέω acc. and dat.	<i>do service to.</i>
A (4)	ὑστερέω } gen.	{ <i>be later than, be inferior to.</i>
C (1)	ὑστερίζω }	
F (1)	ὑφαίνω acc.	<i>weave, contrive.</i>
A (1)	ῥω intr. (ῥσομαι = fut. pass.)	<i>rain, usually impers. ῥεῖ it rains; pass. be drenched with rain.</i>
B (2)	φείδομαι (dep. mid.) intr. or gen.	<i>be sparing (of), refrain from.</i>
C (1)	φενᾱκίζω intr. or acc.	<i>cheat.</i>
B (1)	φθέγγομαι (dep. mid.) (1) intr. or cognate acc., (2) acc.	(1) <i>speak loudly (of human voice, of animals' whinny, neigh, croak, of doors, thunder, flute, etc.), (2) name.</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
A (4)	φθονέω (1) dat. (of person) and gen. (of thing), (2) inf. (φθονήσομαι = fut. pass.)	<i>envy, begrudge.</i>
A (4)	φιλέω (1) acc., (2) inf. (φιλήσομαι = fut. pass.)	<i>love, show affection to; also be wont with inf.</i>
A (4)	φιλονεικέω (1) intr., (2) dat. or πρὸς and acc., (3) acc. of neuter adj., (4) ὅπως clause	<i>be contentious (mostly in bad sense).</i>
A (4)	φιλοσοφέω intr. or acc.	<i>love, pursue knowledge, discuss.</i>
A (4)	φιλοτιμέομαι (dep. fut. mid. aor. pass.) (1) intr. with prep., (2) inf.	<i>be ambitious.</i>
A (4)	φλυᾶρέω intr. or cognate acc.	<i>talk nonsense; often with partic. e.g. φλυαρεῖς ἔχων you keep talking nonsense.</i>
A (4)	φοβέω act. acc.; mid. and pass. (1) περί, ὑπέρ, πρὸς, (2) μή (οὐ) and subj., opt., indic., (3) ὅτι clause, (4) inf., (5) acc.	<i>act. frighten, mid. and pass. (fut. mid., aor. pass.) fear.</i>
A (3)	φοιτάω intr. with prep. παρά, εἰς, πρὸς, ὡς and acc.	<i>go to and fro, resort (to), be imported.</i>
A (4)	φορέω acc.	<i>wear, possess; pass. be hurried along.</i>
C (2)	φράζω (1) acc. and dat., (2) dat. and inf., (3) ὅτι, ὡς clause.	<i>declare, tell; mid. and pass. (poet.), consider, observe, think (acc. or acc. and inf.).</i>
E	φράττω acc.	<i>fence in, block up.</i>
E	φρίττω (perf. πέφρικα) (1) intr., (2) inf.	<i>shudder.</i>
A (4)	φρονέω (1) intr., (2) acc. or inf., (3) adv.	<i>(1) be wise, in one's senses, (2) intend, (3) εὖ, κακῶς, μέγα be well, evil, high minded dat. or prep.).</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
C (1)	φροντίζω (1) intr., (2) acc. or gen., (3) ὅπως, ὅτι, μή clause.	<i>be anxious (about), consider.</i>
A (4)	φρουρέω (1) intr., (2) acc. (φρουρήσομαι = fut. pass.)	<i>watch, guard; act. and mid. beware of (poet.).</i>
E	φύλαττω (1) intr., (2) acc., (3) ὅπως μή, μή clause (φυλάξομαι = fut. pass.)	<i>watch, watch for, preserve; mid. (and rarely act.) watch, beware of (acc., inf., μή and subj.).</i>
A (1)	φύτεύω acc.	<i>plant, beget.</i>
A (2)	φωράω (1) acc., (2) partic.	<i>detect (a thief).</i>
F (1)	χάλεπαίνω intr. or dat.	<i>be very angry (with).</i>
A (1)	χαλκεύω intr. or acc.	<i>be a smith, forge (of metal).</i>
C (1)	χαρίζομαι (dep. mid.) (1) dat., (2) acc. and dat.	(1) <i>favour, indulge (passion, desire, etc.), (2) give freely; pass. be pleasing (esp. perf. partic. κεχαρισμένος).</i>
C (2)	χειμάζω intr.	<i>pass winter; pass. be tempest-tossed, buffeted.</i>
A (5)	χειρόομαι (dep. mid.) acc.	<i>subdue; also pass. be subdued.</i>
A (4)	χειροτονέω acc.	<i>elect, vote for.</i>
A (1)	χορεύω intr. or cognate acc.	<i>act. and mid. dance.</i>
A (4)	χορηγέω (1) intr. or cognate acc., (2) gen., (3) acc.	(1) <i>pay for a chorus, (2) lead (a chorus), (3) furnish, supply.</i>
C (1)	ρηματίζω (1) acc., (2) intr. or dat. (of person)	<i>act. (1) negotiate (money matters), (2) consult; mid. make money (for oneself, intr. or cognate acc.).</i>

TYPE.	VERB AND CONSTRUCTION.	MEANING.
C (1)	χρονίζω intr.	<i>linger, continue.</i>
A (4)	χωρέω (with fut. act. and mid.) (1) intr., (2) acc.	(1) <i>advance, move, result</i> (with adv. εὔ, κακῶς, etc.), (2) <i>contain.</i>
C (1)	χωρίζω acc. and gen. or ἀπό (with gen.)	<i>separate.</i>
B (1)	ψέγω acc. and prep. or ὅτι, εἰ clause	<i>blame.</i>
B (2)	ψεύδω (1) acc. and gen. or two accs., (2) acc.	act. (1) <i>deceive (in), cheat (of)</i> , (2) <i>falsify</i> ; mid. <i>tell lies, (acc.) belie, deceive (acc.)</i> ; pass. <i>be deceived (gen.)</i> .
C (1)	ψηφίζομαι (dep. mid.) (1) acc., (2) inf.	<i>vote (for), resolve.</i>
A (5)	ψιλώω acc. and gen.	<i>strip bare (of).</i>
A (4)	ψοφέω intr.	<i>make a noise.</i>
A (4)	ὠφελέω (fut. pass. ὠφελήσομαι and ὠφεληθήσομαι) (1) intr. or cognate acc., (2) acc. of direct object (and cognate acc.), (3) poet. dat.	<i>help.</i>

§ 130. III.—LIST OF

The letters in the first column refer to the Type (pages 142-147), the Stem (§§ 93-101). The forms in heavy characters are The forms given are those used in Attic prose, except where it

A = Active, M = Middle, P = Passive, D M = Deponent

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	ἀγᾶ- (1)	<i>admire</i>	ἀγᾶμαι		ἡγάσθην (D P)
H	ἄγ- (fäγ-)	<i>break</i>	κατ-άγνῦμι	κατ-άξω	κατ-έαξα
B (1)	(3) ἄγ- (1)	<i>lead, bring</i>	κατ-αγνῦω ἄγω	ἄξω ἄξομαι (M and P) ἀχθήσομαι (P)	(§ 91) ἤχθην
	αἰδεσ- (8)	<i>respect</i>	αἰδέομαι	αἰδέσομαι ἐπ-αἰδεσθήσομαι poet.	ἡδέσθην (D P) ἡδεσάμην (D M) poet.
	αἰνεσ- (8)	<i>praise, advise</i>	αἰνέω	ἐπ-αινίσομαι prose αἰνέσω poet. αἰνεθήσομαι (P)	ἤνυσα ἠνέθην
A (4)	αἰρε- (8) ἐλ-	<i>take</i>	αἰρέω	αἰρήσω αἰρήσομαι (M) αἰρεθήσομαι (P) ἡρήσομαι (P) rare	ἡρέθην (P)

IRREGULAR VERBS.

figures in brackets after the Verbal Stem to the class of Present irregular; the others are regular according to the types referred to. is stated otherwise.

Middle (§ 124), D P=Deponent Passive (§ 124).

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
κατ-έāην (P)	κατ-έāγα intr. § 126	ἀγαστός	(1) acc., (2) acc. and gen. (of cause), (3) gen., (4) gen. and partic., (5) gen. and <i>ὅτι</i> clause.
ἤγαγον ἤγάγόμεν	προ-, συν-ἤχα ἤγμαι (P) (and M in compounds with προσ- and προ-) ἤδεσμαι	κατ-ακτός	acc.
	ἤνεκα ἤνημαι (P)	ἀκτέος	acc.; ἀ. εἰς δίκην <i>bring to trial</i> , ἀ. ἐορτήν <i>keep a feast</i> ; M. ἔγομαι <i>marry</i> (Lat. <i>duco</i>); ἀν-άγομαι <i>put out to sea</i> , κατ-άγομαι <i>come to land</i> .
		ἀλντέον	acc.; first aor. mid. ἤδεσάμην in prose only in Dem. in legal sense, <i>pardon</i> .
ἔλлон ἐλόμην (M)	ἤρηκα ἤρημαι (M and P)	αἰρετός αἰρετέος	(1) <i>praise</i> with acc., (2) <i>advise</i> with acc. and inf. (negative μή); common in prose only in compounds with ἐπ-, παρ-, συν-, συνεπ-, ὑπερεπ-.
			act. <i>take</i> (1) acc., (2) acc. and partic.; mid. <i>choose</i> , with acc.; ἀφ-αιρούμαι <i>take away</i> , two accs.; προ-αἰρούμαι <i>prefer</i> , acc. and gen. The stem ἐλ- is used for the aor. act. and mid.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	αἰσθ- (3)	<i>perceive</i>	αἰσθάνομαι	αἰσθήσομαι	
A (1)	ἄκεσ- (8)	<i>heal</i>	ἄκέομαι		ἤκεσάμην (1 M)
	ἄκου(σ)- (8) ἄκο(F)-	<i>hear</i>	ἄκούω	ἀκούσομαι ἀκουσθήσομαι (P)	ἤκουσαι ἤκούσῃην
B (1)	ἄλειφ- ἄλιφ- (1) (ἄλοιφ- in ἄλοιφή ointment) ἄλεσ- (4)	<i>anoint</i>	ἄλείφω	ἄλείψω ἄλείψομαι (M) ἐξ-ἄλειφθήσομαι (P)	ἤλειψα ἤλειψάμην ἤλείφθην
	ἄλ- (5)	<i>be taken, caught</i>	ἄλίσκομαι	ἄλώσομαι	
E	ἀλλάτχ- (8) ἀλλάγ-	<i>exchange, alter</i>	ἀλλάττω	ἀλλάξω ἀλλάξομαι (M) ἀλλάγήσομαι (P) prose ἀλλάχθήσομαι (P) poet.	ἤλλαξα ἤλλαξάμην ἤλλάχθην poet.
	ἄμαρτ- (3)	<i>err, miss</i>	ἄμαρτάνω	ἄμαρτήσομαι	ἤμαρτήθη (P. impers.)
	ἄπ-εχθ- (3)	<i>be hateful</i>	ἄπ- εχθάνομαι	ἄπ-εχθήσομαι	
	ἄρκεσ- (8)	<i>ward off, suffice</i>	ἄρκίω	ἄρκέσω	ἤρκισα
	ἄρο- (1)	<i>plough</i>	ἄρόω		ἤροσα ἤρόθην
	αὐξ- (4 and 3)	<i>increase trans. (A) grow intr. (P)</i>	αὐξάνω αὐξέω	αὐξήσω αὐξήσομαι (P) αὐξηθήσομαι (P)	ἤυξησα ἤυξέην

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἡσφόμην	ἥσθημαι	αἰσθητός	(1) gen., (2) acc., (3) partic., (4) ὅτι or ὡς clause, (5) inf. (rare); the pass. <i>I am perceived</i> is αἰσθησιν παρέχω.
		ἀκεστός	acc.
	ἀκήκοα (§ 112 (c))	ἀκουστός ἀκουστέος	(1) acc. and gen., (2) acc. and prep. ἀπό, ἐκ, παρά, πρὸς, (3) partic. in gen. or acc., (4) ὅτι or ὡς clause.
	ἀπ-ἁλήλιφα (§ 112 (c))	ἐξ-ἁλειπτέος	acc.
	ἀλήλιμμαι (M and P)		
	ἀλήλεμαι (P) (§ 112 (c))		acc.
ἐάλων (§ 91) subj. ἄλω, ἀλῶς etc., opt. ἀλοίην, inf. ἄλῶναι, partic. ἄλους.	ἐάλωκα ἤλωκα	ἄλωτός	(1) dat. of means, (2) partic., (3) gen. of charge in sense <i>be convicted</i> . ἀλίσκομαι is used as Pass. of αἰρέω.
ἡλλάγην (P) prose	ἀπ-ἡλλάχα ἡλλαγμαι (M and P)	ἀπ-αλλακτέον	act. with acc. and gen. (of price); mid. and pass. with gen.; ἀπαλλάττω <i>set free</i> , acc. and gen. (of separation); ἀλλάττω <i>alter</i> governs acc. only.
ἡμαρτον	ἡμάρτηκα ἡμάρτηται (P. impers.)	ἐπεξ-ἡμαρτη- τέον ἀν-ἡμάρτητος (<i>faultless</i>)	(1) gen., (2) cognate acc., (3) partic.
ἀπ-ἡχρόμην	ἀπ-ἡχρημαι		dat.
			(1) <i>ward off</i> , acc. and dat., (2) <i>assist</i> , partic., inf., dat. poetical only; acc.
	ἡῤξηκα ἡῤξημαι (P)		acc.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	ἀχθ- (6) ἀχθεσ-	<i>be weighed down, grieved</i>	ἀχθομαι	ἀχθέσομαι ἀχθεσθήσομαι	ἤχθέσθην (D P)
	βαῖν- βαῦ- (ᾱν and ᾱ for sonant n) βη- (8)	<i>come, go</i>	βαίνω	βήσω trans. rare and poet. βήσομαι intr. poet.	ἔβησα trans. rare and poet.
F (2)	βάλλ- (ᾱλ forsonant l) βλ-η (βελ- and βολ- in βέλος <i>w e a p o n</i> , β ο λ ῆ α <i>throw</i>) (8)	<i>pelt, throw</i>	βάλλω	ἀπο-βάλλω βαλλήσω rare ἐπι-βαλοῦμαι (M) βληθήσομαι (P) βεβλήσομαι (P) poet. exc. com- pounded with δια-.	ἔβληθην
C (2)	βιβᾶδ- (8)	<i>make to go</i>	βιβάζω	βιβῶ (§ 105) βιβᾶσω (only Xen.)	δι-εβιβᾶσα ἀν-εβιβᾶσάμην
D	βλάπ- (8) βλάβ-	<i>injure</i>	βλάπτω	βλάβω βλάβομαι (P) βλάβήσομαι (P)	ἔβλαψα ἐβλάφθην
	βλαστ- (6 and 3)	<i>grow</i>	βλαστάνω		
	βλίτ- (for μλίτ-) (8)	<i>take honey</i>	βλίττω		ἔβλιτσα
	μολ- βλ-ω- (for μλ-ω) (5)	<i>go</i>	βλώσκω	μολοῦμαι	
	βο-(σκ)-(5)	<i>feed</i>	βόσκω	βοσκήσω	
	βουλ- (3) (for βολ-ν-)	<i>wish</i>	βούλομαι	βουλήσομαι	ἐβουλήθην or ἠβουλήθην (D P) § 91.

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
<p>ἔβην intr. poet. imper. βῆθι, subj. βῶ βῆς etc., opt. βαῖνι, inf. βῆναι, par- tic. βῆς.</p>	<p>βέβηκα intr. (§ 114)</p>	<p>βατός δια-βατός</p>	<p>(1) dat., (2) partic.</p> <p>the simple verb is used in prose only in pres. and perf.; the fut. and aor. are supplied by εἶμι and ἦλθον; but all the intr. tenses are frequent in compounds. The trans. or causal βήσω and ἔβησα are rare and poet., βίβάζω being usual in this sense.</p>
<p>ἔβᾶλον ἀπ-εβᾶλόμην</p>	<p>βέβληκα (A) βέβλημαι (M and P)</p>	<p>ἀπο-βλητός</p>	<p>(1) <i>pelt</i> acc. and dat. (of instrument); (2) <i>threw</i>, acc.; fut. act. βαλῶ and sec. aor. mid. ἐβαλόμην are rare in prose except in compounds; fut. βαλλήσω is only used in sense of <i>pelt</i>.</p>
<p>ἐβλάβην (P) ἐβλαστον poet.</p>	<p>βέβλαψα (A) βέβλαμμαι (P) βεβλάστηκα</p>	<p>ἀνα-βίβαστέον</p>	<p>acc.; causal of βείνω and usually only in compounds. acc.</p>
<p>ἔμολον</p>	<p>μέμβλωκα</p>		<p>intr. acc.</p>
	<p>βεβούλημαι</p>	<p>βοσκητός βουλητός</p>	<p>poetical only; intr.</p> <p>(1) act. trans. with acc.; (2) pass. intr. (1) acc., (2) inf., (3) delib. subj. βούλει φράσω; <i>do you wish me to speak?</i> (4) βουλομένω μοι ἔστι with infin. <i>it is my wish to</i>.</p>

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
B (1)	βῦ- (3 and 8)	<i>stuff</i>	βῦνέω	ἐπι-βύσω	ἐβῦσα
	γᾶμ(ε)- (8)	<i>marry</i>	γᾶμέω	γᾶμῶ γᾶμοῦμαι (M)	ἔγημα ἐγημάμην
	γελᾶσ- (8)	<i>laugh</i>	γελάω	γελάσομαι	ἐγέλασα ἐγέλασθην
	γεν- γον- γν- γᾶ (a for sonant n) (2)	<i>become, be</i>	γίγνομαι	γενήσομαι	ἐγεινᾶμην poet. and Xen. trans. <i>I begot, bore</i>
	γνώ- (2 and 5)	<i>recognise, know</i>	γινώσκω	γνώσομαι (M) γνωσθήσομαι (P)	ἐγνώσθην
	γραφ- (1)	<i>write</i>	γράφω	γράψω γράψομαι (P) γεγράψομαι (P)	ἔγραψα
	γρυγ- (8) δάκ- (a for sonant n, cp. Lat. <i>dens</i>) (3) and δηκ- δαρθ- (3)	<i>grunt</i> <i>bite</i>	γρύζω δάκνω	γρύξομαι (M) δήξομαι (M) δηχθήσομαι (P)	ἔγρυξα ἐδήχην
	δει- δοι- δι-	<i>fear</i>	κατα-δαρ- θάνω		ἔδεισα
	δερκ- δορκ- δράκ-(ρᾶ for sonant r) (1)	<i>see</i>	δέρκομαι		ἐδέρχθην (P)

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
	βέβυσμαι (P)	παρα-βυστός	poetical only; acc. and dat. (of means).
	γεγάμηκα γεγάμημαι (M)	γάμετή (fem.) γάμητέον	act. with acc. = Lat. <i>duco</i> , marry (of a man); mid. with dat. = Lat. <i>nubo</i> , marry (of a woman).
ἐγενόμην	γεγέννημαι γέγονα (§ 114)	κατα-γίλαστός	(1) intr., (2) dat. or ἐπί and dat. nom.; often used as pass. of ποιοῦμαι (mid.); perf. part. in prose γεγεννημένος, in poetry γεγώς (§ 114).
ἔγνω imper. γνώθι, subj. γνώῃς etc., opt. γνοίην, inf. γνῶναι, par- tic. γνούς.	ἔγνωκα (A) ἔγνωσμαι (P)	γνωστός γνωστέος	(1) acc., (2) ὅτι or ὡς clause, (3) partic., (4) inf. <i>know how to</i> . Compounds ἀναγιγνώσκω (acc.) read, ἀπογιγνώσκω (gen.) (1) <i>despair of</i> , (2) <i>acquit</i> , καταγιγνώσκω (gen.) condemn, μεταγιγνώσκω (acc.) repent, συγγιγνώσκω (dat.) pardon.
ἐγράφη (P)	γέγραφα (A) γέγραμμαι (M and P)	γραπτός γραπτέον	(1) acc., (2) ὅτι clause. Mid. γράφομαι (acc. of person and gen. of charge) <i>indict</i> . γεγράφομαι is commoner than γραφήσομαι as fut. pass.
ἔδιδον	δέδηγμαι (P)	γρῦκτός	poetical only; intr. acc.
κατ-έδαρσεν	κατα-εδάρσενκα		intr.; only in compounds with κατα-, ἐπικατα- and συγκατα-.
	δέδοικα (§ 114) δέδῖα. (rare in prose)		(1) acc., (2) μή clause; pres. used is φοβοῦμαι.
ἔδρακον	δέδορκα		poetical only; acc.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
F (1)	δερ- δᾶρ- (ᾶρ for sonant r) (1) (δορ- in δορά <i>a hide</i>)	<i>flay</i>	δέρω δείρω (Aristoph. and Herod.)	δεῶ	ἔδειρα
A (4)	δε- (8)	<i>bind</i>	δέω περι-δοῦμαι	δήσω περι-δήσομαι (M)	ἔδησα ἀν-εδησάμην
	δε(υ)(σ)- (4)	<i>want is necessary want, ask</i>	δέω (A) δει (impers.) δέομαι (D)	δεήσω δεήσομαι (P) δεήσει δεήσομαι	ἔδέθην ἔδέησα ἔδέησε ἔδεήθην (D P)
A (3)	διαίτα- (8)	<i>arbitrate pass life</i>	διαιτάω (A) διαιτάομαι (D)	διαιτήσω διαιτήσομαι	διήτησα (§ 92) κατ-εδιήτησα διητήθην (D P)
	δι- δᾶκ- (5)	<i>teach</i>	διδάσκω	διδάξω διδάξομαι (M and P)	ἔδίδαξα ἔδίδαξάμην ἔδίδαχθην
	δρᾶ- (5)	<i>run</i>	ἄπο- διδράσκω	ἄπο δράσομαι	
	δω- δο- (2)	<i>give</i>	δίδωμι (§ 83)	δώσω ἀπο-δώσομαι (M) δοθήσομαι (P)	ἔδωκα (A) sing. ἔδόθην (P)
A (4)	δοκ- δοκε- (8)	<i>think, seem</i>	δοκέω	δόξω δοκήσω poet.	ἔδοξα ἔδοξα poet. ἐδοκήθην (P) poet.

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c
ἐδάϱην (P)	δέδαρμαι (P)		acc.
	δέδικα δέδεμαι (P)	συν-δετέος σύν-δετος ἀνυπό-δητος (<i>unshoā</i>)	acc.: δέω <i>bind</i> is an exception to § 80 (4), and always contracts like ποιέω.
	δεδέηκα		act. and dep. with gen. <i>need</i> ; dep. also <i>beg</i> , (1) gen. or acc. of thing, (2) gen. of person, (3) gen. and infin.; δεῖ impersonal (1) <i>it is necessary</i> with acc. and inf., (2) <i>there is need</i> with gen.; ὀλίγου δεῖν <i>almost</i> , πολλοῦ δεῖ <i>far from it</i> .
	δεδέημαι		
	δεδιήτηκα δεδιήτημαι (M and P)		act. with acc.; dep. intr.; double augment only in compounds.
	δεδιδᾶχα δεδιδαγμαι (P)	δῖδακτός δῖδακτέος	act. <i>teach</i> , mid. <i>get</i> (a son) <i>taught</i> ; (1) two accs. (of person taught and thing taught), (2) acc. and inf.
ἀπ-ἐδρᾶν subj. -δρῶ -δρᾶς -δρᾷ etc., opt. -δραῖν, inf. -δρᾶναι, partic. -δρᾶς. ἔδοτον (A) du. and pl. ἀπ-εδόμην	ἔπο-δ'δρᾶκα		intr.; only in compounds.
	δέδωκα (A) δέδομαι (P)	δοτέος	acc. and dat.; δ. ψήφον <i>give a vote</i> , δ. χάριν <i>be grateful</i> , δ. δίκην <i>be punished</i> .
	δέδογμαι (P) δεδόκηκα (A) poet. δεδόκημαι (P) poet.	ἀ-δόκητος (<i>unexpected</i>)	(1) δοκῶ <i>think</i> with acc. and inf.; (2) δοκῶ <i>seem</i> with dat. and inf.; (3) δοκεῖ impers. <i>it seems good</i> , <i>it is resolved</i> with dat. and inf.; acc. abs. δόξαν <i>it being resolved</i> .

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
A (1)	δύ-νᾶ- (3) δύ- (8 and 3)	<i>be able</i> <i>sink</i>	δύνᾶμαι (page 103, No. 2) δύω intr. and (in compounds) trans. δύνω intr. Xen. and poet. δύομαι (M)	δύνήσομαι ἀπο-δύσω trans. δύσομαι (M) ἀπο-δύθήσομαι (P')	ἐδύνήθην (D P) ἡδύνήθην (rare, § 91) κατ-εδύσα trans. ἀπ-εδυσάμην rare ἀπ-εδέθην
F (1)	ἐγορ- ἐγερ- ἐγρ- (8) ἐθελ- θελ- (1) οἶδ- εἶδ- ἴδ-	<i>awaken</i> <i>wish</i> <i>see, know</i>	ἐγείρω ἐθελω θέλω (rare)	ἐγερῶ ἐθελήσω θελήσω (rare) εἴσομαι (I will know)	ἤγειρα ἠγέρθην ἠθελήσα
	οἶκ- εἶκ- ἴκ-	<i>be like</i> or <i>likely</i>		εἴξω	
	εἶσ- σ- (1)	<i>be</i>	εἶμι (§ 88)	ἔσομαι	
	ἔρχ- (1) εἰ- ἵ- (1) ἔλευ-θ- ἐλῦ-θ- ἐλ-θ- }	<i>go</i>	ἔρχομαι (§ 88)	εἵμι (§ 88)	
	ἐλαῖ- (3)	<i>drive</i>	ελαύνω	ελαῶ (-ᾱs -ᾱ etc.)	ἤλαᾶσα ἠλάθην

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἔδυν (A) intr. (§ 102)	δέδυνμαι (A) intr. ἀπο-δέδυμαι (M and P)	δυνάτος ἀπο-δύττον ἔν-δύτο;	(1) intr., (2) inf., (3) <i>signify, be worth</i> , with acc. Pres., fut., first aor. act. are causal with acc. and only in compounds, <i>cause to sink</i> ; mid. and pres. sec. aor. and perf. act. are intr.; first aor. mid. is rare (the sec. aor. act. being used instead). ἔκ-, ἀπο-δύω <i>take off</i> (clothes), ἐν-δύω <i>put on</i> (clothes). See § 126, 4. act. with acc. <i>awaken</i> ; mid. with sec. perf. intr. <i>keep awake</i> . (1) inf., (2) acc. and inf.
ἠγρόμην (M) poet.	ἠγρήγορα intr. (§ 112 (c))	ἠγερτέος	
εἶδον (I saw)	οἶδα (§ 89) (I know)	ιστέον	(1) acc., (2) partic., (3) <i>δοτι, ὥς, εἰ</i> clause; fut. and perf. = <i>know</i> , aor. = <i>see</i> . οἶδα δρῶν <i>I know I am doing</i> , οἶδα δρᾶν <i>I know how to do</i> . (1) <i>be like</i> with dat., (2) <i>be likely</i> with inf.; <i>εἰοικε it seems, ὥς εἰοικε as it seems, probably</i> . nom.; <i>ἔστι it is possible</i> with acc. and inf.; <i>ἔστι μοι I have</i> ; <i>ἔστιν ἀγαθοῦ it is the mark of a good man</i> .
ἦλθον	ἐλήλυθα (§ 112 (c))	ἔτεον	intr.; <i>ἔρχομαι</i> is only used in pres. indic., the other tenses of the pres. stem being formed from <i>εἶμι</i> ; <i>εἶμι</i> is fut. only in the indic.; the other moods of the fut. being formed from <i>ἐλεύσομαι</i> or <i>ἀφίξομαι</i> .
	ἐλήλακα (§ 112 (c)) ἐλήλαμαι (P)	ἐλάττος	(1) acc., (2) intr. <i>drive or ride</i> . Fut. <i>ἐλῶ</i> is conjugated like pres. <i>τιμῶ</i> (§ 80)

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
B (1)	ἐλεγχ- (1)	<i>cross-ques- tion</i>	ἐλέγχω	ἐλέγξω ἐλεγχθήσομαι	ἠλεγξα ἠέλεγχθην
B (1)	ἐλκ- (1) ἐλκῦ-	<i>draw</i>	ἔλκω εἴλκον impft. (§ 91)	καθ-έλω ἐλκυσθήσομαι	ἐέλκυσα (§ 91) ἐέλκυσάμην ἐέλκισθην
	ἐμε- (1) έσ- (3)	<i>vomit clothe</i>	ἐμέω ἀμφι-έννυμι ἀμφι- έννύμαι (M)	ἐμοῦμαι ἀμφι-ῶ (§ 105) ἀμφι-έσομαι (M)	ἤμεσα ἡμφέεσα (§ 92)
	ἐπιστᾶ- (1)	<i>know</i>	ἐπίσταμαι	ἐπιστήσομαι	ἠπιστήθην
B (1)	ἐπ- (for σ επ-) (1) σπ-	<i>follow</i>	ἔπομαι εἰπόμην impft. (§ 91)	ἔψομαι	
	ἐρά- (1) ἐράσ-	<i>love</i>	ἐράω ἐράμαι poet.	ἐρασθήσομαι (D P)	ἠράσθην (D P)
	ἐργ- (8)	<i>do</i>	ἔρδω	ἔρξω	ἔρξα (without augment)
	ἐρ-	<i>ask</i>	(ἐρωτάω)	ἐρήσομαι	
B (1)	έρπ- (1) έρπν-	<i>crawl</i>	ἔρπω ἐίρπον impft. (§ 91)	ἐφ-έρψω	ἐίρπυσα (§ 91)
	έρρ- (1)	<i>go to ruin</i>	έρρω	έρρίσω	ἠέρρησα
	έρυγ- (3) εδ- (7 and 8) φᾶγ-	<i>belch eat</i>	έρυγγάνω έσθίω	εδομαι	
	εύδ- (1)	<i>sleep</i>	καθ-εύδω	καθ-ευδίσω	
	εύρ- (5)	<i>find</i>	εύρίσκω	εύρήσω εύρήσομαι (M) εύρεθήσομαι (P)	εύρέθην

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
	ἐλέγμαι (P) (§ 112 (c))	ἐλεγκτέος	(1) acc., (2) acc. and ὡς or εἰ clause, (3) convict with partic.
	καθ-εἰλκῦκα εἰλκυσμαι	ἐλκτέος συν-ελκυστέος	acc.
	ἡμφίεσμαι (M)		(1) acc., (2) intr. act. <i>clothe (another)</i> , with double acc.; mid. <i>clothe oneself with</i> , with one acc.; only in compounds.
ἐσπόμην		ἐπιστητός	(1) acc., (2) partic., (3) ὅτι or ὡς clause, (4) inf. (e.g. ποιεῖν = <i>to know how to do</i>).
			(1) dat., (2) ἅμα, ἐπί, μετά; on aspirate of ἐσπόμην in indic. see § 95 B; in other moods of sec. aor. ἐ is dropped.
		ἐραστός	(1) gen., (2) inf. poetical for ἐργάζομαι.
ἡρόμην			(1) two accs., (2) dependent question introduced by ὅτι, εἰ, etc. The defective tenses are supplied by ἐρωτάω. poet.; intr.
	εἰσ-ἤρρηκα		poet.; intr.; the imper. ἔρρε is used as a curse.
ἥρῳγον ἔφαγον	ἔδηδοκα (§ 112 (c)) κατ-εδήδεσμαι (P)	ἔδιστός ἔδιστέος	acc. acc. or partitive gen.; perf. also βέβρωκα (A) βέβρωμαι (P).
καθ-ἡῦδον ἐκάθειδον (§ 92)		καθ-ευδητέον	The uncompounded verb εὔδω is poetical only.
ἡῦρον εἶδρον ἡύρόμην εὔρόμην	ἡύρηκα εὔρηκα εὔρημαι (M and P)	εὔρετός εὔρετέος	(1) acc., (2) partic., (3) inf. (= <i>how to do</i>), (4) ὅπως or ὅτι clause.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	ἐχ- ἐκ- (for σεχ-) σχ- (1)	<i>have</i>	ἔχω ἴσχω εἶχον impft. (§ 91, note)	ἔξω σχήσω ἔξομαι (M and P) σχήσομαι (M)	
		<i>clothe</i>	ἄμπ-έχω ἄμπ-έχομαι	ἄμφ-έξομαι	
		<i>endure</i>	ἀν-έχομαι	ἀν-έξομαι ἀνα-σχήσομαι poet.	
		<i>promise</i>	ὑπ- ισχνέομαι	ὑπο-σχίσομαι	
	ἔψ- (4)	<i>cook</i>	ἔψω	ἔψήσω ἔψήσομαι (M)	ἔψησα
A (3) A (5)	ζα-(ζη-)(8) βιο- }	<i>live</i>	ζάω	ζήσω and ζήσομαι βιώσομαι	
H	ζεγγ- ζύγ- (3)	<i>yoke, join together</i>	ζεύγνυμι	ζεύξω	ἔζευξα ἔζεύχθην poet.
	ζε(σ)- (4)	<i>seethe</i>	ζέω	ἔξανα-ζέσω trans. and poet.	ἔζεσα
	ζωσ- (3)	<i>gird</i>	ζώννυμι	ζάσω	ἔζωσα

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
<p>ἔσχον ἔσχόμην act. imper. <i>σχέε</i>, subj. <i>σχῶ</i> <i>σχῆς</i> etc., opt. <i>σχοί-</i> <i>ην</i>, in com- pounds <i>-σχοι-</i> <i>μι</i>, infin. <i>σχεῖν</i>, partic. <i>σχών</i>. <i>ἤμπ-εσχόμην</i> (§ 92)</p> <p><i>ἦν-εσχόμην</i> (§ 92)</p> <p><i>ὑπ-εσχόμην</i></p> <p><i>ἔβλιν</i> subj. <i>βιῶ</i> <i>βιῶς</i> etc., opt. <i>βιοί-</i> <i>ην</i>, inf. <i>βιών-</i> <i>ναι</i>, partic. <i>βιούς</i>.</p> <p><i>ἔξυγην</i> (P) prose</p>	<p><i>ἔσχηκα</i> <i>ἄπ-, κατ-έσχημαι</i> (M and P) <i>παρ-έσχημαι</i> (M)</p> <p><i>ὑπ-έσχημαι</i></p> <p><i>βεβίωκα</i> <i>βεβίωται</i> (P) impers.</p> <p><i>ἔξευγμαι</i> (P)</p> <p><i>ἔξωμαι</i> (M and P)</p>	<p><i>ἰφ-εκτέον</i></p> <p><i>ἀν-εκτός</i> <i>ἀν-εκτέος</i> <i>ἀνα-σχετός</i></p> <p><i>ἔφθός</i> <i>ἔψητός</i></p> <p><i>βιωτός</i> <i>βιωτέον</i></p> <p><i>ζευκτός</i></p>	<p>(1) <i>have</i>, acc.; (2) impers. with adv., <i>καλῶς ἔχει it</i> <i>is well</i>; (3) with inf. <i>be</i> <i>able</i>, <i>ἔχω δρᾶν I am able</i> <i>to do</i>; (4) <i>οὐκ ἔχω</i> with <i>ὅπως</i> or <i>ὅτι</i> clause <i>I know</i> <i>not</i>, etc.; <i>ἔχομαι</i>, mid. <i>cling</i> with gen.</p> <p><i>ἄμπ-έχω</i> act. <i>put round</i>, with two accs.; <i>ἄμπ-έχομαι</i> mid. <i>put round oneself</i>, <i>wear</i>, with one acc.</p> <p><i>ἀν-έχω</i> act. (like <i>ἔχω</i>) <i>hold</i> <i>up</i>, with acc.; <i>ἀν-έχομαι</i> mid. <i>hold out</i>, <i>endure</i>; (1) acc., (2) gen., (3) partic.</p> <p><i>ὑπ-έχω</i> act. (like <i>ἔχω</i>) <i>suffer</i>, with acc.; <i>ὑπ-ισχνέομαι</i> <i>promise</i>; (1) acc. and dat., (2) fut. inf. Other compounds of <i>έχω</i> are like <i>έχω</i>.</p> <p>acc.</p> <p><i>α-ε</i> contracts to <i>η</i> (§ 123), e.g. pres. indic. <i>ζῶ</i> <i>ζῆς</i> <i>ζῇ</i> <i>ζῆτον</i> <i>ζῶμεν</i> <i>ζῆτε</i> <i>ζῶσι</i>; pres. inf. <i>ζῆν</i>; in the fut. <i>βιώσομαι</i> is more usual than <i>ζήσω</i> or <i>ζήσομαι</i>.</p> <p>acc. and dat.</p> <p>intr. exc. fut.</p> <p>acc.; mid. <i>gird oneself</i>.</p>

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
D	θάπ- τᾶφ- (for θᾶφ-) (8)	bury	θάπτω	θάψω τᾶφήσομαι (P) τεθάψομαι (P) poet. θενῶ	ἔθαψα
F (1)	θεν- (8)	strike	θείνω		
	θευ- θε(F)- (1)	run	εἰώ (\$ 80 (4))	θείσομαι	
	θίγ- (3)	touch	θιγγάνω	θιξομαι	
	θνή- θῦν- (5)	die	ἀπο-θνήσκω	ἀπο-θᾶνούμαι τεθνήξω (fut. perf.)	
	θρω- θορ- (5)	leap	θρόσκω	θοροῦμαι	
A (1)	θύ (8)	sacrifice	θύω	θύσω	ἔθῡσα ἐτέλεθν (P)
C (1)	ιδ- (for σιδ-) σδ- (2) [-ίζω = -σι-σδω] εδ- (for σεδ-) ή(σ)-	seat or sit	κάθ-ίζω ἐκάθ-ιζον (impft., § 92) κάθ-ίζομαι καθ-έζομαι, rare ἐκάθ-εζόμεν	κάθ-ιῶ καθ-ιζήσομαι intr. καθεδούμαι intr.	καθ-ῖσα (early Attic) ἐκάθῖσα ἐκαθίσάμην trans.
	έ- ή- (for σε- ση-) (2) [ήμι = σι-ση-μι]	send	ήμι (\$ 83, N.B.) ίεμαι	ήσω poet. ἀφ-ήσω prose ἀφ-ήσομαι (M) ἀν-εθήσομαι (P)	ήκα (A) sing. (\$ 117) ἀφ-έλεην (P)
	ικ- ἴκνε- (8)	arrive	ἀφ-ικνέομαι	ἀφ-ίξομαι	

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἐτάφην (P)	τέθαμμαι (P)	θαπτόν	acc.
ἐθονον			acc.; poetical only.
ἐδίγον		ἄ-θικτος (untouched)	intr.; only in pres. and fut.; for other tenses see τρέχω.
ἀπ-έθᾶνον	τέθνηκα (§ 114)	θνητός	gen.; poetical only (for prose ἀπτομαι). often = <i>be killed</i> (with ὑπό and gen.) as pass. of ἀποκτείνω <i>kill</i> ; uncom- pounded form (exc. perf.) only in poet.
ἐθορον			intr.; poetical only.
	τέθυκα τέθυμαι (M and P)	θύτέον	acc.; mid. causal, <i>cause to be sacrificed</i> .
	κάθημαι (see § 89)		the simple verbs ἴζω ἴζομαι and ἕζομαι are chiefly poet. and intr. in Attic; the compound καθίζω is trans. and intr. καθέδομαι is the more common fut. of καθίζομαι. καθέζομαι is rare, but ἐκαθέζομην with irregular augment is generally used in Attic both as impft. and aor.; the perfect is supplied by κάθημαι.
ἀφ-εἶτον (A) du. and pl. (91, note)	ἀφ-εἶκα (A)	ἀφ-ετός ἀφ-ετέος	act. <i>send</i> with acc.; mid. <i>rush</i> ; mostly in compounds with ἀν-, ἀφ-, ἐν-, ἐφ-, καθ-, μεθ-, παρ-, προ-, συν-, ὑφ-. ; usually long, rarely short.
ἀφ-εἶμην (M)	ἀν-εἶμαι (P)		
ἀφ-ἰκόμην	ἀφ-ἰγμαι		the simple verb ἰκνέομαι is used in poetry, ἀφ- and ἐφ-ικνέομαι in prose.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
F (1)	στη- στα- (2) [ἵστημι = σι-στη-μι]	make to stand trans. stand intr.	ἵστημι (§83) trans. ἵσταμαι intr.	στήσω trans. στήσομαι (M) intr. στήσομαι (P)	ἕστησα trans. ἕστησάμην (M) trans. ἕσταιθην (P)
	καδ- και- (3) κον- καν- (av for sonant n) (8) κα(F)- καν- (8)	excel kill burn	καίνυμαι καίνω καίω κᾶω κῶω	κᾶνω καύσω καύσομαι (M) καυθήσομαι (P)	ἔκαυσα ἐκαύθην
	κᾶλε(σ)- (4) κλ-η-	call	κᾶλέω κᾶλοῖμαι	κᾶλῶ κᾶλοῦμαι (M) κληθήσομαι (P) rare κεκληθήσομαι fut. perf. (P)	ἐκάλεσα ἐκᾶλίσάμην ἐκλήθην
	κάμ- κμη- (3) κει- (1)	be weary lie	κάμνω κείμαι	κάμοῦμαι κείσομαι	
	κερ- (8) καρ- (ap for sonant r) κελ- (8)	cut hair run to shore	κείρω (A) κείρομαι (M) κέλλω	κερῶ κεροῦμαι (M) κέλσω	ἔκειρα ἐκεῖράμην ἔκελσα
F (1)	κερασ- κρᾶ- (3)	mix	κεράννυμι κεραννύω	(κερῶ) late κρᾶθήσομαι	ἐκέρασα ἐκεράσάμην ἐκεράσθην (P) ἐκράθην (P)
	κῖχ- (3) χρη- (2)	reach, meet lend	κιγχάνω κίχρημι	κῖχῆσομαι χρήσω	ἔχρησα
	κλάγ- (3) κλαγγ-	cry	κλαγγάνω κλάζω poet.	κλάγῃω poet. κεκλάγῃω fut. perf.	ἔκλαγα poet.

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἔστην (A) intr.	ἔστηκα (A) intr. (§ 114) ἔστηξω (fut. perf., § 115)	στάτεον	trans. tenses <i>place</i> or <i>make to stand</i> with acc., intr. <i>stand</i> ; so also in compounds. See § 126, 1.
ἔκϊνον	κέκασμαι κέκονα		acc.; poetical only. acc.; poetical only, for prose ἀπο-κτείνω, Xen. also κατα-καίνω.
	κατα-κέκαυκα κέκαυμαι (P)	καυτός	acc.; καίω or κάω is the older Attic form, κάω the later. κάω never contracts. Poet. aor. partic. κέας.
	κέκληκα κέκλημαι (P)	κλητός κλητέος	act. <i>call</i> , with acc. and oblique predicate in apposition; mid. <i>sue at law</i> , with acc.; perf. κέκλημαι <i>have a name, be</i> . καλοῦμαι is used as fut. pass. in poetry.
ἐκάμουν	κέκμηκα	ἀπο-κμητέον	intr., often with partic.; οἱ κεκμηκότες <i>the dead</i> . intr., used as perf. pass. of τίθηναι; κεῖται νόμος <i>a law is laid down</i> . See § 87.
ἐκάρην (P)	κέκαρμαι (P)	ἀπο-καρτέον	act. <i>cut another's hair</i> ; mid. <i>have one's hair cut</i> , with acc.
	κέκρᾱμαι (P)	κρᾱτέον	acc.; poetical only (for prose ὀκέλλω). acc. and dat. (of means); aor. pass. ἐκράσθην Thuc. Pl. Eur., ἐκεράσθην Xen. and Pl.
ἐκίχον	κέχρηκα		acc.; poetical only. act. acc., <i>lend</i> ; mid. acc., <i>borrow</i> .
ἀν-έκλᾶγον poet.	κέκλαγα		(1) intr., (2) cognate acc.; in Attic the perf. is generally used as pres. and the fut. perf. as fut.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	κλα(F)- κλαυ- (8)	<i>weep</i>	κλαίω κλάω κλάω	κλαίσομαι κλαήσω κλαήσω κλαυσούμαι poet. (§ 107)	ἔκλαυσα poet.
D	κλά(σ)- (4) κλεπ- κλοπ- κλάπ- (λά for sonant l) (8)	<i>break</i> <i>steal</i>	κλάω κλέπτω	κλάσω κλέψω	ἔκλασα ἐκλάσθην ἔκλεψα ἐκλέφθην (P) poet.
F (3)	κλῖν- (8) κλί-	<i>lean, bend</i>	κλῖνω	κατα-κλῖνῶ [(P) κατα-κλῖνῆσομαι συγ-κλῖθήσομαι (P) poet. κόψω (A) συγ-κοπήσομαι (P) ἀπο-κικόψομαι fut. perf. (P)	ἔκλῖνα ἐκλίθην (P) poet.
D	κοπ- (8)	<i>knock</i>	κόπτω	κόψω (A) συγ-κοπήσομαι (P) ἀπο-κικόψομαι fut. perf. (P)	ἔκοψα
	κορεσ- (3)	<i>satisfy</i>	κορέννυμι (late)	κορέσω	ἐκόρσα
	κράγ- (8)	<i>cry aloud</i>	κράζω rare	κεκράξομαι fut. perf. (M)	
	κρεμάσ- (3) κρεμά- (1)	<i>hang up</i> (A) <i>be hanged</i> (P)	κρεμάννυμι κρέμαμαι (P)	κρεμῶ (-ās, -ā etc., § 109) κρεμήσομαι (P)	ἐκρέμασα ἐκρεμάσθην (P)
F (3)	κρίν- (8) κρί-	<i>distinguish, judge</i>	κρίνω	κρίνῶ κρίνομαι (M) κρίθήσομαι (P)	ἔκρινα ἀπ-εκρίνᾶμην (M) ἐκρίθην (P)

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
	κέκλαυμαι (M and P) poet.	κλαυτός	(1) intr., (2) acc.; κλάω never contracts; fut. κλαύσομαι = <i>I shall regret</i> <i>it</i> , κλάήσω <i>I shall weep</i> ; κλάων ἂν ἔλθοις <i>you would</i> <i>regret coming</i> . See καίω.
	κέκλασμαι (P)		acc.
ἐκλάπην (P) prose.	κέκλοφα κέκλεμμαι (P)	κλεπτός κλεπτέον	acc.
κατ-εκλίνην (P) prose	κέκλῖμαι (P)		(1) acc., (2) pass. with dat. (<i>lean upon</i>).
ἐκόπην (P)	ἐκ-κέκοφα κέκομμαι (P)	κοπτός	acc.; mid. <i>beat oneself</i> , with acc. <i>mourn for</i> .
	κεκόρεσμαι (P)		(1) acc., (2) mid. and pass. with gen.; poet. only except perf. pass. (Xeno- phon).
ἐν-ἐκράγον	κέκράγα		intr.; pres. is rare, perfect being used instead with pres. meaning; perf. imper. κέκράχθι.
		κραπτός;	(1) act. acc., (2) pass. intr.
	κέκρῖκα κέκρῖμαι (P and in compounds M)	κρῖτέον	(1) acc., (2) acc. and inf., (3) acc. and gen. (of charge); ἀποκρίνομαι (M) <i>answer</i> , (1) acc. and dat., (2) ὅτι clause; ὑποκρίνο- μαι (M) <i>act, play a part</i> , with acc.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIS
F (1)	κτεν- κτον- κτᾶν (ἄν for sonant n) (8 and 3)	kill	ἀπο-κτείνω ἀπο-κτ(ε)ιν- νῦμι prose only	ἀπο-κτενῶ	ἀπ-έκτεινα pro
	κᾶλινδ- κῦλινδ- (1 and 8)	roll	κᾶλινδέομαι prose κῦλινδομαι Aristoph. κῦλινδέω (Xen.)	ἐκ-κῦλισθήσομαι poet.	ἐκῶλιστα po and late pro ἐκῦλίστην po
	λαγχ- (3)	λαῶχ- obtain by lot	λαγχάνω	λήξομαι (M)	ἐλήχην (P)
	ληβ- (3)	λάβ- receive, take, catch	λαμβάνω λάβῃμαι poet.	λήψομαι (M) ληφθήσομαι (P)	ἐλήφην (P)
	ληθ- (3)	λάθ- escape notice (A) forget (M)	λανθάνω λήθω poet. ἐπι-λανθά- νομαι (M) ἐπι-λήθομαι (M) poet.	λήσω ἐπι-λήσομαι (M) ἐπι-λελήσομαι (M) poet.	
	λάκ- (5)	rattle, shriek	λάσκω	λάκῃσομαι	
B (1)	λεγ- (1)	λογ- collect, count	συλ-λέγω	συλ-λέξω συλ-λέξομαι (M) συλ-λεγήσομαι (P)	συν-έλεξα συν-ελεξάμην συν-ελέχθη r

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c
κατ-έκτᾱνον poet.	ἀπ-έκτονα ἀπ-εκτόνη plurft.		acc.; in prose the simple verb κτείνω is rare, the usual form being ἀπο-κτείνω (in poetry also κατα-κτείνω); the pass. is ἀπο-θνήσκω <i>be killed</i> . act. <i>roll along</i> , trans. with acc.; pass. <i>roll, wallow</i> , intr.
ἐλᾶχον	ἐλῆχα prose λέλογχα poet. ἐλῆγμαι (P)	ληκτέον	(1) acc., (2) <i>obtain</i> with gen. (like τυγχάνω); λαγχάνω ἀρχήν <i>obtain an office by lot</i> ; λαγχάνω δίκην (with dat.) <i>take proceedings (against)</i> .
ἐλάβον ἐλάβόμεν	ἐλῆφα ἐλῆμμαι (M and P) prose λέλῆμμαι (P) poet.	ληπτός ληπτέον	act. <i>take</i> (1) acc., (2) partic.; mid. <i>take hold of</i> with gen.; λαμβάνω δίκην <i>exact punishment</i> ; sec. aor. part. λαβών = <i>with</i> , λαβὼν στρατόν <i>with an army</i> .
ἐλάβον ἐπ-ελάβόμεν	λέληθα ἐπ-ι-λέλησμαι (M)	ἄ-λαστος poet. (unforgettable)	act. <i>escape notice of, be forgotten by</i> with acc.; mid. <i>forget</i> with gen.; act. used idiomatically with partic., ἐλαθέ με προσπεσών <i>he fell upon me unawares</i> ; λανθάνει δουλεύων <i>he is a slave without knowing it</i> .
ἐλᾶκον	λέλᾱκα		intr.; poetical.
συν-ελέγην (P)	συν-είλοχα (§ 112 (b)) συν-είλεγμαι (M and P) παρα-λέλεγμαι (M and P)	ἐκ-λεκτός ἐκ-λεκτέος	acc.; λέγω <i>collect</i> is used only in compounds with ἀπο-, ἐκ-, ἐπι-, κατα-, παρα-, συν-.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
B (1)	λεγ- (1) ἐπ- (F)ερ- (F)ρη- ἀγορευ- φη- φᾶ-	<i>say</i>	λέγω ἀγορεύω φημί (see page 220)	λέξω ἐρῶ λέξομαι (P) poet. λεχθήσομαι (P) λελέξομαι (P) (fut. perf.) ῥηθήσομαι (P) εἰρήσομαι (P)	ἔλεξα ἐλέχθην (P) ἐρρήθην (P)
		<i>converse</i>	δια-λέγομαι	δια-λέξομαι (D M) δια-λεχθήσομαι (D P)	δι-ελέχθην (D P)
B (1)	λειπ- λοιπ- λίπ- (1 and 3)	<i>leave</i>	λείπω κατα-λιμ- πάνω	ἀπο-λείψω ἀπο-λείψομαι (P) ἀπο-λειφθήσομαι (P) λελειψομαι (fut. perf.) (P)	ἔλειψθην (P)
A (1)	λῦ- (8)	<i>loosen, loose</i>	λύω	λύσω λύσομαι (M and in compounds P) λῦθήσομαι λελύσομαι (P) (fut. perf.)	ἔλυσα ἐλύσᾰμην ἐλύθην
F* (1)	μᾶν- (8) μην-	<i>make mad</i> (A) <i>be mad</i> (P)	ἐκ-μαίνω μαίνομαι		ἔμηννα
	μαθ- (3)	<i>learn</i>	μανθάνω	μάθήσομαι	

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
εἶπον	εἶρηκα (§ 112 (b)) λέλεγμαι (P) εἶρημαι (P)	λεκτέος λεκτός (poet.) ρήτός ρήτέος	(1) acc. and dat., (2) <i>say</i> with ὅτι or ὡς clause (neg. οὐ), (3) <i>tell, order</i> with act and inf. (neg. μή). ἀγορεύω is seldom used in the simple form, but regularly instead of λέγω in compounds with ἀν-, ἀπ-, κατ-, προ-, προσ-, συν-, but only in the present and imperfect.
	δι-εἶλεγμαι	δια-λεκτέος	acc. and dat.
ἐλίπον ἐλιπόμην (M)	λέλοιπα λέλειμμαι (P)	λειπτεόν	act. (1) trans. <i>leave</i> , acc., (2) intr. <i>be wanting</i> , gen.; pass. <i>be forsaken</i> , mostly in compounds with ἀπο-, ὑπο-, (1) absolute, (2) gen. of separation, (3) <i>be inferior</i> , gen.
	λέλυκα λέλυμαι	λύτός λύτέος	(1) acc., (2) acc. and gen.: λύω νόμον <i>repeal, break a law</i> , λύω ἁμαρτίαν, <i>atone for a sin</i> , λύει it is profitable; of prisoners, act. <i>set free</i> , mid. <i>ransom</i> .
	μέμνηνα intr. (§ 126)		act. with acc.
ἐμάνην (P)			pass. with dat. or prep. μέμνηνα perf. is intr. (= pass.) with pres. meaning.
ἐμάθον	μαμάθηκα	μάθητός μάθητέος	(1) acc., (2) acc. and gen. (of origin), (3) partic., (4) inf. e.g. μαθάνω νεῖν I <i>learn how to swim</i> , (5) ὅτι or ὡς clause, (6) τί μαθών; <i>wherefore?</i>

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
E	μᾶκ- (8) μᾶγ-	<i>knead</i>	μάττω	μάξω	ἔμαξα προσ-εμάχθην (P) poet.
	μᾶχ- μᾶχεσ- (1)	<i>fight</i>	μᾶχομαι	μᾶχοῦμαι	ἐμᾶχεσθην
H	μειγ- μίγ- (3)	<i>mix</i>	μείγνυμι μίσγω	μείξω ἀνα-μειχθήσο- μαι (P)	ἔμειξα ἐμείχθην (P)
	μελλ- (1)	<i>intend, be about, delay</i>	μέλλω μέλλεται (P) impers.	μελλήσω	ἐμέλλησα and ἡμέλλησα (§ 91)
	μελ- (1)	<i>be a care</i>	μέλω μέλει impers.	μελήσω μελήσει impers.	ἐμέλησε impers.
		<i>pay atten- tion</i>	ἐπι-μέλομαι ἐπι-μελοῦμαι	ἐπι-μελήσομαι	ἐπ-εμιλήθην (D P)
		<i>repent</i>	μετα- μέλομαι		-
F (1)	μεν- (1)	<i>wait, await</i>	μένω	μενῶ	ἔμεινα
	μνη- (5)	<i>Act. remind</i>	ἀνα- μιμνήσκω	ἀνα-μνήσω	ἀν-έμνησα
		<i>Pass. remember, mention</i>	μιμνήσκο- μαι	μνησθήσομαι μεμνήσομαι	ἐμνήσθην
	νά(σ)- (8)	<i>dwell</i>	ναίω		ἐνάσθην

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἐμῶν prose	μεμῶχα μεμαγμαι		acc.; in compounds with ἀπο- and ἐκ- <i>wipe</i> with acc.
	μεμάχημαι	μᾶχετόν	dat. or πρὸς with acc.
ἐμίγην (P)	μέμειγμαι (P)	μεικτός μεικτέος	acc. and dat., usually spelt μίγνυμι μίξω ἔμιξα ἐμίχθην μέμιγμαι μικτός.
		μελλητέον	<i>intend</i> , with inf., usually fut. (also pres. or aor.); <i>delay</i> , with μή οὐ and pres. infin.; τὸ μέλλον = <i>the future</i> , τί δ' οὐ μέλλω; = <i>of course</i> .
	μεμέληκε impers.		(1) personal rare with dat. of person or infin., (2) mostly impers. with dat. of person and gen. of object. μέλον acc. absolute, <i>it being a care</i> .
	ἐπι-μεμέλημαι	ἐπι-μιλητέος	(1) gen., (2) ὅπως with fut. ind. or aor. subj., (3) infin.
			(1) partic., (2) ὅτι clause, (3) dat.; more usually μεταμέλει conjugated and constructed like μέλει impersonal.
	μεμένηκα	μενετός μενετέον	(1) intrans., (2) acc.
			two accs.; simple verb μιμνήσκω is only poetical. ὑπο-μιμνήσκω is used in the same sense as ἀνα-μιμνήσκω.
	μμνημαι imper. μέμνησο subj. μεμνῶμαι, opt. μεμνήμην	ἐπι-μνηστέον	(1) gen., (2) partic., (3) rarely infin.
			intr., poetical only.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
F (1)	νεμ- (1)	<i>distribute pasture(A)</i>	νέμω	νεμῶ	ἔνειμα ἐνεμήθην (P)
	νευ- νε(F)- (1)	<i>possess (M) graze (on) swim</i>	νέμομαι νέω (§ 80 (4))	νεμοῦμαι νεύσομαι	ἐνειμάμην ἔξ-ἐν.υσα
	νίγ- (8) νιβ-	<i>wash</i>	ἀπο-νίξω ἀπο-νίξομαι	ἀπο-νίψομαι	ἀπ-ενιψάμην
	ξεσ- (4)	<i>wash hands scrape, smooth</i>	χερνίπτομαι ξέω (con- tracting to ξῶ § 80)		
B (1)	ὀδ- (8)	<i>have a smell</i>	ὀζω	ὀξήσω	ὠξησα
	οίγ- (1 and 3)	<i>open</i>	ἀν-οίγω ἀν-οίγνυμι	ἀν-οίξω	ἀν-έωξα (§ 91) ἀν-εψέχθην ῥήθην (D P)
	οί- (1) οίο- οίε-	<i>think</i>	οἶμαι οἴομαι rarer ῥῆμιν impft.	οιήσομαι	
	οίμωγ- (8)	<i>wail aloud</i>	οιμῶζω	οιμῶξομαι	ῥιμῶξα
	οίχ- (1) οίχε- οίχο-	<i>be gone</i>	οἴχομαι	οιχήσομαι	
	ὀλισθ- (3)	<i>slip</i>	ὀλισθαίνω		
	ὀλ- (3) ὀλε-	<i>destroy</i>	ἀπ-ὀλλύμι ἀπ-ὀλλύω rare	ἀπ-ολῶ	ἀπ-άλεσα
	ὀλολύγ- (8)	<i>cry aloud (to gods)</i>	ὀλολύζω	ὀλολύξομαι	ὠλόλυξα
	ὀμ- (3) ὀμο-	<i>swear</i>	ὀμνύμι	ὀμοῦμαι (M) ὀμοθήσομαι (P)	ὤμοσα ὤμόθην ὠνησα
	ὀνη- ὀνᾶ- (2)	<i>profit</i>	ὀνίνημι ὀνινάμαι (M)	ὀνήσω ἐνήσομαι (M)	

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
	δια-νενέμηκα (A)	δια-νεμητέον	act. acc. and dat.
	νενέμημαι (M and P)		mid. acc.
	νένευκα	νευστέον	intr.; νέω <i>swim</i> must be distinguished from (1) νέω <i>heap up</i> and (2) νέω (νήω) <i>spin</i> , both regular.
	ἀπο-νένιμμαι	ἀν-ἀπό-νιπτος (unwashed)	acc.; in prose only in compounds.
	ἔξεσμαι		acc.; ξέω is an exception to § 123 (6), and always contracts like ποίεω. (1) intr., (2) gen., (3) often impersonal.
	ἀν-έφγμαι (P)	ἀν-οικτέον	acc.; impft. ἀν-έφγον, § 91 note.
		οιητέον	(1) acc. and inf., (2) infin., (3) acc., (4) parenthetically, (a) in modest assertions, (b) in answers meaning 'yes.'
	οἶχκα and ῥῆχκα poet.		acc.; imper. οἶμωζε <i>plague on you!</i> intr.
ῥλισθον			intr.
ἀπ-ωλόμην (M)	ἀπ-ολώλεκα trans. ἀπ-όλωλα intr. (§§ 112 (c), 126)		act. <i>destroy</i> , with acc.; mid. and pass. (with sec. perf. intr.) <i>perish</i> ; in prose only in compounds.
			intr.
ἀνήμην (M)	ἐμώμοκα (§ 112 (c)) ἐμώμομαι	ἀπ-άμοτος (forsworn) ἀν-όνητος (unprofitable)	(1) acc., (2) infin. (neg. μή) often preceded by ἡ μήν. act. with acc.; mid. intr.; opt. ἔναιο in wishes = Lat. <i>sis felix</i> .
imper. ὄνησο, opt. ὀναίμην, infin. ὄνασθαι			

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
H E	ὄρα- (8) ὀπ- ἰδ-	<i>see</i>	ὄράω impf. ἑώρων (§ 91)	δύσομαι (M) ὀφθήσομαι (P)	ἐπι-ωψάμην (M) (<i>I chose</i>) rare ὤφθην (P)
	ὀρ- (3) ὀρύκ- (8)	<i>raise</i> <i>dig</i>	ὀρνύμι ὀρύττω	ὄρσω κατ-ορύξω κατ-ορνυθήσομαι (P)	ὄρσα ὤρυξα ὠρύχθην
	ὀσ-φρ- (3 and 8) ὀφελ- (3)	<i>smell</i> <i>owe</i>	ὀσφραίνομαι ὀφείλω	ὀσφρήσομαι ἰφειλήσω	ὠφείλησα ὠφειλήθην (P)
	ὀφλ- (5 and 3)	<i>incur</i>	ἰφλισκάνω	ὀφλήσω	
	πᾶτ- (8) πενθ- πονθ- πᾶθ- (ā for sonant <i>n</i>) (5)	<i>sprinkle</i> <i>suffer</i>	πάττω πάσχω	πᾶτω πέσομαι	κατ-ἐπᾶσα ἐπ-ιπάττην
B (2)	πειθ- ποιθ- πιθ- (1)	<i>persuade</i> (A) <i>believe, obey</i> (M and P)	πείθω πείθομαι	πείσω πείσομαι πεισθήσομαι	ἔπεισα ἐπείσθην

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
εἶδον	<p>εἶδᾱκα (A) (plupft. ἐωράκη) εἶδᾱμαι (P) ᾤμμαι (P) ὄπωπα (A) poet. ὄρωρα intr. κατ-ορώρῡχα (A) ὀρώρυγμαῖ (P) (§ 112(c))</p>	<p>ὀρᾱτός περι-οπτέον</p> <p>ὀρυκτός</p>	<p>(1) intr., (2) acc., (3) partic., (4) dependent clause.</p> <p>acc.; poetical only. acc.</p>
ὠσφρόμην			gen.
ᾤφ:λον	ὠφέληκα		<p>(1) owe with acc., (2) be obliged with infin., (3) sec. aor. with infin., neg. μή (often preceded by εἴθε or εἰ γάρ), to express a regret εἴθ' ᾤφελον ποιῆσαι would that I had done it.</p>
ᾤφλον	ᾤφληκα ᾤφλημαι (P)		<p>acc.; esp. in legal phrases, ὀφλεῖν δίκην lose one's case, ὀφλεῖν φόνου be guilty of murder, met. ὀφλεῖν δειλίαν be re- proached for cowardice.</p>
		παστέον	acc.; poetical only.
ἐπάθον	πέπονθα		<p>(1) acc. and ὑπό with gen. suffer something from another as pass. of ποιέω; (2) εὖ, κακῶς πάσχω be well, badly off; (3) τί πάθω; what am I to do? (4) τί παθών (cp. τί μαθών) = for what reason; (5) ὑπό and gen. be influenced by.</p>
ἐπιβόμην poet.	<p>πέπεικα πέπεισμαι πέποιθα intr. rare in prose (§ 126)</p>	<p>πιστός πειστέον</p>	<p>act.; (1) one or two accs., (2) acc. and inf., (3) ὥστε and inf., (4) ὥς clause; mid. and pass. (1) dat., (2) acc. of neuter adj., (3) acc. or dat. and inf., (4) inf.</p>

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
B (1)	πεμπ- πομπ- (1)	<i>send, con- duct</i>	πέμπω	πέμψω	ἔπεμψα ἐπέμφθην
	πεκ-(8) πεπ- πετᾶ-(3) πτᾶ-	<i>cook spread out</i>	πέττω πετάννυμι	πίψω ἄνα-πετώ	ἔπεψα κατ-επέτᾶσα
	πετ-(1) πτ- ποτα-(8)	<i>fly</i>	πέτομαι ποτάομαι poet.	πετήσομαι poet. ἄνα-πτήσομαι prose	
II	πηγ- πᾶγ- (3)	<i>fasten</i>	πήγνυμι	πήξω πάγήσομαι (P)	ἔπηξα ἐπήχθην (P)
	πλη- πλᾶ- (3)	<i>fill</i>	ἐμ-πίμπλημι	ἐμ-πλήσω ἐμ-πλησθήσομαι	ἔν-ἐπλησα ἔν-επλησάμην (M) ἔν-επλήσθην
	πρη- πρᾶ (3)	<i>burn</i>	ἐμ-πίμπρημι	ἐμ-πρήσω	ἔν-ἐπρησα ἔν-επρήσθην
	πί- (3) πο-	<i>drink</i>	πίνω	πίομαι κατα-ποθήσομαι (P)	ἐπόθην (P)
	πετ- πτ- (2)	<i>fall</i>	πίπτω πίτνω poet.	πισοῦμαι	
	πλαγγ- (8) πλάτ- (8)	<i>wander (from) form, mould</i>	πλάζομαι πλάττω	πλάξομαι ἄνα-πλάσω	ἐπλάγχθην ἔπλάσα ἐπλάσθην

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
	πέπομφα (A) πέπεμμαι (P)	πεμπτός πεμπτέος	acc.; the mid. is poet. exc. in compounds with ἀπο-, ἐκ-, προ-, μετα-
ἀν-πτόμην	πέπεμμαι (P) ἀνα-πεπτάμαι (P)	π-πτός poet.	acc. acc.; in prose usually in compounds, esp. with ἀνα- intr.
ἐπάγην (P) prose	π-πτόημαι πέπηγα intr. (§ 126)	πηκτός poet.	acc.
ἐν-επλήμην (M) Aristoph.	ἐμ-πέπληκα ἐμ-πέπλησμαι	ἐμ-πληστός	acc. and gen.; the com- pound verb is more common in prose; some- times in compounds when μ precedes the nasal infix μ is omitted, e.g. ἐμ-πίπλημι; cp. also πληθύνω intr., πληρώω trans., and πληθύνω intr. in prose only in the phrase πληθούσα ἀγορά full market.
	ἐμ-πίπρημαι (P)		acc.; the compound verb is usual in prose; some- times in compounds when μ precedes, the nasal infix μ is omitted.
ἔπιον imper. πίθι.	πέπωκα πέπομαι (P)	ποτός ποτίος πιστός poet.	(1) acc., (2) gen.; πίσω fut. act. (from non-Attic πιίσκω) is causal with acc., I will cause to drink; see § 126, 6.
ἔπεισον	πέπιγκα		intr.; (1) ὑπό and gen. be killed (by); (2) εἰς and acc. fall (into); ἐκπίπτω be banished used as pass. of ἐκβάλλω.
		πλαγκτός	intr. or gen.; poetical only.
	πέπλασμαι (M and P)	πλαστός	acc.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
B (1)	πλεκ- πλοκ- πλάκ- (lā for sonant l) (1) πλευ- πλε(F)- (1)	plait, weave	πλέκω	πλέξω ἐμ-πλεχθήσομαι	ἔπλεξα ἐπλέχθην poet.
	πνευ- πνε(F)- (1)	sail	πλέω (§ 80 IV.)	πλεύσομαι πλευσοῦμαι poet. (§ 107)	ἔπλευσα
	πνιγ- (1)	breathe	πνέω (§ 80 IV.)	ἐμ-πνεύσομαι πνευσοῦμαι poet. (§ 107)	ἔπνευσα
B (1)	πνίγ- (1)	strangle	πνίγω	ἀπο-πνίξω ἀπο-πνιγήσομαι (P)	ἀπ-ἐπνίξα
A (1)	πρίσ- (4) πτᾶρ- (3) πτῦ- (8)	saw	πρίω	πρισθήσομαι (P)	ἔπρισα ἐπρίσθην
	πευθ- πῦθ- (3)	enquire, learn	πυνθάνομαι	πεύσομαι	κατ-ἐπτῦσα
	{ πωλε- (8) ἀπο-δο- (2) πρᾶ- (5)	sell	πωλίω ἀπο-δίδομαι (M)	πωλήσω ἀποδώσομαι (M)	ἔπραξεν (P)
			πιπράσκο- μαι (P)	πιπράσομαι (P)	
D	ράφ- (8)	sew	ράπτω	ἀπο-ρράψω	ἔρραψα ἔρραψάμην
	ρέγ- (8) ρεύ- ρε(F)- (1) ῥῦ-	do flow	ρέζω ῥέω (§ 80 IV.)	ῥέξω ῥύησομαι ρεύσομαι poet.	ἔρρεξα ἔριξα
H	ῥηγ- (3) ῥωγ- ῥᾶγ-	break	ῥήγνυμι ῥήγνῦω rare	ῥήξω δια-ρράγῃσομαι (P)	ἔρρηξα
D	ῥίπ- ῥίπ- (8)	throw	ρίπτω ρίπτέω	ῥίψω ἀπο-ρριφθήσομαι poet.	ἔρριψα ἔρριφθην poet.

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
συν-επλάκην (P) prose	δια-πίπλοχα πέπλεγμαι	πλεκτός	acc.
	πίπλευκα πέπλευσμαι (P)	πλευστέον	intr.
	ἱπι-πέπνευκα		intr. or acc.
ἀπ-επνίγην (P)	πέπνιγμαι (P)		acc.; generally in com- pounds with ἀπο-.
ἔπτᾱρον	πέπρῖσμαι (P)		acc.
		κατά-πτυστος	intr. acc. or intr.
ἐπϋθόμην	πέπυσμαι	πευστέον	(1) acc. and gen., (2) acc., (3) gen., (4) partic., (5) ὥς, ὅτι or εἰ clause.
ἀπεδόμην (M)	πέπρᾱκα πέπρᾱμαι (P)	πρᾱτός πρᾱτέος	acc. and gen. (of price).
ἔρραφην (P)	ἔρραμμαι (P)	ῥαπτός	acc.
ἔρρῃην	ἔρρῃκα	ῥῡτός poet.	poetical only; acc. intr.; <i>πολύς, μέγας ῥέω flow with a full stream; ἄνω ῥέω flow backwards, of impossibilities.</i>
ἔρραγην (P)	ἔρρωγα intr., poet. exc. in com- pounds (§ 126)		acc.; pass. <i>burst</i> (of storms, passion, misfortunes, etc.) esp. in perf. (intr.).
ἔρριφην (P) prose	ἔρριφα (A) ἔρριμμαι (P)	ῥιπτός poet.	acc.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	ῥω- (3)	<i>strengthen</i>	ῥώννυμι rare	ἔπι-ρρώσω	ἔπ-έρρωσα ἔρρώσθην
	σαλπιγγ- (8)	<i>sound trumpet</i>	σαλπίζω		ἔσάλπιγξα
	σβεσ- (3)	<i>quench</i>	σβέννυμι	σβέσω trans.	ἔσβεσα trans.
	σβη-	(trans.) <i>be quenched</i> (intr.)	trans.	ἀπο-σβήσομαι intr.	ἀπ-εσβίσθην (P)
B (1)	σηπ- σᾶπ-	<i>make rotten</i>	σήπω	σήψω	
	(1)			σᾶπήσομαι (P)	
D	σκάπ- (8)	<i>dig</i>	σκάπτω	σκάψω	κατ-έσκαψα
	σκεδᾶ- (3)	<i>scatter</i>	ἀπο-σκεδάν- νυμι	ἀπο-σκεδῶ	δι-εσκεδέϊσα ἔσκεδάσθην
C (2)	σκιᾶδ- (8)	<i>overshadow</i>	σκιᾶζω	κατα-σκιῶ poet.	ἔσκιᾶσα
	σκεπ- σκοπε-	<i>view, con-</i>	σκοπέω	σκέψομαι	ἔσκεψάμην
	(8)	<i>sider</i>			
	σπᾶσ- (4)	<i>draw</i>	σπάω	σπάσω	ἔσπᾶσα ἀπ-εσπάσθην
F (1)	σπερ- (8)	<i>sow, scatter</i>	σπείρω	σπερῶ	ἔσπειρα
	σπᾶρ- (ᾶρ for sonant r)				
	σπενδ- (1)	<i>pour (A) make a truce (M)</i>	σπένδω σπένδομαι	σπείσω σπείσομαι	ἔσπεισα ἔσπεισάμην
	στᾶγ- (8)	<i>drop, drip</i>	στάζω	στάξω	ἔσταξα
F (2)	στελ- (8)	<i>make ready,</i>	ἀπο-στέλλω	στελῶ	ἔστειλα
	στᾶλ- (ᾶλ for sonant l)	<i>send, furl (sail)</i>		ἀπο-στέλλω (P)	

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
	ἔρρωμαι		rare exc. in perf. pass. ἔρρωμαι <i>be strong, eager</i> ; imper. ἔρρωσο, Lat. <i>vale</i> , <i>farewell</i> , intr. or cognate acc.
ἀπ-έσβην intr. inf. ἀπο-σβῆναι, partic. ἀπο- σβείς.	ἀπ-έσβηκα intr.		trans. with acc.; see § 126, 5.
ἐσάπην (P)	σέσηπα intr. (§ 126) κατ-έσκαφα ἔσκαμμαι (P)		mostly in pass. intr. with pft. rot. acc.
κατ-εσκάφην (P)	ἐσκέδασμαι (P)		acc.; mostly in compounds with ἀπο-, δια-, κατα- acc.
	ἐπ-εσκίασμαι (P) ἔσκεμμαι (M and P)	σκεπτός	(1) <i>view</i> with acc.; (2) <i>consider</i> with acc. or relative, ὥς, ὅπως or εἰ clause. The perf. ἔσκεμ- μαι is used with both act. and pass. meaning.
	ἀν-έσπᾱκα ἔσπασμαι	ἀντί-σπαστος poet. σπαρτός poet.	acc. acc.
ἐσπᾶρην (P)	ἔσπαρμαι (P)		
	ἔσπεισμαι	ἄσπειστος (implacable)	acc. and dat. (1) dat. of person or πρός with acc., (2) terms of truce expressed by ἐπί with dat., ὥστε with infin. or infin. alone.
	ἀπ-έσταλκα ἔσταλμαι (M and P)	στακτός	poetical only; acc. acc.; simple verb mostly poetical; common in prose in compounds; pass. <i>set out</i> .

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
A (4)	στενάγ- (8 and 1)	<i>groan</i>	στενάζω	στενάξω	ἔστέναξα
	στερε- (8) στερ- (5 and 1)	<i>deprive</i>	ἀπο-στερέω στερίσκω rare ἀπο-στε- ροῦμαι (P) στερίσκο- μαι (P) στέρομαι (P)	στερησω στερήσομαι (P)	ἐστέρησα ἐστερήθην
	στηρίγ- (8) στίγ- (8)	<i>support</i> <i>prick,</i> <i>brand</i>	στηρίζω στίζω	στίξω	ἐστήριξα
	στορ- στρω- (3)	<i>spread,</i> <i>strew</i>	στρώννυμι στόρννυμι rare in prose	ὑπο-στρώσω παρα-στορῶ	ἐστόρεσα
B (1)	στρεφ- (1) στροφ- στράφ- (ρᾶ for sonant r)	<i>turn</i>	στρέφω	ἀπο-στρέψω κατα-στρέψομαι (M and P) δια-στράφήσομαι (P)	ἔστρεψα κατ- εστρεψάμην ἐστρέφθην (P) rare
E	σφᾶγ- (8)	<i>slay</i>	σφάττω σφάζω poet.	σφάξω ἀπο-σφάγήσομαι (P)	ἔσφαξα ἐσφάχθην (P) poet.
F (2)	σφᾶλ- (8)	<i>trip up,</i> <i>overthrow</i>	σφάλλω	σφᾶλῶ σφᾶλοῦμαι (M) σφᾶλήσομαι (P)	ἔσφηλα (A)
	τελεσ- (4)	<i>end, pay</i>	τελείω	τελῶ	ἔτελεσα ἐτελέσθην
B (1)	τεμ- (3) τμ-η-	<i>cut</i>	τέμνω	τεμῶ τμηθήσομαι (P) ἐκ-τεμῆσομαι (P)	ἐτμήθην
	τηκ- (1) τᾶκ-	<i>melt, cause</i> <i>to waste</i> <i>away</i>	τήκω	τήξω	ἔτηξα συν-ετήχθην (P) poet.

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἐστέρην (P) poet.	ἀπ-εστέρηκα	στενακτός poet. στενακτίος poet.	intr. or cognate acc.; poet. except. first aor. (Demos- thenes). Also στένω in pres. and impft. only. (1) acc. and gen., (2) two accs.; in prose in com- pounds usually with ἀπο-. στερίσκω and στερίσκομαι are pres. indic. only; στέ- ρομαι has force of a perf., <i>be robbed, be without.</i>
	ἐστέρημαι (P)		
	κατ-εστήριγμαi (P) ἔστιγμαi (P)	στικτός poet.	acc.; mostly poetical. acc.
	ἔστρωμαι (P)	στρωτός poet.	acc. and dat.
	ἔστραμμαi (M and P)	στρεπτός	(1) act. trans. with acc.; ἄνω, κάτω στρέφω <i>turn</i> <i>upside down</i> ; (2) mid. and pass. intr. <i>move about</i> . καταστρέφομαι (DM) <i>sub-</i> <i>due.</i>
ἀπ-εσφάλην (P) prose	ἔσφαγμαi (P)	σφακτός poet.	acc.
ἐσφάλην (P)	ἔσφαλμαι (P)		(1) act. with acc.; (2) pass. <i>be disappointed in</i> with gen.
	τετέλεκα τετέλισμαι (P)	ἐπι-τελειστίος	(1) acc., (2) τελῶ εἰς acc. <i>be reckoned in (a certain</i> <i>class), (3) initiate with</i> acc.
ἔτεμον	τέτμηκα τέτμημαι (P)	τμητίος τμητός poet.	acc.; τέμνω ὁδόν <i>make</i> <i>one's way.</i>
ἐτάκην (P) prose	τέτηκα intr. (§ 126)	τηκτός	acc.

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἔθετον (du. and pl.) ἐθέμην (M)	τέθηκα τέθειμαι (M) rare	θέτος θετίος	acc.; κείμαι is regularly used as perf. pass.; τίθεμαι γνώμην, ψῆφον give an opinion, vote; τίθεμαι χρήματα deposit money; τίθεμαι ὄπλα βίουσας; τίθεμαι νόμον pass a law (of republics); τίθημι νόμον pass a law (of a tyrant); τίθεμαι mid. with acc. assume.
ἔτικον	τέτοκα τέτεικα ἐκ-τέτεισμαι (P)	 ἀπο-τειστήον	acc. act. (1) with acc. of penalty pay, τίνω δίκην be punished, (2) with acc. of thing for which one pays (poet.); mid. (poet. and Xen.) exact vengeance with acc. and gen. or two accs.
ἔτλην subj. τλῶ τλήῃς etc., opt. τλαίην, inf. τλήναι, partic. τλάς. ἐτράπόμεν (M) ἐτράπην (P) (common in prose and poetry)	τέτρωμαι (P) τέτληκα τέτροφα (A) τέτραμμαι (P)	τλητός τρεπτός	poetical; (1) acc., (2) inf.; pres. τολμᾶω, ἀνέχομαι or ὑπερμένω. (1) act. trans. with acc., (2) mid. and pass. intr. turn oneself, exc. first aor. mid. ἐτρεψάμην which means I turned (some one) from myself, put to flight.
ἐτράφην (P) prose and poet.	τέτροφα (A) τέτραμμαι (P)	θρεπτός	acc.
ἱδρᾶμον	κατα-δ. δρᾶμηκα ἐπι-δεδράμηναι (P)	περι-θρεκτίον	intr. or cognate acc.; θέω (not τρέχω) δρόμον, run fast.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
B (1)	τρεσ- (4) τριβ- (1)	flee from fear rub	τρέω (§ 80 (4)) τρίβω	δια-τρίψω τρίψομαι (M and P) κατα-τρίβήσομαι ἐπι-τετρίψομαι τρώξομαι	ἔτρεσα ἔτριψα ἐτρίφθην rarer
B (1)	τρωγ- τρῶγ- (1) τευχ- τυχ- (3)	gnaw, eat (fruit or vegetables) hit, meet, happen	τρώγω τυγχάνω	τεύξομαι	
	τύπ- (8) πληκ- πληγ- πλάγ- (8) παι- (8) πάτᾱκ-	strike	Act. τύπτω παίω Pass. τύπτο- μαι	τυπτήσω παίσω παιήσω (Aristoph.) πάτάξω τυπτήσομαι πληγήσομαι πεπλήξομαι (ἐκ-πλάγῃσομαι)	ἔπαισα (poet. and Xen.) ἐπάταξα (ἐξ-επλήχθην poet.)
F (1)	τῦφ- θῦπ- [for θῦφ] (1) φαν- (8)	smoke show trans. appear intr.	τέφω φαίνω φαίνομαι	ἐκ-τῦφήσομαι (P) φᾶνῶ ἀπο-φάνομαι trans. φᾶνοῦμαι intr. φᾶνήσομαι intr.	ἔφην ἔφηνᾶμην trans. poet. ἀπ-εφηνᾶμην trans. prose ἐφάνθην (P)

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
		ἀ-τρεστος (unfearing)	mostly poetical; (1) intr., (2) acc. acc., esp. of words denoting time (βίον, χρόνον, etc.). sec. aor. pass. is more com- mon than first aor. pass.
ἐτρίβην (P)	δια-τέτριφα τέτριμμαι (P)		
κατ-έτραγον	δια-τέτρωγμαι (P)	τρωκτός	acc.
ἐτύχον	τετύχηκα		(1) hit, meet with gen., (2) happen, (a) with dat., (b) impers. e.g. ὡς ἐτύγ- χανε indefinitely, (c) partic., (d) acc. abs., τυχόν as it happens.
	πίπληγα ὑπερ-πέπαικα		acc. The act. strike is also expressed by πληγὴν (or πληγὰς) ἐμβάλλω (or δίδωμι), and the pass. be struck by πληγὴν or πληγὰς λαμβάνω.
ἐπλήγην (ἱε-επλώγην prose)	πέπληγμαι	τυπτηγίος (κατα- πληκτέον)	The forms -πλάγῃσμαι -επλάγην (poet. also -επλήχθην) -πληκτέον are only used in compounds, e.g. ἐκ- κατα-πλήττω frighten, ἐπι-πλήττω re- buke; in these com- pounds -πλήττω is formed regularly like 'Type E,' except in the forms given in these columns.
ἐπ-ετέφην (P)	τέθυμμαι (P) πέφηνα intr. rare in prose (§ 126)	ἀ-φαντος (invisible) poet.	acc. (1) act. show, indict, with acc., rare intr. give light; (2) pass. appear, (a) intr. or with dat., (b) infin. φαίνομαι εἶναι I appear to be, (c) partic. φαίνομαι ὢν I clearly am. ἐφάνθην was shown, ἐφάνην ap- peared.
ἐφάνην intr.	πίφασμαι (intr. and P)		

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	{ φερ- (1) οι- έν-ε(γ)κ-	<i>bear, bring</i>	φέρω	οἶσω οἶσομαι (M and P) κατ-ενεχθήσομαι (P) ἐξ-οισθήσομαι (P) poet.	ἤνεγκα (§ 118) ἤνεκαδμην (M) ἤνέχθην (P)
B (1)	φευγ- (1) φύγ- (3)	<i>flee</i>	φεύγω ἀπο- φυγγάνω	φεύξομαι φευξοῦμαι (§ 107) poet.	
	φη- φᾶ- (1 and 5)	<i>say</i>	φημί (§ 88) φάσκω	φήσω	ἔφησα rare
	φθη- φθᾶ- (3)	<i>anticipate</i>	φθάνω	φθήσομαι	ἔφθᾶσα
F (1)	φθερ- (8) φθορ- φθᾶρ- (ᾶρ for sonant r)	<i>destroy</i>	φθείρω	φθερῶ φθεροῦμαι (P) δια-φθᾶρήσομαι (P)	ἔφθειρα
	φθί- (3)	<i>decay, pine</i>	φθίνω	φθίσω causal, poet.	ἔφθισα causal, poet.
A (1)	φῦ- (8)	<i>beget trans. become, be intr.</i>	φύω trans.	φύσω trans. φύσομαι intr.	ἔφῦσα trans.

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &c.
ἤνεγκον (§ 118) [sec. aor. imper. οἶσε Aristoph.]	ἐνήνοχα (A) ἐνήνεγμαι (M and P) (§ 112 (c))	οἰστός οἰστέος φερτός poet.	(1) <i>bear, bring</i> with acc., (2) <i>βάρως, ῥαδίως</i> φέρω <i>bear ill, lightly</i> , (3) φέρω <i>χρήματα</i> <i>pay money</i> , (4) φέρω <i>ψῆφον</i> <i>vote</i> , (5) <i>mid.</i> <i>win</i> , (6) <i>intr. lead</i> (of a road, etc.), (7) φέρε <i>ἰδωμεν</i> <i>come let us see</i> , (8) φέρων <i>like</i> ἔχων = <i>with</i> , (9) <i>pass.</i> εἶ, <i>κακῶς</i> φέρο- μαι <i>turn out well, ill.</i>
ἔφυγον	πέφυγα	φευκτέος φευκτός φᾶτιος	(1) <i>flee (from)</i> with acc., (2) <i>be banished</i> (<i>pass.</i> of ἐκβάλλω) with ὑπό and gen., (3) <i>be indicted</i> with gen. of charge and ὑπό and gen. of agent. ἔφην <i>impft.</i> is generally used for aor. and ἔφασκον for <i>impft.</i> ; (1) acc., (2) <i>parenthetical</i> φησί <i>he</i> <i>says, one says</i> , (3) acc. and <i>inf.</i>
ἔφθην subj. φθῶ φθῆς etc., opt. φθαί- ην, inf. φθῆ- ναι.			(1) acc. or <i>intr.</i> , (2) <i>partic.</i> ἔφθασα ἀφικόμενος or ἀφι- κόμεν φθάσας <i>I arrived</i> <i>first</i> , (3) οὐκ ἔν φθάνοις ἀπελθών <i>you can't go</i> <i>away too soon.</i> The first aor. is more frequent in prose; the sec. aor. part. is not used in Attic.
ἐφθάρην (P)	δι-έφθαρκα trans. prose δι-έφθορα trans. poet.		acc.; often in <i>pass. imper.</i> as a curse, φθείρου <i>ruin</i> <i>seize you!</i> more common in compounds with δια-.
ἐφθίμην (M) poet.	ἔφθαρμαι (P) ἔφθίμαι (P) poet.		<i>intr.</i> ; φθίσω ἔφθίσα (<i>causal</i> <i>cause to decay</i> with acc.) are rare in prose.
ἔφυν <i>intr.</i> subj. φύω, inf. φύναι, <i>partic.</i> φύς	πέφυκα <i>intr.</i>		<i>trans.</i> with acc.; <i>intr.</i> with nom.; see § 126, 3.

TYPE.	VERBAL STEM AND CLASS OF PRESENT STEM.	MEANING.	PRESENT.	FUTURE.	FIRST AORIST.
	χαρ- (8)	<i>rejoice</i>	χαίρω	χαίρήσω	
	χαλᾶσ- (4)	<i>let loose, loosen</i>	χαλάω	χαλᾶσω	ἐχάλασα ἐχάλασεν
	χαῖ- (5) χην- χαῖν- χευ- χε(F)- (1) χῦ-	<i>yawn, gape</i> <i>pour</i>	χάσκω χέω (§ 80 (4))	ἐγ-χᾶνούμαι χέω χῦθήσομαι	ἔχεα ἐχῆθην
A (5)	χω- χο- (8)	<i>heap up, fill up</i>	χόω	χώσω χωσθήσομαι poet.	ἔχωσα ἐχώσθην
A (3)	χρη- κρα- (8)	<i>use, experi- ence, treat</i>	χράομαι (§ 123 (1))	χρήσομαι	ἐχρησάμην ἐχρήσθην (P)
		<i>give oracles</i>	χράω (§ 123 (1))	χρήσω	ἔχρησα ἐχρήσθην (P)
		<i>is necessary</i>	χρή (§ 88) impers.	χρήσται (§ 88)	
		<i>suffice</i>	ἀπο-χράω (§ 123 (1)) ἀπο-χρηῖ impers.	ἀπο-χρήσει impers.	ἀπ-ἐχρησε impers.
B (1)	ψύχ- (1)	<i>cool</i>	ψύχω	ψύξω	ἐψύξα ἐψύχθην
	ὠθ- ὠθε- (8)	<i>push</i>	ὠθέω ὠθουν (impft. § 91) ὠνέομαι ὠνούμην (impft. § 91)	ὠσω ἀπ-ώσομαι (M) ὠσθήσομαι (P) ὠνήσομαι	ἔωσα (§ 91) ἔωσάμην ἔωσθην ἐπριάμην (M) ἐωνήθην (P)
A (4)	ωνε- (8) πρί-	<i>buy</i>			

SECOND AORIST.	PERFECT.	VERBAL ADJECTIVE.	SYNTAX, &C.
ἐχάρην	κεχάρηκα	χαρτός	(1) dat., (2) ἐπί, πρὸς with dat., (3) partic., (4) οὐ χαίρήσεις <i>you shall not do it with impunity</i> , so οὐ χαίρων, (5) χαίρε fare-well or welcome! (6) χαίρειν λέγω <i>dismiss</i> . mostly poet. and Plato; (1) trans. with acc., (2) intr. <i>become loose</i> , with gen. <i>remit</i> , with dat. <i>pardon</i> . intr. and poetical.
ἐχᾶνον	κέχηνα	χῦτός poet.	trans. <i>pour, melt, utter</i> with acc.; prose usually in compounds with ἐγ-, κατα-, συγ-.
	ἐκ-κέχῡκα κέχῡμαι (M and P)	χωστός poet.	acc.
	ἀνα-κεχωκα κέχωσμαι κέχρημαι (M and P)	χρηστός χρηστίον	dat.; also perf. <i>want, yearn for</i> (poet. only) with gen. (1) act. (of a god) <i>give an oracle</i> with acc., (2) mid. (of suppliant) <i>consult an oracle</i> with dat. acc. and inf.; pres. inf. <i>χρηῆναι</i> , impft. <i>χρῆν</i> or <i>ἐχρῆν</i> . dat.
ἀπ-εψύχην (P)	ἔψυγμαι (P)	ἀπ-ωστός poet.	acc.
	ἔωσμαι (M and P)		acc.
	ἔωνημαι (M and P)	ὠνητός ὠνητέος	acc. and gen. (of price).

PART II.—SYNTAX.

CHAPTER I.

INTRODUCTORY.—SIMPLE AND COMPOUND SENTENCES.

§ 131. Syntax deals with the combination of words and their relation to one another in sentences.

A sentence is strictly a predication, or an expression of thought in words, which may be made by a verb alone, as *it rains* (where *it* is merely a nominal or grammatical subject conveying no meaning), or by a substantive alone, as *ball! fire! John!* or by an interjection, as *alas!* or by other combinations, as *hands up! eyes right! one man, one vote.* But generally a sentence has at least two things:—

- I. The **Subject**, the person or thing about which something is expressed, usually a noun or pronoun;
- II. The **Predicate**, that which is expressed, usually including a finite verb.

Sentences are classified in two ways:—

- A. Every sentence contains an expression of thought which is either a **Statement**, a **Question**, a **Command** or a **Wish**.
- B. Every sentence is either **Principal** or **Subordinate**. A Principal (or Independent) sentence is complete in itself; a Subordinate (or Dependent) sentence cannot stand alone, but is used to explain the whole or a part of a Principal Sentence.

Every sentence is therefore either a Principal statement, question, command or wish, or a Subordinate statement, question, command or wish.

When a Principal sentence occurs by itself, it is called a **Simple sentence**; when two or more Principal sentences are combined together or a Principal sentence is accompanied by one or more Subordinate sentences, we have a **Compound sentence**. The form of the predicate in a subordinate sentence is often determined by its relation to the principal sentence. Syntax has therefore two divisions:—

- A. The relation of words to one another in simple sentences;
- B. The relation of words to one another in compound sentences.

In Greek the difference in treatment between A and B concerns chiefly the moods of the verb, and relative and reflexive pronouns.

CHAPTER II.

AGREEMENT OF SUBJECT AND PREDICATE.

§ 132. **Omission of the Subject.**—Every form of the finite verb contains a complete sentence in itself, the subject being implied in the Personal Termination and the predicate in the Tense and Mood Stem, *e.g.* *φημί I say, ἔφασαν they said.* A separate word for the subject is added (in the nominative case) only when necessary for the sake of emphasis or clearness. It is therefore omitted—

- (1) when the subject is a **personal pronoun**, unless the pronoun is emphasised.

Obs.—In *ἐγὼ φημί* the subject is more emphatic than in *φημί*.

- (2) when the subject is already **well known**, *e.g.* *ἐσήμηνε he (the official trumpeter ὁ σαλπικτής) gave the signal, κηρύττει he (the official herald ὁ κήρυξ) makes a proclamation.*
- (3) when the subject is **general**, *e.g.* *φασί ferunt, on dit, people say.*
- (4) with predicates expressing **natural phenomena**, the subject which was originally *Ζεὺς Zeus* being first omitted from reverence and then forgotten: *e.g.* *ἀστράπτει it lightens, βροντᾷ it thunders, νίφει it snows, ὕει it rains, συσκοτάζει it grows dark, χειμάζει it is stormy.*
- (5) with predicates expressing **duty, likelihood, possibility, necessity** and the like, *δεῖ, χρή it is necessary, ἔξοστι, ἐνδέχεται it is possible, φαίνεται it appears, δοκεῖ it seems good, ἔοικε it seems likely, καλῶς, εὖ ἔχει it is well, κακῶς ἔχει it is ill, εἰσέρχεται με it occurs to me*, and some passives, *e.g.* *λέγεται it is said.* These verbs are usually followed by an infinitive, and in such cases the infinitive is really the subject, *e.g.* *δεῖ λέναι, it is necessary to go = going is necessary* (cp. § 250, II).

- (6) with some other expressions in which the subject is vaguely conceived, *προχωρεῖ* it succeeds, *παρέχει* it is permissible, *μέλει* it is a care, *μεταμέλει* it repents.

The verbs in (4) (5) and (6) are called **impersonal**.

§ 133. **Case of the Subject.**—When a separate word is added for the Subject, its Case is regularly the nominative, but if the subject is an indefinite number a prepositional phrase may be added instead: *e.g.* ἐς ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθελονταί *about two hundred and twenty men held to the sortie as volunteers* (Thuc. iii. 20).

§ 134. **Form of the Predicate.**—The Predicate is either—(1) a Verb, *e.g.* Κῦρος βασιλεύει *Cyrus reigns*; or (2) a Noun (Substantive or Adjective) connected with the subject by a Copula, Κῦρός ἐστι βασιλεύς *Cyrus is king*, ὁ βίος ἐστὶ βραχύς *life is short*.

§ 135. **Agreement of Predicate and Subject.**—The Predicate must agree with the Subject, the Verb-Predicate in number and person, the Noun-Predicate in number and case, and when it is an adjective, in gender also: οἱ πολέμοιοι ἐνίκησαν *the enemies conquered*, ἡ μάχη μεγάλη ἦν *the battle was a great one*.

The chief verbs used as copulas are verbs meaning *be* or *become* and passive verbs meaning *be made* ποιοῦμαι, ἀρρεῦν φαίνομαι (accompanied by εἶναι or ὄν, § 262 (1), N. 1), *be named* καλοῦμαι, ὀνομάζομαι, ἀκούω, *be chosen* αἰρούμαι (but not in the present), ἀποδείκνυμαι, *be considered* νομίζομαι, κρίνομαι, etc.

§ 136. **Omission of Copula.**—When the Copula is the present tense of the verb *be* it is often omitted, thus *God is great* Θεός ἐστι μέγας or Θεὸς μέγας.

Obs.—The 3rd sing. of the verb *be* is accented in two ways: (1) when it is the copula, it is enclitic, *i.e.* wherever possible it throws its accent back on to the preceding word, *e.g.* ἄνθρωπός ἐστι μέγας *man is great*, Θεός ἐστι μέγας *God is great*; otherwise as a copula it is oxytone, ἄνθρωπος μέγας ἐστί, Θεὸς μέγας ἐστί; see Appendix I., on enclitics: (2) when it is not the copula, but the predicate, meaning *exists*, it is paroxytone (§ 9), ἄνθρωπος ἐστί *man exists*, Θεὸς ἔστί *God exists*.

§ 137. **Peculiarities of Agreement of Subject and Predicate.**

A. When there is *one* subject:—

1. **Collective nouns** of singular number, *e.g.* πλῆθος *multitude*, ὄμιλος *assembly*, στρατός *army*, when

used of persons sometimes have a **plural verb**:
 ὁ ἄλλος στρατὸς (sing.) ἀπέβαινον (pl.) *the rest of
 the army disembarked* (Thuc. iv. 32).

2. **Neuter plural subjects** are used with a **singular verb**: κακοῦ γὰρ ἀνδρὸς δῶρ' ὀνησιν οὐκ ἔχει *for the
 gifts of a bad man bring no profit* (Eur. Med. 618),
 ταῦθ' ἅπανθ' ἡμῖν ἔσται φανερά *all this will be clear
 to us* (Dem. De Cor. 37).

Obs.—1. This rule arose from an original use of the neut. pl. as a sing. collective. The use died out, leaving the anomalous rule behind. The rule is regular in Attic Greek, but applies only to three out of every four instances in Homer. In Attic it is occasionally violated: (a) when the neuter plural refers to persons, e.g. τὰ ἔθνη *the nations*, τὰ τέλη *the authorities*: τὰ τέλη τῶν Λακεδαιμονίων Βρασίδαν ἐξέπεμψαν *the magistrates of the Lacedæmonians sent out Brasidas* (Thuc. iv. 88); (b) when the idea of plurality is strong, φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά *there were many tracks (here and there) evident of horses and men* (Xen. An. i. 7, 17); and (c) sometimes with feasts Κάρνεια ἐτύγχανον ἔντα *it happened to be the Karnean festival* (Thuc. v. 75).

2. When the subject is an indefinite neuter plural the adjective predicate is frequently in the plural: the commonest adjectives so used are δυνατά *possible*, ἀδύνατα *impossible*, ῥάδια *easy*, χαλεπά *hard*; so also with verbal adjectives in -τέα (§ 267, N. 2): ἐπιχειρητέα ἐστὶ *it ought to be attempted*. Eng. renders this indefinite n. pl. by *it*.

3. **Schema Pindaricum**.—This name is given to the rare construction of a singular verb with a masc. or fem. plural subject. The name is derived from its use in Pindar, in whom however it is rare and to whom it is not confined. It has two limitations: (a) the verb is ἔστι, ἦν or γίγνεται; (b) the verb stands first. ἐνῆν δ' ὑφανταὶ γράμμασιν τοιαῖδ' ὑφαί *therein were webs like these woven with figures* (Eur. Ion 1146; ἦν was originally 3 pl., not sing., see § 90, Note 1).

4. **Dual subjects** are sometimes and may be always used with a **plural verb**: τῷ δὲ ξυμβάντ' ἔταξαν *they two making an agreement arranged* (Eur. Ph. 69); cp. ἐγελασάτην (du.) ἄμφω (du.) βλέψαντες (pl.) εἰς ἀλλήλῳ *looking at one another they both laughed* (Pl. Euthy. 273 D).

5. The **Predicate** is often **neuter** when the subject is not. The neuter generalises: ἔμοιγε φίλτατον

πόλις *my native land is to me the dearest thing in the world* (Eur. Med. 329); ἄπιστον ταῖς πολιτείαις ἡ τυραννίς *despotism is a thing mistrusted by free states* (Dem. Ol. i. 5).

6. When the subject is a demonstrative, relative or interrogative pronoun and the predicate is a substantive the pronoun is usually assimilated to the gender and number of the substantive: αὕτη ἄλλη πρόφασις ἦν *this was another excuse* (Xen. An. i. 1, 7); ἡπερ μέγιστη γίγνεται σωτηρία *which thing becomes a very great means of safety* (Eur. Med. 14); but τοῦτό ἐστιν ἡ δικαιοσύνη *this is justice* (Pl. Rep. 432 B).

B. When there is more than one subject, the general rules (with exceptions) are: (1) the verb is plural or agrees with the nearest subject if singular; (2) the first person takes precedence of the second, and the second of the third; and (3) if the subject is personal the masculine gender takes precedence, otherwise the gender is neuter.

1. Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐς Κόρκυραν ἐστράτευσαν *Eurymedon and Sophocles arriving at Corcyra joined the expedition* (Thuc. iv. 46); ἔλεγεν ὁ Στύφων καὶ οἱ μετ' αὐτοῦ *Styphon and those with him said* (Thuc. iv. 38).
2. ἐγὼ καὶ σὺ πολλὰ εἶπομεν *I and you said many things* (Xen. Hell. ii. 3, 15).
3. τῶν αὐτῶν ἀμφοτέροι δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ *both wife and husband require the same things* (Pl. Meno 73 B); ἦδε ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ ἐνθάδε διεφθαρμένα ἐστί *this earth and the stones and all this world are corrupt* (Pl. Phaedo 110 A).

§ 138. **Position of the Subject of a subordinate clause.**—The subject of a subordinate sentence is often placed for emphasis in the principal clause as the object of the principal verb. This is most common with verbs of *saying* and *knowing*. λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον ζῶμεν *they say that we (women) live a life free from danger* (Eur. Med. 248); τὰ θνητὰ πράγματ' οἶδας (poet. for οἶσθα) ἦν ἔχει φύσιν; *dost thou know what is the nature of mortal affairs?* (Eur. Alc. 780).

This is called *Prolepsis* or the *Anticipatory use of the accusative*.

CHAPTER III.

THE ARTICLE.

§ 139. I. **As a Demonstrative.**—The Article $\delta, \eta, \tau\acute{o}$ was originally a Demonstrative Pronoun, is regularly so used in Homer, *e.g.* $\tau\eta\nu \epsilon\gamma\acute{o} \sigma\acute{u} \lambda\acute{u}\sigma\omega$ *I will not give her up* (Il. i. 29), and retains the same force in Attic in the following combinations: $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon}$ *the one \dots the other* (usually at the beginning of a sentence); $\delta \delta\acute{\epsilon}$ *and he, but he*, at the beginning of a sentence, without a preceding $\delta \mu\acute{\epsilon}\nu$, referring to a noun in the clause preceding and only used in the nominative when there is a change of subject, *e.g.* $\tau\iota\sigma\sigma\alpha\phi\acute{\epsilon}\rho\eta\eta\varsigma \delta\iota\alpha\beta\acute{\alpha}\lambda\lambda\epsilon\iota \tau\acute{o}\nu \text{Κ}\acute{\upsilon}\rho\omicron\nu \pi\rho\acute{o}\varsigma \tau\acute{o}\nu \alpha\delta\epsilon\lambda\phi\acute{o}\nu$. $\delta \delta\acute{\epsilon}$ *πείθεται*, *Tissaphernes slanders Cyrus to his brother. And he (i.e. his brother) believes him* (Xen. An. i. 1, 3) [$\tau\acute{o} \delta\acute{\epsilon}$ is often used adverbially, meaning *however*]; $\kappa\alpha\iota \tau\acute{o}\nu$ *and he*, at the beginning of a sentence, in an acc. and infin. construction; $\tau\acute{o}\nu \kappa\alpha\iota \tau\acute{o}\nu$ *this and that*; $\pi\rho\acute{o} \tau\acute{o}\upsilon$ *before that*.

Obs.—Sometimes $\mu\acute{\epsilon}\nu$ precedes the article when a prep. is used: $\pi\rho\acute{o}\varsigma \mu\acute{\epsilon}\nu \tau\acute{\alpha} \alpha\nu\tau\epsilon\iota\pi\acute{\epsilon}\iota\nu \delta\epsilon\iota$ *an answer must be given to some points* (Thuc. iii. 61).

§ 140. II. **As a Definite Article.**—It is used like the English Definite Article—

1. **to individualise**, to mark off one object definitely from other objects—

(a) as already known or pointed out before: $\Xi\acute{\epsilon}\rho\acute{\xi}\eta\varsigma \acute{\alpha}\gamma\epsilon\iota\rho\alpha\varsigma \tau\eta\nu \alpha\nu\alpha\rho\acute{\iota}\theta\mu\eta\tau\omicron\nu \sigma\tau\omicron\alpha\tau\iota\acute{\alpha}\nu \eta\lambda\theta\epsilon\nu \epsilon\pi\acute{\iota} \tau\eta\nu \text{Ἑλλάδα}$, *having collected the (well-known) innumerable army, Xerxes marched against Greece* (Xen. An. iii. 2, 13).

(b) as made clear by the addition of distinguishing circumstances, $\delta \tau\acute{o}\nu \text{Ἀθηναίων} \delta\eta\mu\omicron\varsigma$ *the Athenian people*, $\eta \pi\acute{o}\lambda\iota\varsigma \eta\nu \pi\omicron\lambda\iota\omicron\rho\kappa\omicron\upsilon\mu\epsilon\nu$ *the city which we are besieging*.

The distinguishing circumstance expressed by the Article is often indicated in English by the possessive pronoun: Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε *Cyrus, leaping down from his chariot, put on his breastplate and, mounting his horse, took his javelins into his hands* (Xen. An. i. 8, 3).

NOTE.—ἄλλοι *alii others*, οἱ ἄλλοι *ceteri the others*; πολλοί *multi many*, οἱ πολλοί (1) *plerique most*, (2) *the democrats*; πλείονες *more*, οἱ πλείονες *the majority*; πλείστοι *most*, οἱ πλείστοι *nearly all, the vast majority*; ὀλίγοι *few*, οἱ ὀλίγοι *the few, the oligarchs*; δοῦλός σου *a slave of yours*, ὁ δοῦλός σου *your slave*.

2. to denote a class marked out as a whole: ὁ ῥήτωρ *the (professional) orator*; ὁ σοφός *the wise man*; οἱ πολῖται *all the citizens*; ὁ βουλόμενος *whoever wishes* (§ 261); δεῖ τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους *the soldier ought to fear his officer more than his enemies* (Xen. An. ii. 6, 10).

§ 141. The following uses of the Article should be noticed:—

(i) **The Article with Proper Names.**

- (a) The article is omitted before **proper names of persons, peoples, countries and towns**, except when reference is made to a name previously mentioned, or when the article has the force of the Lat. *ille*, meaning the *well-known*. Thus: ordinary use Σωκράτης *Socrates*, but ὁ Σωκράτης either *the above-mentioned Socrates* or *the famous Socrates*.

Obs.—1. Many names of countries have the article because they were originally adjectives, ἡ Ἑλλάς, ἡ Εὐρώπη, ἡ Ἀσία, ἡ Ἀττική, ἡ Βοιωτία, ἡ Λοκρίς etc. (*sc. γῆ*); so names of peoples οἱ Ἕλληνες, οἱ Λακωνικοί, οἱ Βοιωτικοί (*sc. ἄνθρωποι*).

2. The article is always used with proper names in the plural because a class is defined: οἱ Δημοσθένης orators like *Demosthenes*.

- (b) **Names of rivers and mountains** when introduced as unknown have no article, ποταμὸς Σελίνου *a river named Selinus* (Xen. An. v. 3, 8); otherwise when supposed to be known the article precedes. In both cases ποταμός, ὄρος are added for the sake of clearness, ὁ Ἀσωπὸς ποταμός (Thuc. ii. 5), ὁ Εὐφράτης ποταμός (Xen. An. i.

4, 11), τὸ Πήλιον ὄρος (Her. vii. 129), except with well-known rivers or mountains, *e.g.* rivers, ὁ Νεῖλος, ὁ Ἰστρος, ὁ Εὐρώτας, ὁ Κηφισός, ὁ Ἰλισσός; mountains, ὁ Ἄθως, ὁ Κιθαιρών, ὁ Παρνασσός, ἡ Ἀἴτνη.

- (c) The article is added before **names of seas**, which were originally adjectives or specialised common nouns: ὁ Πόντος, ὁ Εὐριπος, ὁ Ἀδρίας, ἡ Σύρτις. With Ἑλλησποντος the usage varies according as the reference is to the sea (with the article, Xen. Hell. ii. 2, 5) or the countries bordered by it (without the article, Xen. Hell. i. 7, 2).
- (d) With **names of gods** the article lends emphasis, *νῆ τὸν Δία* by *yonder Zeus*, by *Zeus above* (but *νῆ Δία* by *Zeus*), or refers to a definite cult, ἡ Ἀθηνᾶ the *Athena of Athens* (but Ἀθηνᾶ *Athena* generally).
- (e) With **names of festivals** the article is usually omitted, Διονύσια the *Dionysiac festival*.

NOTE.—When the article is used **names of rivers and lakes** are placed immediately after it: ὁ Ἀχελῷος ποταμός (Thuc. ii. 102), ἡ Βόλβη λίμνη (Thuc. iv. 103): see also instances above in (b). So with **names of mountains and promontories** when of the same gender or declension: ὁ Σολύγειος λόφος (Thuc. iv. 42), τῇ Μαλέᾳ ἄκρα (Xen. Hell. i. 6, 26); when the gender or declension differs the article is repeated and the order varies: ἐς τὸ ὄρος τὴν Ἰστώνην (Thuc. iii. 85), ἡ ἄκρα τὸ Χειμέριον (Thuc. i. 46), διὰ τῆς Ἰδης τοῦ ὄρους (Thuc. viii. 108), ἐπὶ τῇ Λευκίμῃ τῷ ἀκρωτηρίῳ (Thuc. i. 47). With **names of places and islands** the following types of apposition occur: (1) ὑπὸ τὸ Παρθένιον πόλισμα (Xen. An. vii. 8, 21), (2) ἐπ' Ἰνῆσσαν τὸ Σικελικὸν πόλισμα (Thuc. iii. 103), (3) ἐκ τοῦ Βουδόρου τοῦ φρουρίου (Thuc. ii. 94), (4) τὸ χωρίον αἱ Ἑννέα ὁδοί (Thuc. i. 100).

- (ii) **Some common nouns** are often treated as **proper nouns** and the article omitted in the same way: ἥλιος the *Sun*, σελήνη the *Moon*, θάλαττα the *Sea*, οὐρανός the *Sky*, χρόνος *Time*, ἄστρα the *Stars*, γῆ the *Earth*, ὥραι the *Seasons*, κεραυνός *Thunderbolt*, ἀνεμοὶ the *Winds*, etc.; also local names, *e.g.* ἄστυ the *Town* (of Athens), πόλις the *City* (of a definite city known from the context), ἀκρόπολις the *Citadel*, ἀγορά the *Market-place*, βουλευτήριον the *Senate-house*, πρυτανεῖον the *Town-hall*, νῆσος the *Island* (known from the context), τεῖχος the *City wall*, πεδῖον the *Plain of Attica*; finally βασιλεὺς the *King* (known

from the context, usually the Persian king); the article is added to βασιλεύς if reference is made to a king previously mentioned (cp. Xen. Hell. vii. 1, 37 ἀκούοντος τοῦ βασιλέως referring to 36 ἐρωτώμενος ὑπὸ βασιλέως) or if the king is emphasised, ἐνικῶμεν τὸν βασιλέα *we conquered the great king* (Xen. An. ii. 4, 4), ἐποίησεν ἂν ταῦτ' οὗ βασιλεῖ *he would have done the same as that king, viz. Artaxerxes Mnemon* (Dem. De F. L. 137).

- (iii) The article is omitted with **words denoting relationship or office** when not referring to a particular individual: πατήρ *father*, μήτηρ *mother*, υἱός *son*, ἀδελφός *brother*, γονῆς *parents*, παῖδες *children*, ἀνὴρ *husband*, γυνή *wife*; στρατηγός *general*, ἄρχων *archon*, λοχαγός *captain*, πρυτάνεις *presidents*, etc.
- (iv) The article is omitted in **adverbial or quasi-adverbial expressions** (especially adv. acc. and prep. phrases): μέγεθος, πλήθος, ὕψος, εἶρος, πλάτος, βάθος, γένος, ὄνομα, πρόφασιν; κατὰ γῆν καὶ κατὰ θάλατταν *by land and sea* (Xen. An. i. 1, 7), κατὰ χώραν *in position* (Xen. Cyr. ii. 4, 3), παρ' (and ἐπ') ἀσπίδα *to the left*, ἐπὶ δόρυ *to the right* (military expressions; Xen. An. iv. 3, 26, 29); ἐς χεῖρας ἵέναι *to come to close quarters* (Thuc. viii. 50), ἀπὸ νεῶν *on shipboard* (Thuc. iv. 14), καὶ ἡμέρας καὶ νυκτός *both by day and by night* (Xen. An. ii. 6, 7), ἐκ δεξιᾶς *on the right*, ἐν ἀριστερᾷ *on the left* (Thuc. ii. 81). Similarly in many technical expressions, δεξιὰν διδόναι, λαμβάνειν *to give, receive pledges* (Xen. An. i. 6, 6), νεκρῶν ἀναίρεσις *taking up the dead* (Thuc. iii. 109), and often before a substantive defined by an attributive genitive and forming one compound expression, σωτηρία τῶν ἀνθρώπων *the safety of the men* (Thuc. viii. 33), τῶν χωρίων χαλεπότης *the difficulty of the position* (Thuc. iv. 12).
- (v) The article is often omitted before **abstract nouns**, especially **names of virtues, vices, arts, qualities** (but not when connected with a particular person or thing): ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει *man's soul shares in the divine* (Xen. Mem. iv. 3, 14); ἄνευ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδύνους ἰσχύει· φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ *no skill without courage is of any effect against dangers, for fear scares away the memory, and skill without strength is of no use* (Thuc. ii. 87).

- (vi) The article is inserted before a **substantive which stands in apposition to and defines a personal pronoun**: ἡμεῖς οἱ Λακεδαιμόνιοι (Thuc. iv. 85).
- (vii) The article often has a **distributive** meaning: ἐπισχνέεται δώσειν τρία ἡμιδαρκεῖα τοῦ μηνὸς τῷ στρατιώτῃ *he promises to give three half-sovereigns per month to each soldier* (Xen. An. i. 3, 21).
- (viii) The article is omitted with **cardinal numerals** when the number is given vaguely: τρεῖς ἄνδρες ἦλθον *some three men came*, but is added when the reference is to a definite fraction, a definite number or a total: τῶν πέντε αἱ δύο μοῖραι *two-fifths*, ἀμφὶ τοὺς δισχιλίους *about 2000*. It is also omitted when the cardinal is accompanied by ὅδε or οὗτος: μία πόλις αὕτη *this one city* (Thuc. vii. 56). With **ordinals** the use varies: τὸ δεύτερον ἔτος (Thuc. ii. 70), πρῶτον ἔτος (Thuc. ii. 47).
- (ix) The article is often separated from its substantive or adjective by words like μέν, μὲν γάρ, μὲν οὖν, δέ, δ' οὖν, γέ, τέ, τὲ γάρ, τοί, τοίνυν, γάρ, δή, ἄρα, rarely by αὖ, often by οἶμαι: ὁ μὲν οὖν πρεσβύτερος (Xen. An. i. 1, 2), ἡ δὲ μήτηρ (Xen. An. i. 1, 3).

§ 142. III. The Article distinguishing Attribute and Predicate.—When an adjective agreeing with a substantive is preceded by the article it is *attributive*; when the article is placed before the substantive and not before the adjective, the adjective is *predicative*.

Attributive positions.—ὁ ἀγαθὸς ἀνὴρ (with emphasis on the attribute) or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (with emphasis on the substantive) *the good man*. ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμὸς *my father*.

Predicative positions.—ὁ ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ *the man is good*. With oblique cases (especially the accus.) ἔχει τὰς χεῖρας κενάς, *he has his hands empty, i.e. he has empty hands or his hands are empty*.

NOTE.—No Article. If no article is inserted with either substantive or adjective, the adjective may be attributive or predicative according to the context, *e.g.* τύραννοι κακοί may mean either (1) *wicked tyrants* or (2) *tyrants are wicked*.

143. The **Attribute** following the Article is usually—

- (a) an adjective ὁ ἀγαθὸς ἀνὴρ, participle ἡ ληφθεῖσα πόλις, or possessive pronoun τὰ ἐμὰ χρήματα, but may also be
- (b) a genitive case (usually possessive, never partitive), ἡ τῶν Περσῶν ἀρχή or ἡ ἀρχὴ ἡ τῶν Περσῶν *the empire of the Persians*, τὰ τῶν Ἀθηναίων *the affairs of the Athenians*.

Obs.—The genitive cases of the reflexive, demonstrative and reciprocal pronouns when used with the article as attributes have the ordinary position of the attribute immediately after the article, τὸν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ etc.) πατέρα or τὸν πατέρα τὸν ἐμαυτοῦ etc. (acc.) *my own (your own, his own) father*, ὁ τούτου πατήρ or ὁ πατήρ ὁ τούτου *his father*, τὰ ἀλλήλων κακά *one another's evils*, but the genitive of the personal pronoun is placed either before the article or after the substantive, ἐμοῦ τὸν πατέρα or τὸν πατέρα μου *my father*. Without the article the substantive is indefinite, e.g. πολῖται ὑμέτεροι (*some*) citizens of yours (Dem. Phil. i. 34), λόγοι ἐμαυτοῦ (*some*) words of my own (Dem. Phil. iii. 41).

- (c) an adverb, οἱ τότε στρατιῶται *the soldiers of that time*, ἡ οἴκαδε ὁδός *the homeward journey*.
- (d) a prepositional phrase, ὁ πρὸς τοὺς Πέρσας πόλεμος *the war with the Persians*, ὁ μετὰ ταῦτα χρόνος *the time after this*.

Obs.—Sometimes an attributive prepositional phrase is placed after the substantive without the article being repeated: ἡ πρόνοια αὐτοῦ ἐς τὸν πόλεμον *his forethought for the war* (Thuc. ii. 65), αἱ πέρυσι πρεσβεΐαι περὶ τὴν Πελοπόννησον ἐκείναι *those embassies last year through the Peloponnese* (Dem. Phil. iii. 72).

144. The following uses of the article are important:—

1. When the demonstrative pronouns οὗτος *this*, ἐκεῖνος *that*, and ἀμφω, ἀμφοτέρω *both*, and ἐκάτερος *either of two*, are used as attributes in prose the article always stands before the substantive: ὃδε ὁ ἀνὴρ, οὗτος ὁ ἀνὴρ, ἐκεῖνος ὁ ἀνὴρ, ἀμφω τῷ ἵππῳ, ἀμφοτέρω οἱ ἵπποι, ἐκάτερος ὁ ἵππος, or ὁ ἀνὴρ ὃδε etc.

This rule does not apply to poetry, which uses ὃδε ὁ ἀνὴρ and ὃδε ἀνὴρ etc. indifferently.

When the article is omitted in prose the demonstrative pronoun is either predicative, οὗτος Πλάτων *this is Plato*, or deictic (δείκνυμι *shew*) i.e. the person or thing denoted is pointed to, οὗτος Πλάτων *Plato yonder*.

Obs.—1. When used deiktically the particle *-l* is often added to the pronoun, thus: *οἱ, οὗτος, ἐκεῖνος* etc.; see § 63 *obs.*

2. *τοιούτος, τοιόσδε, τοσοῦτος, τοσόσδε, τηλικούτος, τηλικόσδε* (§ 63), are when attributive preceded by the article like ordinary adjectives: *ὁ τοιούτος ἀνὴρ* *such a man*.

3. The article is sometimes omitted with *ὅδε, οὗτος* and *ἐκεῖνος* when the substantive is followed by a defining relative sentence, the latter taking the place of the article, *στρατιὰ γε τῇδ' ἦν νῦν ἐγὼ ἔχω* *with this army which I now have* (Thuc. iv. 85).

2. With *αὐτός*: *ὁ αὐτὸς ἀνὴρ* *the same man*, *αὐτὸς ὁ ἀνὴρ* *the man himself*; *οὗτος ὁ αὐτὸς ἀνὴρ* *this same man*, *οὗτος ὁ ἀνὴρ αὐτός* *this man himself*.

3. With *ἐκαστος* the article is added in the predicative position when the substantive is emphasised, but otherwise is omitted, *καθ' ἐκάστην ἡμέραν* *every day*, *κατὰ τὴν ἡμέραν ἐκάστην* *every single day*.

4. With *μέσος, ἄκρος, ἔσχατος, μόνος* and *πᾶς* (and *ὅλος*):—

ἡ μέση νῆσος *the middle island* (between two others).

ἡ νῆσος μέση or *μέση ἡ νῆσος* *the middle of the island*.

τὸ ἄκρον ὕψος *the high mountain*.

τὸ ὕψος ἄκρον or *ἄκρον τὸ ὕψος* *the top of the mountain*.

ἡ ἐσχάτη ναὺς *the farthest, most distant ship*.

ἡ ναὺς ἐσχάτη or *ἐσχάτη ἡ ναὺς* *the farthest part of the ship*.

ὁ μόνος υἱός *the only son*.

ὁ υἱὸς μόνος or *μόνος ὁ υἱός* *only the son*.

ἡ πᾶσα πόλις or *πᾶσα ἡ πόλις* *the whole city, all the city*. *πᾶσα πόλις* *every city*. *αἱ πᾶσαι πόλεις* or *πᾶσαι πόλεις* *all the cities*. *τὸ πᾶν πλῆθος* *the whole number*. *οἱ πάντες ἐκατόν*

a hundred in all. *παντὶ σθένει* *with all one's strength*. *ἐν πάσῃ ἀπορίᾳ* *in utter want*.

NOTE.—The use of *ὅλος* is similar to that of *πᾶς*.

§ 145. IV. Any word may be converted into a substantive by prefixing the article, e.g.—

(a) adjectives, *οἱ πλούσιοι* *the rich*, *ἡ δεξιὰ* *the right hand*, *τὸ καλόν* *beauty*;

(b) participles, *ὁ λέγων* *the speaker*, *οἱ παρόντες* *present company*;

(c) adverbs, *οἱ πάλοι* *the ancients*, *τὰ κάτω* *the coast*, *ὁ πέλας* *the neighbour*;

(d) infinitives, *τὸ μισεῖν* *hatred*, *τὸ μισεῖσθαι* *the being hated*;

(e) prepositional phrases, *οἱ ἐν τῇ πόλει* *the men in the city*, *οἱ περὶ τὸν στρατηγόν* *the general and his followers*;

- (f) whole sentences, τὸ γνῶθι σπαντόν *the proverb "know thyself,"* περὶ τοῦ πῶς ἀκούειν ὑμᾶς ἐμοῦ δεῖ *concerning how you ought to hear me* (Dem. De Cor. 1).

Obs.—In this way Plato sometimes makes a relative sentence into a substantive, when it is a periphrasis for an adjective or an abstract noun, ὁρέγεται τοῦ ὅ ἐστιν ἴσον *it reaches after equality* (Phaedo 75 B).

- (g) ὁ ἀνὴρ means *the man*, τὸ ἀνὴρ means *the word man*.

NOTES.—1. **The conversion of Adjectives into Substantives.**—Adjectives preceded by the definite article became substantives in two ways: (i) by extending the meaning of the adjective from a particular person or thing to a whole class of persons or things; e.g. ὁ σοφός may mean *the* (particular) *wise man* (referred to), or *the wise man*, not any particular person but any one who may be classified as such, *the* (typical) *wise man*, *the philosopher*; τὸ ἀγαθόν may mean (1) *the* (particular) *good thing* (referred to) or (2) *the* (typical) *good, goodness*; so ὁ πολέμιος *the enemy*, οἱ λέγοντες *orators*, τὸ εὐτυχές *prosperity*, τὸ καλόν *beauty*, τὸ αἰσχρόν *ugliness*, τὰ ἐμὰ *my property*; (ii) by omitting the substantive with which the adj. agreed, which was easily supplied at first but afterwards forgotten: ἡ δεξιὰ (χείρ) *the right hand*, ἡ τριήρης (ναῦς) *the trireme*, ἡ ὑστεραία (ἡμέρα) *the next day*, ἡ ῥητορικὴ (τέχνη) *rhetoric*. When the conversion was complete the article could be omitted, ναυτικόν *a fleet*, ξενικόν *a mercenary force*, τριήρεις *men of war*, and so on.

2. **The Article in Homer** (and Attic poetry).—The article in Homer has three uses: (i) as a demonstrative pronoun, cp. § 139; (ii) approximating to an attributive use but never quite attributive as in Attic, but always marking a contrast or lending emphasis, τὸν Χρυσὴν ἡτίμασεν ἀρητῆρα Ἀτρεΐδης *the son of Atreus dishonoured him, even Chryses the priest* (Il. i. 11); (iii) as a relative, διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων *by means of his prophecy which Phoebus Apollo had given him* (Il. i. 72); of this traces survive in Attic Tragedy, σόφισμα τῷ νῦν αὐτίχ' αἰρήσειν δοκῶ *a trick by which I think I will straightway catch him* (Soph. Phil. 14); εἰ παρήσθα τὸν θεὸν τὸν νῦν ψέγεις εὐχαῖσιν ἂν μετῆλθες *if thou hadst been present thou wouldst have turned with prayers to the god whom now thou upbraidest* (Eur. Bacc. 712).

CHAPTER IV.

THE SUBSTANTIVE.

§ 146. Substantives have gender, number and case. On gender see §§ 37–39. On number the following points are noteworthy:—

§ 147. I.—The **Singular** sometimes has a **collective** sense (cp. § 137): ἡ ἀσπίς *the heavy-armed troops*, ἡ ἵππος *fem. the cavalry* (but ὁ ἵππος *the horse*), ὁ κέραμος *tiles*, ἡ πλίνθος *bricks*. Nations and classes of people are often designated by a singular: ὁ Πέρσης *the Persian (nation)*, ὁ Ἀθηναῖος *the Athenian (people)*, ὁ πολέμιος *the enemy*. So the neuter sing. of an adjective with the article: τὸ Ἑλληνικόν *the Greek nation*, τὸ ὑπήκοον *the subject people*.

§ 148. II.—The **Dual** is only used of two things which make a pair: ὀφθαλμός *two eyes*, χεῖρε *two hands*, ἵππῳ *a pair of horses (in a carriage)*, κοθόρνῳ *a pair of buskins*, ἀδελφῷ *twins, brothers, or brother and sister*.

Obs.—The dual is common in Homer but rare in later writers, and is not used in any dialect except Attic in classical times. But even in Homer χεῖρε is rarer than χεῖρες. See also § 137, 4.

§ 149. III.—The **Plural**: Special Uses:—

- (a) **Abstract** nouns in the singular denote the abstract quality, in the plural specimens or instances of the quality; φιλία *friendship*, φιλίαι *acts of friendship*, πενία *poverty*, πενίαι *times of poverty*, χάρις *favour*, χάριτες *favours, presents*, ψύχος *cold*, ψύχη *degrees of cold*.
- (b) Nouns meaning **material** in the singular are used in the plural to denote separate pieces or different kinds of the material: ἄλς *rock salt* (in

a lump), ἅλεις *table salt* (in particles) or *pieces, lumps of salt*, ξύλον *wood*, ξύλα *pieces of wood, fuel, planks, logs, trees*, οἶνος *wine*, οἶνοι *various kinds of wine*, ὕδωρ *water*, ὕδατα *waters (i.e. lakes, rivers etc.)*.

Obs.—In poetry the pl. is often used without differing in meaning from the sing., e.g. σκῆπτρα *sceptre* (Aesch. Agam. 1265), θρόνοι *throne* (Soph. Ant. 1041); τύχαι *fortune* (Eur. Alc. 1038).

- (c) In **Tragedy** a woman speaking of herself often uses the plural, the gender when distinguished being masculine: ἀρκούμεν ἡμεῖς οἱ προθνήσκοντές σεθεν *I (Alcestis) who die for thee am sufficient* (Eur. Alc. 383).
- (d) A single individual speaking of himself sometimes uses the plural: τὰ πρῶτα τῶν ἄθλων ἠνεγκάμεθα *I won the first prizes* (Plato, Ion 530 A).
- (e) The neuter plural of a **Verbal Adjective** is used without differing in meaning from the singular, ἐπιχειρητέον or ἐπιχειρητέα ἐστὶ *it must be attempted*; so ἀδύνατόν or ἀδύνατά (ράδιά, χαλεπά) ἐστὶν ἀποφυγεῖν *it is impossible (easy, hard) to escape*.

USE OF THE CASES.

§ 150. **Introductory.**—Including the Vocative, there are five cases, Nominative, Vocative, Accusative, Genitive and Dative. The Accusative, Genitive and Dative are called *Oblique*, being used in dependence upon other words. Originally there were three other cases, the Ablative, Locative, and Instrumental. The Ablative was absorbed into the Genitive, and the Locative and Instrumental into the Dative. The Genitive and Dative were therefore mixed cases, and are sometimes called *syncrêtic* (from σύγκρατος the verbal adj. of συγκεράννυμι *mix together*).

§ 151. **The Nominative.**—The Nominative denotes the starting point of an action; with an active predicate it denotes the doer, ἐγὼ παύω *I check*, with a passive predicate the sufferer of the action, ἐγὼ παύομαι *I am checked*. The nominative is the case of the grammatical subject, but a nominative is not essential to a sentence, as a subject is always implied in the verbal predicate (§ 132). A noun

predicate is placed in the nominative when it stands in apposition to the subject (§ 135).

§ 152. **The Vocative.**—The Vocative is the case of the person or thing addressed. When there is no separate form for the vocative (as always in the dual and plural), the nominative case is used. The vocative is preceded by *ὦ* in ordinary forms of address in prose; the omission of *ὦ* is a sign of strong feeling, great excitement, impatience or contempt. *ὦ παῖ my boy!* *ὦ βασιλεῦ king!* *ὦ ἄνδρες Ἀθηναῖοι gentlemen of Athens!* *ὦ τλήμων ἄνερ wretched man!* But *ἄνθρωπε, τί ποιεῖς; you rascal, what are you doing?* (Xen. Cyr. ii. 2, 7), *ἀκούεις, Αἰσχίνη; do you hear, Aeschines?* (contemptuous) (Dem. De Cor. 112). In poetry *ὦ* is inserted or omitted without such distinction.

NOTES.—1. The nominative is frequently used instead of the vocative in addressing a person, especially in connection with *οὗτος*: *Ἀπολλόδορος οὗτος, οὐ περιμενεῖς; Ho there! Apollodorus, won't you stop?* (Pl. Symp. 172 A), and also in exclamations *νῆπιος the fool!* In Homer when two separate persons are addressed the second is regularly in the nom., e.g. *Ζεῦ πάτερ Ἡέλιός τε O father Zeus and Helios!* (Hom. Il. iii. 277).

2. The vocative strictly speaking is not a case but an exclamatory sentence complete in itself; this is shown by the position of connecting particles, which are placed independently of a vocative, e.g. *Μενέλαε, σοὶ δὲ τὰδε λέγω Menelaus, I say this to thee* (Eur. Or. 622).

3. The vocative is used predicatively by formal attraction: *σύ τ', ὦ ποτ' οὐσα καλλίνικε μυρίων μῆτερ τροπαίων O thou that wast once victorious mother of countless trophies* (Eur. Tro. 1221).

§ 153. **The Accusative.**—The Accusative denotes that idea which is most directly connected with the verb and is most necessary for the completion of its meaning; the relation between the two is left undefined and is determined by the context. It has several uses:—

§ 154. 1. **Accusative of the Direct Object (External Accusative)** with Transitive Verbs: *τύπτω τὸν δοῦλον I strike the slave.*

NOTES.—1. Transitive verbs are those which are regularly used with an acc. of the direct object: intransitive verbs are not regularly so used; but no hard and fast line can be drawn between the two: transitive verbs are often used without and intransitive with an acc. *δακρύω weep intr., weep for trans.; πλέω sail intr., sail over trans.; σπεύδω intr. hasten; σπεύδω γάμον trans. hasten the marriage.*

2. Several verbs are transitive in Greek while the corresponding verbs in other languages are intransitive. Such verbs are:—

- (a) Those which signify **do good or evil** whether by act or speech: ἀδικῶ, βλάπτω *do wrong (to)*, εὖ or καλῶς δρῶ or ποιῶ, εὐεργετῶ *do good (to)*, benefit, κακῶς δρῶ or ποιῶ, κακουργῶ *do evil (to)*, hurt, εὖ, κακῶς λέγω *speak well, evil (of)*.
- (b) Verbs of **emotion**: αἰδοῦμαι, αἰσχύνομαι *be ashamed (τὸν πατέρα before one's father)*, εὐλαβοῦμαι, φυλάττομαι *be on one's guard against*, θαρρῶ *have confidence (τὴν ἰσχύν, in one's strength)*, ἐκπλήττομαι, καταπλήττομαι *be amazed (at)*; similarly with ὅμνυμι *swear by (τοὺς θεοὺς the gods)*.

Obs.—The accusative is used in exclamations, with an ellipsis of ὅμνυμι: ναὶ or μὰ τὸν Δία *Yes or No, by Zeus!*

- (c) The following verbs: ἀποδιδράσκω *run away (from)*, ἐκλείπω (cp. *deficio*) *fail*, (ζηλῶ *be jealous (of)*), θηρῶ, θηρεύω *hunt (after)*, λανθάνω (cp. *lateo*) *escape notice*, μένω *wait (for)*, φεύγω (cp. *fugio*) *flee (from)*, φθάνω *get before*.
- (d) Many intransitive verbs of motion are transitive when compounded with prepositions: βαίνω *go*, ὑπερβαίνω *cross*, παραβαίνω *transgress*; ἔρχομαι *go*, διέρχομαι *go through*; ἡγοῦμαι *lead*, διηγοῦμαι *narrate*; ἵσταμαι *stand*, ἐφίσταμαι *undertake*.

§ 155. 2. **Accusative of the Goal of Motion** with verbs of motion. This construction is common in Homer but survives in Attic only in poetry. Homer: καί μεν κλέος οὐρανὸν ἵκει *my fame reaches to heaven* (Od. ix. 20); Attic poetry: Μῆδεια πύργους γῆς ἔπλευσ' Ἰωλκίας *Medea sailed to the towers of the Iolcian land* (Eur. Med. 7).

Obs.—This acc. survives in Attic prose in phrases like ταῦτα ἤκω *I have come for this reason*, lit. *I have come to these things*, and more rarely in poetry when the goal of motion is a person, e.g. βαρβάρους ἀφίξομαι *I shall come to foreigners* (Eur. Bacc. 1354).

§ 156. 3. **Accusative of the Internal Object (Cognate Accusative)** with active and passive verbs (this use is greatly developed in Greek).

- (a) The substantive and verb are cognate in form, i.e. are formed from the same stem, μάχην μάχομαι *fight a battle*, τείχος τειχίζομαι *build a wall*, πομπὴν πέμπω *take part in a procession*; the acc. is usually qualified by an adj., νοσεῖ νόσον ἀγρίαν *he suffers from a cruel disease* (Soph. Phil. 173); κινδυνεύων τὸν ἔσχατον κίνδυνον *running the utmost risk* (Pl. Ap. 34c).
- (b) The substantive and verb are cognate in meaning but not in form, ὅμνυμι ὄρκον *swear an oath*, πάσας νόσους κάμνω *suffer from every disease*, τύπτομαι

πληγὴν βαρυτάτην *be struck a very severe blow*, τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they marched out to the so-called holy war* (Thuc. i. 112, 5).

- (c) The accusative denotes a specialisation of the action of the verb, *ναυμαχίαν νικᾶν to win a sea fight* (Lys. xix. 28), *Ὀλύμπια νικᾶν to win a prize in the Olympic games* (Thuc. i. 126), *νικᾶν ψήφισμα to carry one's proposal* (Aeschin. iii. 63), *κίνδυνον ἀναρρίπτειν to run a risk* (Thuc. iv. 85), *φόνον βλέπειν* (poet.) *to look murder* (Aesch. Sept. 498), *πῦρ πνεῖν* (poet.) *to breathe fire* (Eur. I. T. 288), *σπονδὰς τέμνειν to make a truce* (Eur. Hel. 1235). Often a neuter adjective or pronoun is added to the verb as a cognate acc. almost like an adverb; *ὁξὺ ἀκούω, ὀρώ hear, look sharply*, *τὰ ἄριστα φρονεῖν to have the best thoughts* (Thuc. ii. 22, 1), *τοῦτο ἀγανακτεῖ he is angry at this* (Dem. De Chers. 55).

- (d) The accusative in apposition to the sentence may be a development of the cognate accusative, *ὡς μὴ τέκν' εἰσίδωμεν ἀνόσιον θέαν that we may not see the children, an unholy sight* (Eur. H. F. 323), *Ἑλένην κτάνωμεν Μενέλεω λύπην πικράν let us slay Helen, a sore grief to Menelaus* (Eur. Or. 1105). This use may also be an adverbial acc. like *πρόφασιν* etc., § 158 *obs.*

§ 157. 4. Accusative of Extension in Space and Time answering the questions—how far? how long?

Obs.—This use is probably developed from the cognate acc., e.g. in *ᾧδδὸν ἐλθεῖν* the acc. may be regarded either as cognate to *go a journey*, or as acc. of extension in space to *go (how far?) along a road*, and in *χρόνον πολλὸν μένειν* the acc. may be cognate to *stay a long stay*, or that of extension in time to *stay (how long?) for a long time*.

Space.—*πλεῖν θάλατταν to sail over the sea* (Dem. Phil. i. 34); *ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας ἑκοσι καὶ δύο he marches three days' journey, twenty-two leagues* (Xen. An. i. 2, 5); *ἀπείχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες τριάκοντα στάδια the king and the Greeks were thirty furlongs from one another* (Xen. An. i. 10, 4).

Time.—*ἔτη γεγωνὺς δύο καὶ ὀγδοήκοντα being eighty-two years of age* (Isoc. xv. 9); *ἴσχυσαν δέ τι καὶ*

Θηβαῖοι τουτουσὶ τοὺς τελευταίους χρόνους *the Thebans also possessed some power in recent years* (Dem. Phil. iii. 23).

Obs.—Freer accusatives, referable chiefly to time, are: τοῦτον τὸν χρόνον *at this time*, τὸ λοιπὸν *for the future, henceforth*, τέλος *at last*, πρότερον *formerly*, οὐκ ἀρχήν *not at all*, τὴν ταχίστην (sc. ὀδόν) *as quickly as possible*, μακράν *far, distant*.

§ 158. 5. **Accusative of Respect or Nearer Definition**, with adjectives and intransitive and passive verbs.

Obs.—This use of the acc. probably commenced with words like ὄνομα *by name*, εὖρος *in width*, μέγεθος *in size*, γένος *in race*, used as acc. of respect with nouns and then extended to participles and finite verbs.

- (a) Acc. denoting a part or quality of the body: ἀλγέϊ τὸν δάκτυλον *he has a pain in his finger* (Pl. Rep. v. 462 D), συντριβόμεθα τὰς κεφαλὰς *we have our heads broken* (Lys. iii. 18), τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ *thou art blind in ears and mind and eyes* (Soph. O. T. 371), εἶδος ἐκπρεπεστάτη *most fair in form* (Eur. Hec. 269).
- (b) Acc. denoting the mind (with persons): μοχθηρὸς τὴν ψυχὴν *depraved in soul* (Xen. Econ. vi. 16), τοιόσδε τὴν γνώμην *such in judgment* (Soph. El. 1021).
- (c) Acc. denoting abstract qualities (with persons or things): δεινὸς ταύτην τὴν τέχνην *clever in this art* (Xen. Cyr. viii. 4, 18), τοιοῦτον ἦν τὴν ιδέαν *it was such in its nature* (Thuc. ii. 51), ἑξακόσιοι τὸν ἀριθμόν *six hundred in number* (Arist. Birds 1251).

Obs.—Hence a great number of independent, almost adverbial, accusatives: δίκην *like*, (τὸ) ὄνομα *in name, by name*, τὸ πᾶν *altogether, on the whole*, τὸ πλῆθος *in number*, πολὺ *by far*, τί; *quid, what? why?* τί κλαίεις; *why weepest thou?* πρόφασιν *on the pretext, ostensibly*, τὸν τρόπον *in character*, τοῦτον τὸν τρόπον *in this way*, τὴν φύσιν *by nature*, χάριν *for the sake of (gratia)*. See also § 156 (d).

§ 159. 6. **Two Accusatives.**

- (a) One of the two accusatives is predicative, standing in apposition to the other. Hence verbs which signify *naming* (καλῶ, ὀνομάζω), *deeming* (νομίζω, ἡγοῦμαι), *making* (ποιῶ), *appointing* (καθίστημι), *choosing* (αἰροῦμαι), and the like, have a double accusative in the active, one of the

external object, and one of the *predicate*: Δαρείος Κύρον στρατηγὸν ἀπέδειξε *Darius appointed Cyrus general* (Xen. An. i. 1, 2), οἱ Θετταλοὶ φίλον, εὐεργέτην, σωτήρα τὸν Φίλιππον ἡγοῦντο *the Thessalians deemed Philip a friend, a benefactor, a saviour* (Dem. De Cor. 43), τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς θήσω *I shall make three of my enemies corpses* (Eur. Med. 374).

When these verbs are used in the passive both accusatives become nominative: Κύρος στρατηγὸς ἀπεδείχθη *Cyrus was appointed general*, Λασθένης φίλος ὠνομάζετο Φιλίππου *Lasthenes was called the friend of Philip* (Dem. De Cor. 48).

- (b) The two accusatives are different in character, one being the direct object and the other the cognate accusative: τοσοῦτον ἔχθος (cognate) ἔχθαίρω σε (direct) *I hate thee with such a hatred* (Soph. El. 1034), ὥρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they bound the soldiers by the most solemn oaths* (Thuc. viii. 75, 2), τὸ στράτευμα κατένειμε δώδεκα μέρη *he divided the army into twelve parts* (Xen. Cyr. vii. 5, 13), Μέλγτος με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this indictment against me* (Pl. Ap. 19 B), ἐστεφάνουν με εὐαγγέλια *they crowned me for (lit. with the crown of) good tidings* (Arist. Knights 647), δίκας εἶλεν Εὐπολιν δύο *he won two cases against Eupolis* (Isae. vii. 10).

Obs.—διώκω δίκην (or γραφὴν) τινά *prosecute another in a law suit*, φεύγω δίκην (or γραφὴν) τινά *be prosecuted by another in a law suit*, δικάζω δίκην (or γραφὴν) τινά *judge a defendant in a law suit*. Occasionally in poetry the second accusative is that of the Goal of Motion: πέμφομέν νιν Ἑλλάδα *we will escort her to Greece* (Eur. Tro. 883).

- (c) The two accusatives are both accusatives of the direct object.

(i) Such a double accusative (one accusative of the person and one accusative of the thing) is governed by verbs of—

teaching διδάσκω: πολλὰ διδάσκει μ' ὁ πολὺς βίος *long life teaches me many things* (Eur. Hipp. 252);

reminding ἀναμνησκω: ἀναμνησκοντες τοὺς Ἀθηναίους ξυμμαχίαν *reminding the Athenians of their alliance* (Thuc. vi. 6, 3);

asking αἰτῶ τί τινα (*ask a favour*), ἐρωτῶ τί τινα (*ask a question*), πράττομαι *exact*: οὐδένα πώποτε μισθὸν ἐπράξατο Σωκράτης *Socrates never exacted pay from anyone* (Xen. Mem. i. 2, 60);

depriving ἀφαιρούμαι, στερῶ, ἀποστερῶ, συλῶ: ἀποστερεῖ με τὴν τιμὴν *he takes the honour from me* (Dem. Aphobus B. 13);

Obs.—στερῶ and ἀποστερῶ are also constructed with an acc. and gen., see § 168, 2.

concealing κρύπτω, ἀποκρύπτομαι: τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter the death of her husband* (Lys. xxxii. 7);

clothing and unclothing ἀμφιέννυμι, ἐνδύω, ἐκδύω (τινὰ χιτῶνα): cp. περιβάλλομαι τείχος τὴν πόλιν *I throw a wall round the city* (Her. i. 163).

Obs.—In the passive construction the *thing* remains in the accusative: διδάσκομαι πολλά *I am taught many things*; ἀποστεροῦμαι τὴν τιμὴν *I am deprived of the honour*; ἠρωτήθη τὴν γνώμην *he was asked his opinion*.

- (ii) Of the two accusatives one (acc. of the direct object) unites with the verb—usually ποιοῦμαι, τίθεμαι or ἔχω—to form a compound predicate governing the other (also acc. of the direct object): θεοὶ Ἰλίου φθορὰς ψήφους ἔθεντο *the gods voted for* (lit. *gave their votes*) *the destruction of Ilium* (ψήφους ἔθεντο is a compound predicate governing φθορὰς) (Aesch. Agam. 814); ἐν μομφῇ ἔχω *I blame* (lit. *I have blame*) *one thing* (μομφῇ ἔχω is a compound predicate governing ἐν) (Eur. Or. 1069). This construction is common with verbs meaning *do or say good or evil*, ἀγαθὰ, καλὰ or κακὰ ποιῶ (δρῶ, ἐργάζομαι, λέγω) τινα: cp. οἱ μὲν πονηροὶ κακὸν τι ἐργάζονται τοὺς αἰεὶ ἐγγυτάτω ἑαυτῶν ὄντας, οἱ δὲ ἀγαθοὶ ἀγαθόν τι *the wicked do some mischief to those nearest them from time to time, and the good some good* (Pl. Ap. 25 c).

- (iii) In poetry there is also a double accusative of the whole and of the part, in which the second acc. stands in partitive apposition to the first (σχήμα καθ' ὅλον καὶ μέρος): σὲ πόδας νίψει *she will wash thy feet* (Hom. Od. xix. 356), μέθες με πρὸς θεῶν χεῖρα *in heaven's name let go my hand* (Soph. Phil. 1301).

§ 160. 7. Other uses:—

(a) With substantives and adjectives:

(1) As direct object, *τελινᾶσι τῷ δέει τοὺς τοιούτους ἀποστόλους* *they are in mortal fear of such expeditions* (Dem. Phil. i. 45), *τὰ μετέωρα φροντιστῆς* *one who considers heavenly things* (Pl. Ap. 18 B), *ἐπιστήμονες τὰ προσήκοντα* *understanding their duty* (Xen. Cyr. iii. 3, 9), *καὶ σε φύξιμος οὐδεὶς* *and no one is able to escape thee* (Soph. Ant. 787). This use is rare except with *ἕξαρνος* *denying* (*ἕξαρνός εἰμι* = *ἕξαρνοῦμαι*) and verbal adjectives in *-τέος*, for which see § 267..

(2) As cognate acc., *σοφὸς τὴν ἐκείνων σοφίαν* *wise in their wisdom* (Pl. Ap. 22 E). See also § 158.

(b) **Accusative absolute** of the participles of impersonal verbs, *e.g.* *ἔξόν* *it being possible*, *δέον* *it being necessary*; see § 264.

(c) **Elliptical accusative**, where a verb usually of saying or asking is to be understood, *μὴ πρὸς σε θεῶν* *do not by the gods I implore thee* (*sc.* *λίσσομαι* with *σε*) (Eur. Alc. 275); *μὴ τριβὰς ἔτι* (*sc.* *ποιεῖτε*) *do not make any more delays* (Soph. Ant. 577); *σὲ δὴ, σὲ τὴν νεύουσαν εἰς πέδον κάρα* (*sc.* *καλῶ*) *thee, thee I address who benedest thy face to the ground* (Soph. Ant. 441).

(d) **τὸ with the infin.** is used in poetry in the acc. in exclamations: *φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα* *alas! to think that I should even hear a voice* (Soph. Phil. 234); for explanation, see § 257.

(e) The **accusative** is used with the following **prepositions**: *εἰς*, *ὡς*, *ἀνά*, *κατά*, *διά*, *ὑπέρ*, *ἀμφί*, *ἐπί*, *μετά*, *παρά*, *περί*, *πρός*, *ὑπό*; see Chap. V.

(f) Many adverbs were originally accusatives, especially the neuter singular and plural of adjectives, *e.g.* the comparative and superlative adverbs; so also the acc. fem. of adjs. (*e.g.* *τὴν ταχίστην*), and acc. sing. of substantives (*e.g.* *πρόφασιν*). Starting points for such usages occur in 4 and 5; see *Obs.* Many of the words so used ceased to be looked upon as cases, *e.g.* *τοῦναντίον* *on the contrary*.

§ 161. The Genitive.

The Greek Genitive is a mixed case and includes (A)

the true Genitive, and (B) the Ablative. The line of demarcation between the two uses is generally clear but not always so; see § 171, *Obs.* 2.

§ 162. A. **The true Genitive.**—The Genitive proper has two uses:—

- (1) with verbs, denoting some kind of connexion;
- (2) with nouns, resembling an attributive adjective.

Many of the uses with nouns are similar to those with verbs, but not all (*e.g.* the subjective and objective genitives, § 165 (*g*) below). It is uncertain which of the two uses is the older or whether one was derived from the other. When dependent upon a verb the genitive shows that the object is only partially controlled by the action of the verb, while the accusative implies complete control, *e.g.* *πίνω τὸν οἶνον* *I drink all the wine*, *πίνω τοῦ οἶνου* *I drink some of the wine*; *δρίπω τὸ ἄνθος* *I pluck the flower*, *ἅπτομαι τοῦ ἄνθους* *I touch the flower*, *ὀσφραίνομαι τοῦ ἄνθους* *I smell the flower*.

§ 163. 1. **The Genitive with Verbs.**—The large number of verbs under this head falls into two classes:—

- (a) when the genitive is in immediate connexion with the action of the verb and is usually the only object;

- (b) when the genitive is in remoter connexion with the action of the verb and there is usually an accusative case forming its immediate object.

(a) **When the genitive is in immediate connexion with the action of the verb and is usually the only object.**

- (i) Verbs of **eating** *ἐσθίω*, **drinking** *πίνω*, **tasting** (*γεύομαι*), **enjoying** *ἀπολαύω*, *εὖ πάσχω*, *δύνανται* (partitive genitive). So *πειρῶμαι (τοῦ χωρίου)* *I make an attempt (on the position)*, etc.

Obs.—1. Distinguish *ἐσθίω τὸν ἄρτον* *I eat the loaf*, and *ἐσθίω τοῦ ἄρτου* *I eat a slice of the loaf*. So *τέμνω τὴν γῆν* *I lay waste the whole country* (Thuc. ii. 57, 2), and *τέμνω τῆς γῆς* *I lay waste part of the country* (Thuc. ii. 56, 6).

2. *γεύω* act. means *give a taste*, *γεύω σε οἶνον* *I give you a taste of wine*, *γεύομαι* mid. taste, *γεύομαι οἶνον* *I taste wine*.

- (ii) Verbs of **touching** *ἅπτομαι*, *θιγγάνω* (poet.), *ψαύω*; **sharing** *μεταλαμβάνω*, *κοινωνῶ*, *μετέχω*, *μεταδίδωμι* *give a share*; impers. (with gen.) *μέτεστί μοι* *I share in*; *προσέκει μοι* *I have a connexion with*; **holding** *ἔχομαι* (mid.), *λαμβάνομαι* (mid.) *catch hold of, cling*.

Obs.—The act. *ἅπτω* means *fasten*, *ἔχω* *have or hold*, *λαμβάνω* *take*, all governing an acc.

- (iii) Verbs denoting **physical or mental effort** to

obtain ἀκοντίζω, κυρῶ (poet.), στοχάζομαι, τοξεύω, τυγχάνω *aim at, hit*, ἐπιθυμῶ, ἔραμαι (poet.), ἱεμαι (mid.) *desire*, διψῶ *thirst for*, πεινῶ *hunger for*.

Obs.—The compound ἀπο-τυγχάνω *miss* takes the gen. by the analogy of τυγχάνω; the compounds ἐν- ἐπι- παρα- περι- συγ- τυγχάνω take the dat.

- (iv) Verbs of remembering μνησκόμαι, μνημονεύω; forgetting ἀμνημονῶ, ἐπιλανθάνομαι; caring for ἐντρέπομαι (poet.), ἐπιμελοῦμαι, ἐπιστρέφομαι, κηδομαι, προνοοῦμαι, φροντίζω; neglecting ἀμελῶ, ὀλιγωρῶ; impers. (with gen.) μέλει μοι *I care for*, μεταμέλει μοι *I repent*.

Obs.—μνησκόω and ἀναμνησκόω act. *remind* are constructed with acc. and gen. (σὲ τῆς πατρίδος *I remind you of your country*).

- (v) Verbs of perception, including verbs referring to all the senses except sight: αἰσθάνομαι *perceive*, ἀκούω, κλύω (poet.) *hear*, ἄπτομαι *lay hold of*, γεύομαι *taste*, ὁσφραίνομαι *smell*, πυνθάνομαι *enquire, learn*, συνίημι *comprehend*.

Obs.—1. βλέπω, ὁρῶ *see* govern the acc.

2. Verbs of hearing ἀκούω, κλύω (poet.), πυνθάνομαι always govern the gen. of the person, e.g. ἀκούω σου *I hear you*, but sometimes the gen. and sometimes the acc. of the thing, e.g. ἀκούω θορύβου or θόρυβον *I hear an uproar*. When the person and thing are combined, the person is in the gen. and the thing in the acc.: ὑμεῖς δέ μου ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *you shall hear from me all the truth* (Pl. Ap. 17B). The person is placed in the gen. because what is heard is not the whole person but only a part of the person, viz. the voice. When these verbs mean *listen*, give heed to they govern a gen. of what is heard: ἀκούειν τοιοῦτων λόγων *to pay attention to such discussions* (Pl. Rep. 450B; cp. iv). Occasionally ἀκούω takes a double gen.: τῶν δικαίων ἀκούειν μου *to hear from me the rights of the case* (Dem. De Cor. 9).

3. αἰσθάνομαι *perceive* governs indifferently the gen. or acc. of the thing perceived.

- (vi) Verbs of ruling ἀνάσσω (poet.), ἄρχω, βασιλεύω, δεσπόζω, δυναστεύω, κρατῶ, τυραννεύω, and commanding ἡγοῦμαι, ἐπιστατῶ, στρατηγῶ, beginning ἄρχω, ἄρχομαι.

Obs.—ἡγοῦμαι with gen. means *command*, with dat. *guide, lead*; ἐπιστατῶ with gen. *have the care of*, with dat. *be set over*. κρατῶ and some other of the verbs of ruling take the acc. meaning *conquer*: τοὺς ξυμμάχους μάχῃ ἐκράτησε *he conquered the allies in battle* (Thuc. i. 109).

- (vii) Verbs of mental emotion, grief or sorrow ἀλγῶ (poet.), οἰκτῖρω (acc. of person and gen. of thing), στένω (poet., gen. alone or acc. and gen.); anger ὀργίζομαι, also ἀνέχομαι (usually gen. and partic., § 262 (4)) *bear (without anger)*; envy

φθονῶ (with gen. alone or dat. of person and gen. of thing); **wonder** ἄγμαι, θαυμάζω (see Obs.); **admiration** ζηλῶ (with gen. alone or acc. of person and gen. of thing); **congratulation** εὐδαιμονίζω, μακαρίζω (with acc. of person and gen. of thing); **blame** μέμφομαι (with gen. of thing or dat. (or acc.) of person and gen. of thing).

Obs.—1. θαυμάζω and ἄγμαι have the following constructions: (a) acc. of person or acc. of thing alone, θαυμάζω τὸν παῖδα *I wonder at the boy*, θαυμάζω τὴν ἀρετὴν *I wonder at his virtue*; (b) gen. of person and acc. of thing (rare), σοῦ τόδε θαυμάζω *I wonder at you for this* (Soph. Phil. 1362); (c) gen. of thing and acc. of person, τούτους τῆς τόλμης θαυμάζω *I wonder at these men for their boldness* (Thuc. vi. 36); (d) gen. of thing and gen. of person, θαυμάζω τῆς τόλμης τῶν λεγόντων *I wonder at the speakers for their boldness* (Lys. xii. 41); (e) acc. of person and ἐπὶ τινι, θαυμάζω τούτους ἐπὶ τῇ τόλμῃ (cp. Pl. Theaet. 161 c).

2. A prepositional phrase is often used instead of the gen. with the above verbs, e.g. μέμφομαι τινὰ εἰς τι, εὐδαιμονίζω τινὰ ἐπὶ τινι, etc.

3. From this use comes the gen. of exclamation common in poetry, the development being thus: with a verb or adjective, στένω σὲ τῆς ἁμαρτίας *I mourn for thee on account of thy mistake* (Eur. Hipp. 1409); with an interjection, φεῦ τῆς ἀνοίας *alas for thy folly* (Soph. El. 920); also ἀλλὰ τῆς ἐμῆς κάκης *but out on my weakness* (Eur. Med. 1051).

(viii) Verbs meaning **smell of** ὀζω (e.g. πίττης) (*of pitch*), **breathe (of)** πνέω, **shine (with)** στίλβω (partitive genitive).

(ix) The predicative genitive or the genitive with copulative verbs (§ 135). This denotes:—

Possession: τοῦτο τὸ πεδίον ἐστὶ τοῦ βασιλέως (*Attic βασιλέως*), *this plain belongs to the king* (Her. iii. 117); ἦσαν τινὲς μὲν Φιλίππου *some were on the side of Philip* (Dem. Phil. iii. 56). ἐστὶ, or any copulative verb, with the genitive also means *it is the mark of*, οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον *it is the mark of a good manager to manage his estate well* (Xen. Econ. i. 2).

Origin: ἐσθλῶν γενέσθαι *to be born of noble parents* (Eur. Hec. 380).

Partition (partitive genitive): καὶ αὐτὸς ἤθελε τῶν μεόντων εἶναι *he himself also wished to be one of those who stayed* (Thuc. i. 65); τὸν μὴ πανούργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶναι *he always thought the man who was not a rogue to be one of the*

uneducated (Xen. An. ii. 6, 26); Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη *Solon was called one of the seven wise men* (Isoc. xv. 235).

Material, quality or description: ἡ κρηπίς ἐστὶ λίθων μεγάλων *the foundation is of large stones* (Her. i. 93); ἦν ἐτῶν ὡς ἑπτακαίδεκα *he was about 17 years old* (Xen. Hell. iii. 1, 14); ὅσοι τῆς αὐτῆς γνώμης ἦσαν *as many as were of the same opinion* (Thuc. i. 113).

Many of the verbs in (i) to (ix) have nouns and adjectives corresponding to them which also govern the genitive; see under objective genitive (§ 165 (h)).

§ 164. (b) **When the genitive is in remoter connexion with the action of the verb and there is usually an accusative forming its immediate object.**

(i) Verbs of **filling** (with acc. and partitive gen.): ἐμπίπλημι, πληρῶ, μιστῶ (poet.) τί τινος; so pass. or intrans. verbs of **being full**: ἐμπίπλαμαι, πληροῦμαι, μιστοῦμαι (poet.), γέμω, εὐπορῶ (τινος).

(ii) Verbs meaning **to put into a class** (with acc. and partitive gen.): e.g. τίθημι, ποιоῦμαι, τάττω, ἀριθμῶ, *put, arrange, count, etc.*, act. ἐμὲ θῆς τῶν πεπεισμένων *put me down as one of the convinced* (Pl. Rep. 424 c), ποιεῖσθαι τινα τῶν δορυφόρων *to put a man in the bodyguard* (Pl. Rep. 567 E); so pass. τῶν φιλάτων ἀριθμῆσθαι *thou shalt be counted one of my dearest friends* (Eur. Bacc. 1318), τί με κωλύει κληροῦσθαι τῶν ἐννέα ἀρχόντων; *what is there to prevent me being elected one of the nine archons?* (Lys. xxiv. 13).

(iii) Verbs of **valuing, exchanging, buying, selling, wagering** (with acc. of direct object and gen. of value) ποιоῦμαι, τιμῶμαί τι πολλοῦ, πλείονος, πλείστου, ὀλίγου, ἐλαχίστου *value highly, more highly, most highly, little, very little* (cp. Lat. *magni facio* etc.), ἀγοράζω, ὠνοῦμαι *buy*, πωλῶ *sell*, περιδίδομαι (dat. of person and gen. of thing) *wager, exchange*, ἀξιῶ *think worth*, τοῦτο δ' ἐστίν, ὃ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ὠνεῖται *this is what Philip is buying with all the money that is being spent* (Dem. Phil. iii. 9).

Obs.—The gen. of price esp. μισθοῦ, ἀργυρίου is used not only with the verbs mentioned but in any context where price is implied: πόσου διδάσκει; *for how much does he teach?* (Pl.

Ap. 20 B); δυοῖν ἢ τριῶν δραχμῶν πονηρὸν ὄντα *being a knave for two or three francs* (Dem. De Fals. Leg. 200).

- (iv) **The genitive of time and place.** Originally this genitive expressed that the action of the verb was in connexion with a certain time or place, *i.e.* it occurred within a certain time or area. Often this genitive is almost adverbial.

The genitive of time is common in prose and poetry and denotes the whole of the space of time within which the action takes place: νυκτός *by night*, ἡμέρας *by day*, ὄρθρου *at dawn*, δειλῆς *in the afternoon*, ἑσπέρας *in the evening*, θέρος *in the summer*, χειμῶνος *in the winter*, ἡρος *in the spring*, τοῦ λοιποῦ *in the future*, χρόνου συχνοῦ *for some time*, ἐκάστου ἔτους *each year*, ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἑσπέρας *we left the prison in the evening* (Pl. Phaedo 59 D), τοῦ ἐπιγιγνομένου χειμῶνος πείθει Κορινθίους *in the course of the following winter he persuades the Corinthians* (Thuc. ii. 33), βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν *the king will not fight within ten days* (Xen. An. i. 7, 18).

Obs.—The Acc. and Gen. of Time. The acc. denotes the whole of the time, χειμῶνα *during the whole winter*, the gen. part of the time, χειμῶνος *during part of the winter, in the course of the winter*.

The genitive of place is used only in poetry, except the genitives of certain pronouns which are usually regarded as adverbs: αὐτοῦ *in that place, there*, οὗ *where* (cp. the adverbs ποῦ; *where?* ὅπου *where*, οὐδαμοῦ *nowhere*, ποῦ *somewhere*, πολλοῦ *in many places*): ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ *proceed on your way* (Arist. Frogs 174), τόνδ' εἰσεδέξω τείχεων *thou didst receive him within the walls* (Eur. Phoen. 451).

- (v) **Genitive of the part seized.**—This is a special development of the genitive of place, denoting that part of the body or clothing within the area of which the action of the verb takes place. It is common in poetry: τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ *when he fell lord Elephenor seized him by the feet* (Hom. Il. iv. 463), κόμης κατέχον (ἐμέ) *they held me down by the hair* (Eur. Hec. 1166). So with verbs of beseeching (often used elliptically with a verb of seizing implied), ἰκετεύω σε τῶνδε γουνάτων καὶ σοῦ γενείου δεξιᾶς τ

εὐδαίμονος *I beseech thee by these knees and thy beard and thy successful right hand* (Eur. Hec. 752). It is rarer in prose: ἔλαβον τῆς ζώνης τὸν Ὀρόνταν *they seized Orontes by the girdle* (Xen. An. i. 6, 10). So with συντρίβω and κατάγνυμι (e.g. τῆς κεφαλῆς) *to break (somebody's head)*.

Obs.—The gen. with verbs of beseeching may also be explained as borrowed by confusion from expressions like μή, πρὸς σε γονάτων *do not, I beseech thee by thy knees* (Eur. Med. 324); cp. § 160 (c).

- (vi) **Genitive of respect**, especially common with legal verbs, denoting that in respect of which the action of the verb takes place, e.g. διώξομαι σε δειλίας *I shall prosecute you in respect of, i.e. for, cowardice* (Arist. Knights 368). Verbs of judging, accusing, punishing (the crime, cause or penalty being in the genitive): κολάζω, τιμωροῦμαι (τί or τινά τινος) *punish*, αἰτιῶμαι *accuse*, γράφομαι (mid.), διώκω, εἰσάγω, καλοῦμαι *prosecute*, φεύγω *be prosecuted*, ὀφλισκάνω *incur a penalty*, δικάζω, κρίνω *try (a lawsuit)*, αἰρῶ *convict*, ἀλίσκομαι *be convicted*, ἀμφισβητῶ, διαφέρομαι *dispute*. So καλῶς ἔχω, ὡς . . . ἔχω, εὖ ἔχω etc. with a genitive of respect: εὖ σώματος ἔχειν *to be well off in body* (Pl. Rep. 404 D), καλῶς παράπλου κεῖται *it is conveniently situated for a coasting voyage* (Thuc. i. 36), ἔπλεον ὡς εἶχε τάχους ἕκαστος *they sailed as each was able in respect of speed, i.e. as quickly as each could* (Thuc. ii. 90), πῶς ἔχεις δόξης; *how are you in respect of your opinion, i.e. what do you think?* (Pl. Rep. 456 D).

Obs.—1. The gen. with καλῶς, ὡς, εὖ ἔχω etc. may also be explained as partitive (cp. § 163 (i)).

2. On τοῦ with infin. expressing purpose, see § 252.

§ 165. 2. **The Genitive with Nouns**.—The Genitive depending on a noun is of the nature of an attribute and implies connexion between the two words, the nature of the connexion varying with the context. Two or more genitives may depend upon the same noun with different meanings: e.g. ἡ τοῦ Λάχηςτος τῶν νεῶν ἀρχή *Laches' (possessive) command of the ships (objective)* (Thuc. iii. 115), ἡ ἀπόκλησις μου τῶν πυλῶν *shutting me (objective) out of the gates (separation)* (Thuc. iv. 85). The following uses may be distinguished:—

- (a) **Partitive genitive**, the gen. denoting the whole of which the noun, pronoun or substantival

adjective on which it depends is a part: οἱ πλείστοι τῶν Ἀθηναίων *most of the Athenians*, πάντων ἀριστος *the best of all*, τίς τῶν ὀπλιτῶν; *which of the hoplites?* εἰς τόδ' ἡμέρας *up to the present time*.

Obs.—1. The partitive gen. never stands between the article and the substantive; so οἱ πλείστοι τῶν Ἀ., never οἱ τῶν Ἀ. πλείστοι.

2. The substantival adj. is often attracted into the gender of the genitive, ὁ λοιπὸς τοῦ χρόνου *the remainder of the time*, ἡ ἡμίσεια τῆς γῆς *half (of) the country*.

- (b) **Genitive of contents:** κοτύλη οἴνου *a cup of wine*, δέκα ἄμαξαι πετρῶν *ten wagons of stones*.
- (c) **Genitive of material:** τάλαντον χρυσοῦ *a talent of gold*, στέφανος ἰῶν *a crown of violets*.
- (d) **Genitive of possession:** πατὴρ ἀνδρῶν *father of men*, πατὴρ οἶκος *my father's estate*, Δεκέλεια τῆς Ἀττικῆς *Decelea in Attica*, Σωκράτης ὁ Σωφρονίσκου *Socrates the son of Sophroniscus*, τὰ τῶν Ἑλλήνων *the affairs of the Greeks*, νόμος Σόλωνος *a law of Solon*.
- (e) **Genitive of definition:** ἡ πόλις τῶν Ἀθηνῶν *the city of Athens*, μοῖρα θανάτου *doom of death*, ὕπνου δῶρον *the gift of sleep*.
- (f) **Genitive of quality (description, price, etc.):** δοῦλος πέντε μινῶν *a slave worth five minae*, γραφὴ κλοπῆς *an accusation of theft*, ὀκτὼ σταδίων τεῖχος *a wall eight furlongs long*.
- (g) **Subjective and objective genitive (class genitive):** ὁ φόβος τῶν πολεμίων, *metus hostium*, either (i) *the fear of the enemy, i.e. the fear which the enemy feels* (subjective), or (ii) *the fear about the enemy, i.e. the fear which is felt for the enemy* (objective); φιλία τοῦ πατρός (i) *the father's love*, (ii) *love for the father*; ἀγγελία ἀνδρός (i) *the man's message*, (ii) *the message about the man*; ἀπορία σίτου *want of food* (objective).

Obs.—The expressions subjective and objective genitive may be explained thus: taking e.g. the phrase φόβος πολεμίων, if by paraphrasing we find from the context that it implies οἱ πολέμιοι φοβοῦνται *the enemy are afraid*, the genitive becoming the subject of the verb, it is called *subjective*, and if we find it implies φοβεῖται τοὺς πολεμίους *he (or they or some one) fears the enemy*, the genitive becoming the object of the verb, it is called *objective*.

- (h) The genitive is used after many adjectives (objective genitive) with meanings similar to

the substantives in (a)–(g), and the verbs in § 163, including a large number compounded with *ἀ-* privative (meaning *not*):—

(i) *partitive*: μέτοχος τοῦ πόνου *sharing in labour*, *particeps laboris*, ἄμοιρος *without a share*;

(ii) *content* (also *partitive*), with adjectives denoting plenty and want: ἔμπλεως, μεστός, πλήρης *full*, πλούσιος *rich*, ἐνδεής, πένης *wanting*, and the adverb ἅλις *enough*;

(iii) *possession*: κοινός *common*, ἴδιος, οἰκεῖος *own, peculiar*, and others implying possession, e.g. νεὺς ἱερὸς τοῦ Ἀπόλλωνος *a temple sacred to Apollo*;

(iv) *quality*: ἄξιος *worthy*, ἀνάξιος *unworthy*, πλείστου ἄξιον *a thing worth most*, αἷτιος *guilty*, ἀναίτιος *innocent*, ὠνητός *able to be bought*;

(v) *objective*: ἔμπειρος *acquainted with*, περίτις, ἄπειρος *imperitus*, ἐπιστήμων *skilled in*, μνήμων *mindful*, ἀμνήμων *unmindful*, ἐγκρατής *having power over*, ἀκρατής *without power over*, adjs. in -ικός denoting capability or fitness, διδασκαλικὸς γραμματικῆς *capable of teaching grammar*, παρασκευαστικὸς τῶν εἰς τὸν πόλεμον *able to provide the necessaries for war* (Xen. Mem. iii. 1, 6).

Obs.—Similar to these is the gen. in κείσαι σᾶς ἀλόχου σφαγείς *thou liest slain of thy wife* (Eur. El. 123), which is possessive depending upon the participle used in its original value of a noun.

- (i) The **genitive** is used with many adverbs of place, e.g. ποῦ γῆς; *where on earth?* especially ἄγχι (poet.) *near*, ἀμφοτέρωθεν *on both sides*, ἄνω *above*, ἐγγύς *near*, εἴσω *inside*, ἐκτός *without*, ἐντός *within*, ἔξω *outside*, εὐθύ *straight towards*, ὀπισθεν *behind*, πέρα *beyond*, πλησίον *near*, πρόσθεν, ἔμπροσθεν *in front*, πρόσω, πόρρω *forwards*; and some adverbs of time and manner: πηνίκα τῆς ἡμέρας; *at what time of day?* λάθρα τῶν γονέων *unknown to the parents*; see § 210.

3. The Genitive Absolute, see § 264.

§ 166. B. **The Ablative Genitive**.—The Ablative (which is merged in the Genitive) denotes the starting point of an action.

§ 167. 1. **The Ablative Genitive of motion from, separation, freeing, hindering**: this is common with

verbs compounded with ἀπο- and ἐκ-, e.g. ἀπέχει ἡ πόλις τῆς θαλάττης *the town is at a distance from the sea*; it is also used with νοσφίζω (poet.) *deprive*, χωρίζω *separate*, λύω, ἐλευθερῶ *set free*, εἴργω, κωλύω *restrain*, which govern an acc. and gen., and φείδομαι *spare*; so παύω *check, make to cease*, with acc. and gen., and παύομαι, λήγω *cease* with gen. only; also with adjs. like ἐλεύθερος *free*, καθαρός *pure*: ἐπαυσαν αὐτὸν τῆς στρατηγίας *they deprived him of his command* (Xen. Hell. vi. 2, 13), εἴργεσθαι τῆς Ἀττικῆς ἀγορᾶς *to be kept out of the Athenian market place* (Thuc. i. 67), ἔργων πονηρῶν χεῖρ' ἐλευθέραν ἔχε *keep thy hand free from evil deeds* (Men. 148).

Obs.—There is a freer use in poetry, Πυθῶνος ἔβας (= prose ἔβης) *thou hast come from Pytho* (Soph. O. T. 152), βάθρων ἵστασθε *stand up from the steps* (Soph. O. T. 142), γῆς ἐλαύνειν *to drive from the land* (Eur. Med. 70).

§ 168. 2. **The Ablatival Genitive of emptiness, want, deprivation**:—Verbs: ἀμαρτάνω *miss, lose*, ἀπορῶ *be at a loss*, γυμνῶ *strip*, δέομαι *want, ask*, δεῖ *there is need*, κενῶ *empty*, σπανίζω *want*, στερῶ, ἀποστερῶ *deprive*. Adjectives: κενός *empty*, ἔρημος *deserted*, ἐνδεής *wanting*: Τισσαφέρνης αὐτῷ ὑπέδεξάτο ἥ μὴν μὴ ἀπορήσειν αὐτοὺς τροφῆς *Tissaphernes promised him that they should not want provisions* (Thuc. viii. 81), δυοῖν ἀδελφοῖν ἐστερήθημεν *we have been deprived of two brothers* (Soph. Ant. 13), οὐδενὸς ὑμῖν προσδεῖ πόρον *you have no need of further supplies* (Dem. Ol. i. 19).

Obs.—1. Verbs of depriving more often govern a double acc. (§ 159 (c)).

2. The constructions of δεῖ and δέομαι: δεῖ μοι with gen., e.g. πολλῆς φρονήσεως *I want much discretion*, δέω πολλοῦ with inf., e.g. νοσεῖν *I am far from being ill*, so δέω ὀλίγου, τοσούτου with inf. *I am within a little of, I am so far from*; hence ὀλίγου δεῖν (absolutely) or ὀλίγου (with ellipse of δεῖν) meaning *almost*. δέομαι with gen., e.g. βοηθείας *I want help*, δέομαι with acc. of neuter pronoun or adjective and gen. of person, e.g. σοῦ ταῦτα *I ask this of you*. These uses must be distinguished from the construction of δεῖ (impersonal) *it is necessary*, which takes an acc. and infin.

§ 169. 3. **The Ablatival Genitive of origin**: πέφυκα, ἐκγίγνομαι *be born*: ὧν δ' ἐβλασταν οὐκ ἔχω λέγειν *I cannot tell from whom she is born* (Soph. Trach. 401).

§ 170. 4. **The Ablatival Genitive of Comparison**: this is found with all words implying comparison, especially comparatives; the genitive denotes the start-

ing point or standard of comparison: *μείζων σου* Lat. *altior te* (abl.) *taller than you*, lit. *taller starting from you as the standard*.

- (a) With comparatives: *χρυσὸς δὲ κρείσσων μυρίων λόγων* *gold is more powerful than countless words* (Eur. Med. 965), *οὐδενὸς ὀϊομαι ἥσσων εἶναι* *I think I am inferior to no one* (Thuc. ii. 60), *οὐπω τοῦτου ἡδίων οἶνω ἐπέτυχον* *I never yet met with wine sweeter than this* (Xen. An. i. 9, 25).

Obs.—With comparative adjectives (and the adjectives in (c)) comparison is also expressed by the particle *ἢ* *than* (so Lat. *quam*) followed by a noun in the same case as that with which it is compared: *μείζων σοῦ* (Lat. *te*) or *ἢ σύ* (Lat. *quam tu*).

- (b) With superlatives: *οὗτος ὑμῶν σοφώτατός ἐστι* *he is the wisest of you* (Pl. Ap. 23 B).

Obs.—This gen. may be regarded either as a gen. of comparison or a partitive gen. But in sentences like *κάλλιστον τῶν προτέρων φάος* (Soph. Ant. 100) where Eng. uses the comparative, *light fairer than all former lights*, the gen. must be comparative, the superlative having taken over the construction of the comparative. So Thuc. i. 1, *πόλεμος ἀξιολογώτατος τῶν προγεγενημένων* *a war more memorable than any of the previous wars*. This construction is imitated by Milton, *Fairest of her daughters Eve* (P. L. iv. 324).

- (c) With the adjectives *ἄλλος*, *ἕτερος* *other*, *δεύτερος* *second*, *ἄλλοιός*, *ἄλλότριος*, *διάφορος* *different*, and multiplicatives ending in *-άσιος*: *ἄλλοι τῶν Ἀθηναίων* *others than the Athenians*, *διπλάσια τῶν ἄλλων* *twice as much as the rest* (Dem. De Cor. 238).

- (d) With verbs implying comparison, especially superiority and inferiority: *ἡττῶμαι*, *νικῶμαι* *be worsted by*, *λείπομαι* *be left behind by*, *ὑστερῶ* *be later than*, *ἄριστεῦω*, *πρωτεύω* *be first*, *διαφέρω* *differ from*, *surpass*: *οὐδενὸς λείπεσθαι* *to be inferior to no one* (Thuc. vi. 72), *αἰσχρόν ἐστι πάντων ὑστερεῖν τῶν ἔργων* *it is disgraceful to be too late for every action* (Dem. Phil. i. 38).

§ 171. The true genitive was used with the prepositions *ἀμφί*, *ἀντί*, *ἄχρι*, *διά*, *δίκην*, *ἐνεκα*, *ἐπί*, *μετά*, *μεταξύ*, *μέχρι*, *ὑπέρ*, *χάριν*; see Ch. V.

Obs.—1. No preposition proper takes the gen. in Lat., and in Greek the usage was probably not an original one.

The ablative genitive was used with *ἀνεν, ἀπό, ἄτερ, ἐκ, κατά, παρά, πλήν, πρό, ὑπό*; see Ch. V.

Adverbial Genitives: cp. § 164 (iv) and advs. in -ως, § 68.

Obs.—2. Some uses of the gen. may be classified as true gen. or ablative gen.: e.g. § 163 (v) gen. with verbs of perceiving: cp. also § 170 (b) *obs.* and § 163 (iii) *obs.* and § 168. The similarity of certain uses of the two cases was one cause of their amalgamation.

§ 172. The Dative Case.

The Dative is a mixed case and includes (A) the Dative proper, (B) the Locative, and (C) the Instrumental.

§ 173. A. **The Dative proper** denotes the person or thing to or for whom something is done, or who is interested in the action of the verb, including the indirect or remoter object, the ethic dative, and *dativus commodi* or *incommodi*; it therefore is most common with nouns denoting persons, and where the dative is not a person, a person is generally implied, e.g. *πιστεύω* *I trust σοί you*, or *σοῖς λόγοις your words*, i.e. *σοὶ λέγοντι you speaking*. The Dative proper belongs sometimes to a single word in the sentence, sometimes to the whole sentence.

§ 174. 1. **The Dative proper with verbs, substantives and adjectives:**

(a) The **indirect object** with **transitive verbs** of giving *δίδωμι*, *δωροῦμαι*, saying *λέγω*, *εἶπον*, *φημί*, ordering *κηρύττω*, *ἐπιστέλλω*, *προστάττω*, *παραίνω*, showing *φαίνω*, *δηλῶ*, *δείκνυμι*, sending *πέμπω*, bringing *ἄγω*, etc. Such verbs have the direct object in the acc. and the indirect in the dative: *Κύρος δίδωσιν αὐτῷ μυρίους δαρεικούς* *Cyrus gives him ten thousand sovereigns* (Xen. An. i. 1, 9).

Obs.—1. Instead of the dat. *πρός* with the acc. is often used; the dat. implies that the person is interested, the prep. (*πρός τινα*) implies *motion to* or *address*.

2. *κελεύω* order takes the acc. (and usually the infin., like *iubeo*), not the dat.

(b) The **object of intransitive verbs** meaning *help*, *ἀμύνω*, *βοηθῶ*, *ἐπικουρῶ*, *τιμωρῶ*, *ὑπηρετῶ* (*succurro alicui*); *envy*, *φθονῶ* (*invideo alicui*, cp. also § 163 (vii)); *benefit*, *λυσιτελῶ*, *συμφέρει* (impersonal)

- [but cp. § 154, N. 2 (a): ὠφελῶ, ὀνίνημι take acc. (*adiuvare aliquem*)] ; serve, δουλεύω, λατρεύω (*ministro alicui*) [but θεραπεύω takes acc.] ; oppose, fight, ἀνθίσταμαι, ὑφίσταμαι, ἐναντιοῦμαι ; be angry, θυμοῦμαι, χαλεπαίνω ; yield (to), εἴκω, παραχωρῶ ; trust, obey, ὑπακούω, πιστεύω, πείθομαι (*pareo, fido alicui*), mistrust, ἀπιστῶ (*diffido alicui*) ; resemble, εἰκάζομαι, ἕοικα, ὁμοιοῦμαι, δοκῶ (*I seem*), impers. δοκεῖ μοι *it seems good to me*, placet mihi, *I resolve* ; suit, fit, ἀρμόζω, πρέπει, προσήκει ; come or go (rare in prose except with compound verbs) ἀφικνεῖται αὐτοῖς ἀγγελία *a message comes to them* (Thuc. v. 64) ; and ἀρέσκω *please*, γαμοῦμαι *marry* (of a woman, *nubo alicui*), εὔχομαι *pray*, ἡγοῦμαι *guide* (cp. also § 163 (vi) obs.), μέμφομαι [also with acc., cp. § 163 (vii) and obs. 2] *blame*, εὖ, κακῶς φρονῶ *be well, ill disposed (towards)*.
- (c) With adjectives similar in meaning to the verbs in (b), ἐναντίος *opposed*, ἐχθρός *hateful*, ἴσος *equal*, ὅμοιος *like*, φίλος *friendly*, χαλεπός *angry*, and so on.
- (d) The dative of possession with the verb be, γίγνομαι, εἰμί, ὑπάρχω : οἰκεῖοί μοι εἰσι καὶ υἱεῖς *I have kinsfolk and sons* (Pl. Ap. 34 D).

§ 175. 2. The **Dative** proper belonging to the whole sentence :—

- (a) **Dative of person interested** (dative of advantage or disadvantage, *dativus commodi or incommodi*) : πᾶς ἀνὴρ αὐτῷ πονεῖ *every man works for himself* (Soph. Ai. 1366).
- (b) **Ethic dative**, a dative of the person interested but not directly affected by the action of the verb ; it is limited to the 1st and 2nd personal pronouns : τοῦτῳ πάντῳ μοι προσέχετε τὸν νοῦν *give all attention to this I pray* (μοι) (Dem. De Cor. 178), καὶ μοι μὴ θορυβήσητε *and I pray you* (μοι) *do not interrupt* (Pl. Ap. 20 E).
- Obs.—(a) The *dativus commodi* forms an essential part of the sentence, but (b) the *ethic dative* can be removed from the sentence without materially affecting the meaning.
- (c) **Dative of the agent**, used regularly with verbal adjectives in -τός and -τέος, and the perfect passive of verbs when the subject is not a personal one, rarely with other parts of the

passive verb in Attic. It has a freer use in Homer, especially with verbs like δάμναμαι (particularly the aorist) *be subdued*, ἔχομαι *be held*. With these exceptions the agent is regularly expressed (§ 209) in Attic by ὑπό and the genitive: τὸν θάνατον ἡμῖν μετ' εὐδοξίας αἰρετέον, *mors honesta nobis eligenda est, we must choose death with honour* (Isocr. vi. 91), πάνθ' ἡμῖν πεποιήται, *omnia a nobis facta sunt, everything has been done by us* (Xen. An. i. 8, 12): (but πάντα ὑφ' ἡμῶν ποιεῖται, ποιηθήσεται, ἐποιεῖτο, ἐποιήθη).

Obs.—1. πάνθ' ἡμῖν πεποιήται meant originally *for us, i.e. on our part everything has been done*, hence *everything has been done by us*.

2. In poetry and Thucydides the dat. of the agent has a freer use with other passive tenses, not only when the subject of the verb is not personal but also when it is personal: τἀληθὲς ἀνθρώποισιν οὐχ ἀλίσκεται *the truth is not discovered by men* (Men. 511); θεοῖσι κλέπτομαι *I am deceived by the gods* (Soph. Ant. 1218); τοῖς δὲ Κερκυραίοις αἱ νῆες οὐχ ἐωρῶντο *the ships were not seen by the Corcyraeans* (Thuc. i. 51).

3. When the subject of the perfect passive is personal, the agent is usually expressed by ὑπό and the gen. (as with other tenses): ἀνὴρ ἡρημένος ὑπὸ τῆς πόλεως *a man chosen by the state* (Thuc. ii. 34).

- (d) **Dative of the person judging:** ἀρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα; *has he, in your opinion, done this rightly?* (Soph. Ai. 1282); especially with ἄξιος: ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς *in our eyes Achilles is worthy of honour* (Eur. Hec. 309); often preceded by ὥς: Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ *for Creon in my eyes was once a happy man* (Soph. Ant. 1161); so in the phrase (ὥς) συνελόντι εἰπεῖν or συνελόντι *to speak as one summing up* (Xen. An. iii. 1, 38; Dem. Phil. i. 7); dat. of personal pronoun with participles, ἀσμένῳ, βουλομένῳ, ἐθέλοντι, ἡδομένῳ: ἐπανελθωμεν, εἴ σοι ἡδομένῳ ἐστί, *let us return if it is agreeable to you* (Pl. Phaedo 78 B).

Obs.—ὥς συνελόντι εἰπεῖν is a confusion of συνελόντι εἰπεῖν and ὥς συνελόντα εἰπεῖν. The nom. συνελών is also used agreeing with the subject, e.g. Συνελών τε λέγω (Thuc. ii. 41).

- (e) Most forms of the **infinitive** were originally datives expressing aim, purpose or result; *cn.* §§ 121, 250.

§ 176. B. **The Locative-Dative** denotes the space in or at which the verbal action operates, and answers the question *where*. The old locative survives also in the following forms usually called adverbs: οἴκοι *at home*, Ἴσθμοῖ *at the Isthmus*, Ἀθήνησι(ν) *at Athens*, Ὀλυμπίασι(ν) *at Olympia*.

Obs.—The above forms ceased to be cases of nouns about the middle of the 5th cent. B.C. For the Attic usage cp. Ὀλυμπίασιν, ἐν Πύλαις, Πυθοῖ *at Olympia, Thermopylae, Pytho* (Aristoph. Lys. 1131), where Πύλαις is a case and can be used with a prep., but Ὀλυμπίασιν and Πυθοῖ are regarded no longer as cases but as locative adverbs.

§ 177. 1. **Locative-Dative of Place where.** This is freely used in Homer and Attic poetry: εἶδε μυχῷ κλισίης *he slept in a corner of the hut* (Hom. Il. ix. 663), νῦν δ' ἀγροῖσι τυγχάνει *now he happens to be in the country* (Soph. El. 313). In Attic prose place where is expressed by means of a preposition, and the locative is only found in the following: ταύτῃ *there*, τῇδε *here*, ἧ *where*, ἄλλῃ *elsewhere*, κύκλῳ *in a circle, all round*, and some names of places, Μαραθῶνι *at Marathon*; ὁδῷ *on the road* may be either locative or instrumental (Thuc. ii. 97).

§ 178. 2. **Locative-Dative of Time when.** This is used in prose and poetry: καιρῷ *at the right moment*, μυστηρίοις *at the mysteries*, νουμηνία *at the new moon*, τῇ προτεραίᾳ *yesterday*, χρόνῳ *in time, at last*. ἡμέρᾳ, νυκτί, ἔτει, μηνί etc. are usually accompanied by an epithet.

Obs.—1. ἐν is often added (a) when the word does not of itself imply time: ἐν εἰρήνῃ, πολέμῳ *in time of peace, war*; (b) when the word of time has no attribute: ἐν νυκτί but τῇ τρίτῃ νυκτί; (c) meaning *in the course of*, ἐν τρισὶν ἡμέραις *in the course of three days*.

2. The Accusative, Genitive and Dative are all used to denote time. The difference between the acc. and gen. may be explained thus: if νύξ be represented by a line, then νύκτα (acc. of duration of time) implies that the verbal action extends along the whole of the line, *during the whole night*, νυκτός (gen. of time within which) that the verbal action extends along some part of the line only, *in the course of (during some part of) the night*; to explain the dative νυκτί (point of time) we must suppose the line to be compressed to a point so as to be devoid of length, *at night*. Often, however, there is no apparent difference between the genitive and the dative of time.

§ 179. 3. **Locative-Dative of Persons among whom.** This is found in Homer, Τρῳσὶ θεὸς ὧς τίετο *he*

was honoured among the Trojans like a god (Il. xi. 58). In Attic it survives after some verbs of (a) *leading*, e.g. ἡγοῦμαι, στρατηγῶ: στρατηγῶν λογάσιν Ἑλλήνων *being general over picked troops of the Greeks* (Eur. Andr. 324); and (b) *being pleased*, e.g. ἡδομαι: ἡδόμεισθά σοι *we find pleasure in you* (Aristoph. Kn. 623).

§ 180. 4. Some forms of the **Infinitive** were originally **locatives**; see § 121.

Obs.—1. A **Locative-Dative of Motion towards** is found in Homer (similar to the English use of *in* and *on* instead of *into*) with some verbs of motion: πεδίῳ πέσε *he fell on (= to) the plain* (Il. v. 82), κυνέρι βάλε *he threw it in (= into) the helmet* (Il. vii. 187). This use is found with βάλλω, δίδωμι, πίπτω, τίθημι; but it does not occur in Attic (except in the adverbs ποῦ, ὅποι *whither*).

2. The **Dat.** in Homer after λαμβάνειν and δέχομαι may be classed as a **locative**, but it is perhaps better classed as a **true dative**, either as a *dativus commodi* or better as used on the analogy of verbs of *giving*, e.g. δίδωμι (like *eripio* in Latin on the analogy of *do*): δέξατο οἱ σκήπτρον *he took the sceptre from him* (Il. ii. 186). So also the **dat.** with ἀνοῦμαι: τούτῳ γ' ἐγὼ τὰ δόρατα ταῦτ' ἀνήσομαι *I will buy these spears from him* (Arist. Peace 1261).

§ 181. C. **The Instrumental Dative** denotes that whereby the agent accomplishes an action, whether the effective instrument or merely the accompanying person, thing or circumstance.

§ 182. 1. **The Dative of the accompanying person or thing** (**comitative or sociative dative**) which helps out the action of the predicate whether in a neutral, hostile or friendly sense. The corresponding Latin usage is the **ablative** mostly with the preposition *cum*.

(a) **With verbs and adjectives implying accompaniment, union, communication** etc. Verbs: διαλέγομαι *converse*, διαλλάττομαι, καταλλάττομαι, καταλύομαι *be reconciled*, ἔπομαι, ἀκολουθῶ *accompany*, κοινωνῶ, μετέχω *share*, ὁμιλῶ *associate*, ὁμολογῶ, ὁμονοῶ *agree*, μείγνυμι, κεράννυμι (with **acc.** and **dat.**) *mix*, σπένδομαι *make a truce*, χρῶμαι *use* (lit. *associate with*); and many verbs compounded with συν-, denoting accompaniment: σοφοῖς ὁμιλῶν καὐτὸς ἐκβήσῃ σοφός *associating with the wise you will become wise yourself* (Men. 475), οὐκ ἐσπείσαντο Ἀθηναίους

they made no truce with the Athenians (Thuc. v. 5), ἐ χρημάτισέ τισι πόλεσι he negotiated with certain cities (Thuc. v. 5). Adjectives: ἀκόλουθος following, ἴδιος, οἰκεῖος peculiar, ἴσος, ὁμοῖος like, κοινός common, σύμφωνος agreeing; and adverbs: ἅμα at the same time (as), ὁμοῦ together (with). So ὁ αὐτός with the dative, the same as: ἀπέθανεν ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δελίῳ he died about the same time as those at Delium (Thuc. iv. 101), ὠπλισμένοι πάντες ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις they were all equipped with the same arms as Cyrus (Xen. Cyr. vii. 1, 2).

- (b) With verbs and adjectives denoting strife, hostility, quarrelling etc. (cp. also § 174, 1 (b)): ἀμφισβητῶ dispute, μάχομαι, πολεμῶ fight, ἀγωνίζομαι, ἐρίζω, διαφέρομαι quarrel, δικάζομαι go to law, λοιδοροῦμαι abuse (but λοιδορῶ act. with acc.); so ἄλλότριος alien (also with gen., § 170 (c)), πολέμιος hostile: Θεῷ μάχεσθαι δεινόν it is a terrible thing to fight against God (Men. 247), ἀμφισβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν αὐτοῖς we are quarrelling with one another and ourselves (Pl. Phaedr. 263 A).

Obs.—μάχομαι, πολεμῶ τινι mean fight against, συμμαχομαι, συμπολεμῶ τινι or μάχομαι, πολεμῶ μετὰ τινος fight on the side of.

- (c) In military expressions, e.g. ἵππευσι, ναυσί, πλήθει, στρατῷ, στρατεύματι, στόλῳ, στρατιώταις: ἐπορεύοντο τρισχιλίοις μὲν ὀπλίταις ἑαυτῶν, ἵππευσι δὲ ἑξακοσίοις Μακεδόνων they marched with 3,000 hoplites of their own and 600 Macedonian cavalry (Thuc. i. 61).

- (d) With the dative singular or plural of αὐτός: πέντε ναῦς ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσι they took five ships and one of them with all its crew (crew and all) (Thuc. iv. 14).

The origin of this use of the dat. of αὐτός is uncertain. Perhaps it arose by a kind of attraction, they perished with their horses being originally ἀπόλοντο αὐτοὶ τοῖς ἵπποις, lit. they perished themselves with their horses, and αὐτοὶ becoming dat. αὐτοῖς by attraction to τοῖς ἵπποις.

§ 183. 2. Dative of the accompanying circumstance (dative of manner) generally with verbs of motion. The following are the most common: τούτῳ τῷ τρόπῳ in this manner, βίᾳ perforce, δημοσίᾳ publice, δρόμῳ at

a run, ἔργω *in fact*, ἰδία *privatim*, οὐδενὶ κόσμῳ *in disorder*, λόγῳ, προφάσει, *in word*, τῷ ὄντι *in truth*, σιγῇ *in silence*, σπουδῇ *hastily, scarcely, earnestly*: κραυγῇ πολλῇ ἐπιάσιν *they advance with much shouting* (Xen. An. i. 7, 4), ἀτελεῖ τῇ νίκῃ ἀέστησαν *they retired with their victory incomplete* (Thuc. viii. 27).

Obs.—The adverbs τῇδε, ταύτῃ *in this way*, διχῇ *in two ways*, εἰκῇ *rashly*, ἡσυχῇ *quietly*, κομιδῇ *exactly*, were originally datives of manner.

In poetry σύν is sometimes added, σύν τάχει *with speed* (Soph. Ai. 853).

§ 184. 3. **Instrumental Dative** (corresponding to Latin ablative of instrument) denotes the means or instrument by which an action is directly effected: διώξομαι (αὐτὸν) ἵππῳ *I will pursue (him) with a horse* (Xen. Cyr. iv. 3, 18), βάλλω τινὰ λίθοις *pelt a man with stones* (Thuc. iv. 43).

Obs.—1. This dat. is used with verbs of **buying** to denote the price as the instrument; the genitive is also used; cp. § 164 (iii); similarly Lat. uses the loc. *tanti*, but abl. of instrument *magno*.

2. δέχομαι is used with the acc. and dat., the dat. being either instrumental or true dat., τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ *the cities not receiving them with (i.e. into) the market (instrumental) or not admitting them to the market (true dat.)* (Thuc. vi. 44).

3. The means or instrument is often expressed by a prep., especially διὰ with the gen.

4. For the dative of the agent see § 175 (c).

5. There was also a cognate instrumental dative, e.g. τῇδε τῇ νόσῳ νοσεῖν *to be ill with this malady* (Aesch. P. V. 384), δρόμῳ θεῖν *to run hurriedly* (Xen. An. i. 8, 19). This cognate dat. gradually gave way before the development of the cognate acc. (§ 156).

§ 185. 4. **Dative of Cause** (corresponding to the Latin ablative of cause): ῥίγει ἀπωλλύμεθα *we were perishing from cold* (Xen. An. v. 8, 2), ἀκοῇ ἐπίσταμαι *I know by hearsay* (Thuc. iv. 126); so εὐνοίᾳ *from good will*, φόβῳ *from fear*, φθόνῳ *from jealousy*, ὕβρει *from insolence*, etc.

§ 186. 5. **Dative of the measure of size, distance or time** (dative of the amount of difference) answering the question *by how much* (corresponding to the Latin ablative of measure). This is frequent with *comparatives and verbs implying comparison* (§ 170): τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ *art is weaker than necessity by far* (Aesch.

P. V. 514), δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας *ten years before the battle at Salamis* (Pl. Laws 698 c); so with διαφέρω (τινός τινι) περιγίγνομαι (τινός τινι) *surpass (a person in a thing)*, ὑστερῶ *be inferior*, etc. So μείζων πολλῶ, *multo maior, much greater*, μείζων ὀλίγῳ, μικρῶ, *paulo maior, little larger*, ὅσῳ (with compar. or superl.) . . . τοσούτῳ (with compar. or superl.), *quo (with compar. or superl.) . . . eo (with compar. or superl.), the (compar.) . . . the (compar.)*: ὅσῳ χεῖρον κέχρησθε τοῖς πράγμασι, τοσούτῳ πλείον' αἰσχύνῃν ὠφλήκατε, *the worse you have used your opportunities, the more disgrace you have incurred* (Dem. Ol. ii. 3).

Obs.—Accusatives (of extent, § 157) πολύ, ὀλίγον are also used, as well as the corresponding datives πολλῶ, ὀλίγῳ: and the following only in the accusative, τί, τι, οὐδέν, μηδέν.

§ 187. The **Dative** proper was not originally used with **prepositions**; the Locative-Dative was used with the prepositions ἐν, ἀμφί, ἀνά, ἐπί, μετά, παρά, περί, πρὸς and ὑπό (and after many verbs compounded with these prepositions); the Instrumental Dative was used with σύν and ἅμα (and many verbs compounded with σύν). See Ch. V.

Adverbial Datives: see § 68 for locative adverbs ending in -εῖ or -ί, and instrumental adverbs ending in -α.

Obs.—1. As in the genitive (§ 171, obs. 2) it is possible to classify some uses as either true genitives or ablative genitives, so some uses of the dative may come under more than one heading: e.g. the dative with verbs of *meeting, fighting* etc. may be either a true dative (§ 174 (b)) or instrumental (§ 182); the dative with verbs of *leading* may be either true dative (§ 174), locative (§ 179) or instrumental (§ 182); verbs of *enjoying* and *trusting* may govern a locative (§ 179) or an instrumental (§ 184); verbs of *resembling* a true dative (§ 174 (b)) or instrumental (§ 182).

2. Homer uses many forms ending in -φι(ν) as ablative, locative and dative (once), and also singular and plural: κεφαλῇφιν *on the head*, ἐσχάρφιν *at the hearth*, are singular; the following are plural: ὄχρεσφιν *instrumental with his chariot*, ναῦφιν *ablative from the ships*, ὄρεσφιν *locative on the mountains*. -φιν was originally an instrumental case-ending, but it is uncertain whether singular or plural.

CHAPTER V.

PREPOSITIONS.

§ 188. All prepositions were originally adverbs (or noun cases used adverbially) although many of them were no longer so used in Attic Greek. They have two uses: (A) as prepositions with the cases of nouns, (B) as prefixes in compound verbs and nouns. So in English *up* is (A) a preposition in *he walks up the hill*, and (B) a verbal prefix in *the cart upset*, and a noun prefix in *uproar*, while it also retains its original use as an adverb in *he walks up and down*. In their original use as adverbs prepositions were attached to a verb and its dependent noun in order to show more clearly the connexion between them. The poetical accusative of motion towards, e.g. in ἦλθον πόλιν *I went to the city*, was not originally confined to poetry, but in the course of time it was felt that in prose the accusative alone was not sufficiently clear and a preposition εἰς or πρὸς was always inserted. Sometimes there are two uses with and without a preposition side by side in prose identical in meaning, e.g. τούτῳ τῷ χρόνῳ and ἐν τούτῳ τῷ χρόνῳ *at that time*, ἡδομαι τούτοις and ἐπὶ τούτοις *I am pleased at this*. The meaning therefore of the case used with a preposition will always be found to coincide with one of the uses of the cases given in §§ 153–187. With the accusative a preposition generally implies motion towards or extension over, with the true genitive connexion, with the ablative genitive motion from, with the true dative (a rare use) inclination towards, with the locative dative place where or time when, and with the instrumental dative accompaniment or means.

§ 189. List of Prepositions.

I. Prepositions which govern only one case:—

- (a) The Accusative: εἰς (εἰς), ὡς (only with persons).

(b) The Genitive: ἀντί, ἀπό, ἐκ (ἐξ), πρό, ἄνευ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, δίκην, πλὴν, χάριν.

Obs.—ἀπό, ἐκ, πρό, ἄνευ, πλὴν take the ablative, and ἀντί, ἄχρι, μέχρι, μεταξύ, ἔνεκα, δίκην, χάριν the true genitive.

(c) The Dative: ἐν, σὺν (ξύν).

Obs.—ἐν takes the locative and σὺν the instrumental dative.

II. Prepositions which govern two cases:—

(a) The Accusative and Genitive: διὰ, κατὰ, ὑπέρ.

Obs.—διὰ and ὑπέρ take the true and κατὰ the ablative genitive.

(b) The Accusative and Dative: ἀνά.

Obs.—ἀνά takes the locative dative.

III. Prepositions which govern three cases, the Accusative, Genitive and Dative: ἀμφί, ἐπί, μετά, παρά, περί, πρὸς and ὑπό.

Obs.—ἀμφί, ἐπί, μετά take the true genitive, παρά and ὑπό the ablative genitive, περί and πρὸς both genitives; all take the locative dative, and in some usages ἐπί and πρὸς seem to take a true dative.

NOTE.—There is no hard and fast line between prepositions governing one, two and three cases. ἐν and εἰς are two forms of a prep. originally governing acc. and dat.; ἀνά in Attic practically governs only one case (the acc.), and περί and μετά only two (acc. and gen.); ἀμφί in Attic was also being gradually ousted by περί.

These prepositions are all used to form compounds except ὥς, ἄνευ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, δίκην and χάριν. Sometimes two or more prepositions are used together in compounds, ἔξ-εἰμι, ἐπ-ἐξ-εἰμι, ἀντ-επ-ἐξ-εἰμι, ἐπ-αν-ορθῶ.

The prepositions μεταξύ, πλὴν and πρὸς are also used in Attic as adverbs.

A large number of adverbs on the other hand are sometimes used as prepositions. See § 210.

NOTES.—1. Derivation of prepositions. All prepositions were formerly adverbs, but it is not possible to trace the earlier history of all of them. ἐξ (for ἐκ-s) is probably an old genitive; ἀμφί, ἀντί, ἐπί, περί are locatives with suffix ι; ἄμα, διὰ, κατὰ, μετά, ἀνά are perhaps instrumentals; δίκην and χάριν are accusatives. (See also § 68.) ἐν and εἰς are two forms of the same word, εἰς being for ἐν-s; ἐν with the dat. corresponds to the Latin *in* with abl., and εἰς with acc. to Latin *in* with acc.

2. Homeric and early uses of the prepositions. In Homer the preposition is often treated as an adverb rather than as a preposition proper. Sometimes when it belongs closely to a verb it is separated from it, either placed before it, περί δ' ἀμβρόσιος κέχυθ' ἕπνος *ambrosial sleep was shed around* (Il. ii. 19), or placed after it, τότε δ' ἤδη ἔχυν κάτω γαῖα μέλαινα *at that time the black earth already covered him* (Il. ii. 699), στή δὲ παρέξ, *he stood out of the way* (Il. xi. 486).

Instances of this survive in Attic poetry in what is called *tnesis*, when the preposition and verb are separated, *σὺν δέ νιν ἐηρώμεθα* *and we close upon her* (Soph. Ant. 432). Sometimes the preposition is used as a predicative adverb with the copula understood, *ἐνθ' ἐνι μὲν φιλότης, ἐν δ' ἔμεπος* *in it there is love, in it desire* (Il. xiv. 216), *ἐνι* (on accent see Note 3) and *ἐν* being for *ἐνεσσι*; so *ἐπι* is used for *ἐπασσι* and *ἄνα* for *ἀναστήθι*; this usage too survives in Attic poetry (Aesch. Eum. 393; Soph. Ai. 194); *ἐνι* also in Attic prose (Pl. Phaedo 77 E). Sometimes it is difficult to say whether the preposition belongs more closely to the verb or the substantive, *βουλῆς ἔξ ἤρχε νέεσθαι* *he began to go out of the council* (Il. ii. 84), *βλεφάρων ἀπο δάκρυα πίπτει* (Od. xiv. 129) *tears fall from his eyes*. The preposition is also placed as in Attic immediately before the substantive, *καθέζετ' ἐπὶ θρόνου* *he sat upon his throne* (Il. i. 536), or compounded with a verb, *θεοὶ δ' ἅμα πάντες ἀνέστησαν*, *all the gods rose up together* (Il. i. 533). Lastly, the preposition is an adverb merely, *ἔχθαι δ' ἀμφὶ περὶ μεγάλ' ἵαχον* *the cliffs re-echoed loudly all around* (Il. xxi. 10), or a connecting particle *ἐπὶ δέ, πρὸς δέ, μετὰ δέ* *and moreover*.

3. **Position of the preposition.** In Attic the preposition is placed immediately before the case it governs: when the word governed is an adjective which is modified by an adverb the preposition is sometimes placed between the adverb and adjective, *πάνν ἐπὶ σμικροῖς* *in very small things* (Pl. Ap. 40 A), *οὐδὲ μεθ' ἑτέρων* *with neither* (Thuc. vi. 44), *πλέον ἢ ἐν δισμυρίοις ἀνθρώποις* *among more than 20,000 men* (Pl. Ion. 535 D) [but compare *πρὸς πολλῷ δυνατωτέρους ἀγωνιζόμενοι* *fighting against far greater odds* (Thuc. i. 69)]. In poetry prepositions of more than one syllable are frequently placed after the case (a survival of the I.G. use), but in prose only *περὶ, ἔνεκα* and *χάριν*. When placed after its case or used predicatively an oxytone disyllabic preposition (except *ἀμφί, ἀνά, ἀντί* and *διά*) suffers a change of accent, the accent being thrown back on the first syllable (this is called *anastrophe* or the *throwing back* of the accent), e.g. *περὶ πόλιν*, but *πόλιν περί* *around the city*. This difference of accent represents an original distinction by which a preposition was unaccented when placed before its case, but accented when placed after it.

4. **Prepositions with adverbs.** Prepositions are sometimes used with adverbs instead of substantives: *εἰς αἰὲ* *for ever*, *εἰς τότε*, *μέχρι τότε*, *up till then*.

5. **Double preposition.** Occasionally *ἔνεκα* and *χάριν* are combined with other preps., *ὅσον καὶ ἀπὸ βοῆς ἔνεκα* *merely so far as shouting* (Thuc. viii. 92; Xen. Hell. ii. 4, 31), *τίνος δὲ χάριν ἔνεκα*; *for what reason?* (Pl. Laws 701 D), *περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων ἔνεκα* *with regard to those who held office under the oligarchy* (Lys. xxvi. 9): so *μέχρι πρὸς* and acc. *as far as* (Pl. Tim. 25 B).

6. **Pregnant use of the preposition.** Prepositions are sometimes used with the dat. case implying *rest* when the verb is one of motion, and with the acc. case implying *motion* to when the verb is one of rest. The prep. is then said to be pregnant, the idea of rest or motion being contained only in the prepositional phrase and not in the verb: *προσαπώλυντο καὶ οἱ ἐν τῇ νήσῳ ἄνδρες διαβεβηκότες* *there were as good as lost besides those also who had crossed to (and were in) the island* (Thuc. vii. 71), *γυναῖκες πάρεσιον ἐπὶ τὸν τάφον* *women (come to and) are present at the tomb* (Thuc. ii. 34), *ταῦτα ὑπ' αὐγὰς μᾶλλον ἴδωμεν* *let us look at these things more in (lit. bringing them more into)*

the light (Pl. Phaedr. 268 A); similarly with the genitive: ἀπολιπόντες ἐκ τῶν Συρακουσῶν *coming away from Syracuse and leaving it behind* (Thuc. v. 4). This also occurs in prep. phrases with the article where ἀπό, ἐκ, παρά, εἰς, πρὸς are often used for ἐν: τὰ ἐκ τῆς χώρας ἐσεκομίσαντο *their property in the country they brought from the country into the city* (Thuc. ii. 5).

Prepositions which take only one case.

I. The Accusative only.

§ 190. 1. εἰς or ἐς (for ἐνs, Lat. *in* with acc.) *into, to*, points out the goal into or towards which the action is directed. The opposite is ἐξ *out*.

NOTE.—εἰς and ἐς are both derived from ἐν-s (the prep. ἐν *in* with s added on the analogy of the opposite prep. ἐξ *out*), the original use being εἰς before vowels and ἐς before consonants. Homer as a rule uses εἰς before vowels and ἐς more commonly than εἰς before consonants; Herodotus and Thucydides use ἐς, Tragedy both as the metre requires, Aristophanes usually εἰς, Plato almost always and Isocrates and Demosthenes invariably εἰς (except in certain phrases like ἐς κόρακας).

(a) Of *place*: (i) motion into, with names of places, Πελοποννήσιοι ἐσέβαλον ἐς τὴν Ἀττικὴν *the Peloponnesians made an invasion into Attica* (Thuc. ii. 47), εἰς δικαστήριον ἄγειν *to bring into court* (Pl. Phaedr. 273 B).

(ii) motion into the neighbourhood of, with names of persons: ἐς βασιλέα *into the country (or palace) of the king* (Thuc. i. 137), εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο *he marched into the country of the Phocians as if to allies* (Dem. Phil. iii. 11); elliptically with the genitive¹: εἰς Ἄϊδου (sc. οἰκίαν) *to Hades*, εἰς Ἀπόλλωνος (sc. ἱερόν) *to Apollo's*

¹ Brugmann (Griechische Grammatik,³ § 447 (3)) explains this gen. differently. He says the gen. in εἰς Ἄϊδου, ἐν Ἄϊδου, ἐξ Ἄϊδου is gen. of place (§ 164 (iv)), there being no ellipse. εἰς (ἐν, ἐξ) Ἄϊδου then means *into (in, out of) the region of Hades* and is a survival of an original use. So Hom. Αἰδόςδε. Similarly the adv. ἐμποδῶν is for ἐν ποδῶν *in the region of the feet, in the way* (ἐμποδῶν is usually explained as due to the analogy of ἐκποδῶν). If on the other hand there was an ellipse, it was probably unconscious. Sometimes in Homer δώματα or δόμον is added (Il. xxii. 52), just as we say in English either *to St. John's* or *to St. John's church* (or *ground* or *park* etc.). In Theocritus the usual form is ἐς τὰ Μίκωνος *to Micon's farm*, where no noun is understood with τὰ any more than in phrases like τὰ ἐμά, τὰ τῶν Ἀθηναίων.

temple (compare English *to St. Paul's*), εἰς ἑμαντοῦ (sc. οἰκίαν) *to my own house*.

(iii) denoting limit of extension: ἐκ θαλάττης εἰς θάλατταν *from sea to sea*, ἐλλόγιμος εἰς τοὺς ἄλλους Ἑλληνας *famous among the other Greeks* (Pl. Gorg. 526 b).

(iv) Lat. *coram*, among: εἰς ὑμᾶς λέγειν *to speak before you* (Xen. An. v. 6, 28).

(b) Of *time*: denoting limit of extension, ἐς νύκτα *till night* (Thuc. i. 51), εἰς τὴν ὑστεραίαν *till to-morrow* (Xen. An. ii. 3, 25), εἰς ἐμέ *down to my time*; so εἰς καιρόν, εἰς καλόν, εἰς τὸ δέον *at the right time*.

(c) Of *measure and number*: denoting limit of extension, ἐς διακοσίους *up to (or about) two hundred* (Thuc. iii. 20), εἰς ὀκτώ *eight deep* (of soldiers) (Xen. Hell. iii. 2, 16), εἰς δύναμιν *to the best of one's power* (Pl. Rep. 458 e).

(d) Of *things*, (i) of end or purpose: χρήσιμος εἰς ἅπαν ἔργον *useful for every work* (Arist. Pl. 494), ἡ ἐς πόλεμον παρασκευή *the preparation for war* (Thuc. i. 25).

(ii) denoting limit of extension, *with reference to*: εὐδόκιμος εἰς σοφίαν *famous for wisdom* (Pl. Ap. 29 D), ἐκεῖνο (τὸ ἔτος) ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγχανεν ὃν *that year was free from disease as regards other sicknesses* (Thuc. ii. 49).

In compounds, *in, into, to*: εἰσάγω *import*, εἰσβάλλω *invade*, εἰσπλέω *sail into*, εἰσποιῶ *adopt* (into a family) εἰσπράττω *get in* (money).

§ 191. 2. ὥς *to*, of motion to (like παρά with acc.) only with a personal object (only once in Homer, Od. xvii. 218): πρέσβεις πέπομφεν ὥς βασιλέα *he has sent ambassadors to the king of Persia* (Dem. Phil. i. 48). For the resemblance to παρά (of motion to persons only) and the difference from εἰς (ἐς) (of motion to places only) cp. Thuc. v. 80, καὶ ἐς τὰ ἐπὶ Θράκης χωρία καὶ ὥς Περδίκκαν ἔπεμψαν ἀμφοτέροι πρέσβεις (§ 2), and ἔπεμψαν δὲ καὶ παρὰ τοὺς Ἀθηναίους οἱ Ἀργεῖοι πρέσβεις (§ 3).

II. The Genitive only.

§ 192. 1. ἀντί (locative of an obsolete noun whose stem is seen in ἐν-αντί-ος; in origin it is the same as Lat. *ante*, meaning *opposite to*, but as a prep. it has lost its local sense

in Attic) with adnominal genitive *instead of, for*: βασιλεύειν ἀντ' ἐκείνου *to reign in his stead* (Xen. An. i. 1, 4), ἀντὶ πολέμου εἰρήνην ἐλέσθαι, *to choose war instead of peace* (Thuc. iv. 20), ἀντ' ἀργυρίου ἀλλάξασθαι τι *to receive something (in exchange) for money* (Pl. Rep. 371 c), ἀντὶ ποίας ἀρετῆς ἀξιώ τιμᾶσθαι; *for what services do I claim to be honoured?* (Dem. De Cor. 297), ἀνθ' οὗ, ἀνθ' ὧν *wherefore, because* (Xen. An. i. 3, 4).

In compounds: (i) *against*: ἀνταγωνιστής *rival*, ἀνταίρω *raise against*, ἀντέχω *withstand*, ἀντιλέγω *contradict*, ἀντιτάττω *place opposite*, ἀντίπρῳρος *with prow facing*.

(ii) *instead of*: ἀνταλλάττω *exchange for*, ἀντιδίδωμι *give in exchange*, ἀντικαθίστημι *substitute*, ἀντιπάσχω *suffer in turn*, ἀντίρροπος *compensating*.

§ 193. 2. ἀπό (Lat. *ab, a*, Eng. *off*) *from, away from*, with ablative genitive denoting separation, motion from.

(a) Of place (with verbs of motion or rest): ξυνῆσαν ἀπὸ πόλεως ἐκάστης ἐς τὸν ἰσθμόν *they came from each city to the isthmus* (Thuc. ii. 10), ἀπ' οἴκου εἶναι *to be away from home* (Thuc. i. 99), ἀρχεσθαι ἀπὸ σοῦ *to begin with you* (Dem. De Cor. 297), ἀφ' ἵππων μάχεσθαι *to fight on horseback* (Her. i. 79), οἱ ἀπὸ τῆς σκηνῆς *those on the stage, the actors* (Dem. De Cor. 180).

(b) Of time: ἀπὸ τῶν Μηδικῶν *from the time of the Persian wars* (Thuc. i. 18), ἀπὸ τούτου τοῦ χρόνου *from that time* (Xen. An. vii. 5, 8), ἀφ' οὗ *since (of time)* (Thuc. i. 6).

(c) Of persons and things: (i) of origin: γεγῶσαν (acc.) ἐσθλοῦ πατρὸς Ἡλίου τ' ἀπο *sprung from a noble father and from the Sun* (Eur. Med. 406).

(ii) of cause: ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη *he was praised for this deed of daring* (Thuc. ii. 25), ταῦτα οὐκ ἀπὸ τύχης ἐγίγνετο ἀλλ' ἀπὸ παρασκευῆς τῆς ἐμῆς *these things happened not by accident but as a result of my preparations* (Lys. xxi. 10).

(iii) of means: ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ συμμαχῶν *he makes war upon you by means of your allies* (Dem. Phil. i. 34), ὠφελοῦμαι, βλάπτομαι ἀπό τινος *to be helped, injured by someone* (cp. Thuc. vii. 67), στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων *he raised an army with this money* (Xen. An. i. 1, 9).

(iv) other uses: ἀπὸ γνώμης *contrary to* (lit. *away from*) *expectation* (Soph. Trach. 389), ἀπὸ στόματος λέγειν *to speak extempore* (Xen. Mem. iii. 6, 9), ἀφ' ἑαυτοῦ, *sponse sua, by oneself* (Thuc. v. 60), ἀπὸ τοῦ προφανοῦς, *palam, openly* (Thuc. i. 66), ἀπὸ τοῦ ἴσου *equally* (Thuc. iii. 10).

In compounds: (i) *motion from*: ἀπάγω *take away*, ἀπειμι *go away*, ἀφίσταμαι *revolt*;

(ii) *denoting completeness*: ἀποκινδυνεύω *risk everything*, ἀποκτείνω *kill off*;

(iii) with a *negative force* (originally *back*), ἀπογινώσκω *reject*, ἀποδίδωμι *give back*, ἀπεύχομαι, *deprecor, pray against*, ἀπέειπον *forbid, renounce*, ἀποτυγχάνω *fail to hit, miss*, ἀποψηφίζομαι *vote off, acquit*.

§ 194. 3. ἐκ, before vowels ξξ (Lat. *ex, e*) with ablatival genitive, *out of* (opposed to εἰς *into*) denoting removal from within, from amongst, or from the neighbourhood of.

Obs.—Originally ἐκ differed from ἀπό in denoting motion from within, while ἀπό merely denoted motion away from, ἐκ πόλεως *from within the city*, ἀπὸ πόλεως *from the city*, not necessarily *from within the city*. But in usage this distinction is often lost, e.g. ἀπ' ἀρχῆς, ἐξ ἀρχῆς *from the beginning*.

(a) Of *place*: ἐκ τῆς γῆς *αναχωρεῖν to retire from the land* (Thuc. ii. 5), Σικελοὶ δ' ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν *the Sicels crossed from Italy into Sicily* (Thuc. vi. 2), ἄλλην ἐξ ἄλλης πόλεως ἀμείβεσθαι *to pass from city to city* (Pl. Ap. 37 D), ἐκ δεξιᾶς, *a dextra, on the right*, ἐξ ἀριστερᾶς, *a sinistra, on the left* (Soph. Phil. 20), ἐξ ἐναντίας *opposite*, ἐκ πλαγίου *on the flank* (Thuc. iv. 33).

(b) Of *time*: ἐκ παίδων, *a pueris, from boyhood* (Xen. An. iv. 6, 14), ἐκ δείπνων *after supper* (Eur. Hec. 915), ἐξ εἰρήνης *after peace* (Thuc. i. 120), ἐκ τούτου *from that time*, ἐξ οὗ *ever since* (Xen. An. v. 7, 34), ἐκ πολλοῦ *at a great interval* (of *space*) (Thuc. iv. 32), (or of *time*) (Thuc. i. 68).

(c) Of *persons and things*: (i) of the native place or parent): ἐκ Κορίνθου εἶναι *to belong to Corinth* (Thuc. i. 25), ὁ ἐξ ἐμῆς μητρός *my mother's son* (Soph. Ant. 466), ἐξ ὧμοῦ πατρός *born of a passionate father* (Soph. Ant. 471).

(ii) of *agent* (rare in prose): ἀρχόμεσθ' ἐκ κρείσσων *we are ruled by the stronger* (Soph. Ant. 63).

(iii) of *cause*: ἐκ λόγων καλῶν *in consequence of fair words* (Soph. Phil. 1268).

(iv) of *manner*: ἐκ τῆς ἐπιστολῆς δεῖ σκοπεῖν *we must judge by the letter* (Dem. De Chers. 16), ἐκ τῶν δυνατῶν *to the best of one's power* (Xen. An. iv. 2, 23), ἐκ παντὸς τρόπου *in every way* (Lys. xvi. 1), ἐκ τοῦ δικαίου *justly* (Xen. An. i. 9, 19), ἐκ τῶν παρόντων *under present conditions* (Thuc. iv. 40), ἐκ τοῦ φανεροῦ *openly* (Thuc. iv. 106), ἐκ βίας *by force* (Soph. Phil. 563), ἐξ ἴσου *on equal terms* (Thuc. i. 120).

In compounds: (i) of *motion, out of*: ἐξέσσι *it is possible* (lit. *it proceeds from*), ἐξίστημι *drive out*, ἐκπέμπω *send out*.

(ii) denoting *completeness* (cp. Eng. *out and out*): ἐξεργάζομαι *accomplish entirely*, ἐξοπλίζομαι *equip completely*, ἐκπολιορκῶ *cause to surrender by blockade*.

§ 195. 4. πρὸ (Lat. *pro*) with *ablative genitive forwards, in front of*.

(a) Of *place*: πρὸ Μεγάρων *before Megara* (Thuc. iii. 51), τὰ πρὸ ποδῶν *what is before one's feet* (Xen. An. iv. 6, 12), γῆν πρὸ γῆς ἐλαύνομαι *I am driven from land to land* (lit. *land before land*) (Aesch. P. V. 682).

(b) Of *time* (not in Homer): πρὸ τῶν Τρωικῶν *before the Trojan war* (Thuc. i. 3), πρὸ πολλοῦ *long before* (Her. vii. 130), πρὸ τοῦ *before this* (§ 139; Pl. Sym. 172 c).

(c) Of *persons and things*: (i) of *protection, on behalf of, for* (= ὑπέρ with gen.): ἤθελε θανεῖν πρὸ κείνου *she was willing to die for him* (Eur. Alc. 18).

(ii) of *preference, πρὸ τούτων θάνατον ἐλέσθαι to choose death rather than this, πρὸ πολλοῦ ποιεῖσθαι τι to value a thing very highly* (Isoc. v. 138).

In compounds: (i) *before* (of place or time): προαισθάνομαι *perceive first*, προειπεῖν *to speak first*, προδίδωμι *betray*, προῦδος *gone*.

(ii) *in preference, instead*: προαιρούμαι *choose instead*, προαποθνήσκω *die instead*.

(iii) *on behalf of*: προκήδομαι (poet.) *care for*.

§ 196. The following prepositions, which govern the genitive only, are not (except πλὴν) found in compounds:—

5. *ἀνευ* and *χωρίς*, *without* (like Lat. *sine*; poetic *δέχα*, *ἀτερ*): *ἀνευ τῶν Ἀργείων without the Argives* (Thuc. v. 81), *ἀνευ τῆς ἄλλης προσόδου without the rest of the income* (Thuc. ii. 13), *χωρίς δὲ χρυσίου ἀσήμου apart from uncoined gold* (Thuc. ii. 13).

6. *ἄχρι*, *μέχρι*, *up to, until, of place, time or number*: *μέχρι τῆς πόλεως as far as the city* (Thuc. vi. 96), *μέχρι τούτου until this time* (Dem. Phil. iii. 10), *μέχρι τριάκοντα up to thirty* (Aeschin. ii. 133), *ἄχρι τῆς τελευτῆς until the end* (Dem. De Cor. 179).

7. *μεταξύ*, *between*: *μεταξὺ τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε τοῦ πολέμου between the retreat of Xerxes and the beginning of this war* (Thuc. i. 118), *μεταξὺ τῶν λόγων in the middle of (i.e. interrupting) the arguments* (Pl. Phaedr. 230 A).

8. *ἐνεκα* (like Lat. *causā*; generally placed after its case; also *εἵνεκα* poetry, Plato and Demosthenes, but in poetry most commonly *οὐνεκα*, *ἐνεκεν* Pindar, *εἵνεκεν* Herodotus) *on account of, so far as concerns*: *ἀρετῆς ἐνεκα on account of or so far as concerns virtue* (Aeschin. iii. 10).

9. *δίκην* (like Lat. *instar*, poet. *δέμας*): *κυνὸς δίκην, like a dog* (Aesch. Agam. 3).

10. *πλήν*, *except*: *πλὴν τέκνων except children* (Eur. Med. 329). In compounds: *πληγμελής discordant, πληγμελῶ err*.

11. *χάριν* (like Lat. *gratiā*; generally placed after its case), *for the sake of*: *τῶν Ἀθηναίων χάριν for the sake of the Athenians*. Instead of the gen. of the first and second personal pronoun the fem. acc. of the possessive pronoun is used in agreement with *χάριν*; *τὴν ἐμὴν (σὴν) χάριν meā (tuā) gratiā* (Soph. Phil. 1413); *cp. κείνου τε καὶ σὴν χάριν for his sake and mine* (Soph. Trach. 485).

III. The Dative only.

§ 197. 1. *ἐν* (Homeric also *ἐνί*) (Lat. *in* with abl.) with the locative dative, *in, at*, denoting the place, time or circumstances of an action.

(a) Of place: *ἐν τῇ πόλει in the city*, *ἐν οὐρανῷ in heaven*, *ἐν Ἀθηναίοις among the Athenians*, *ἐν Αἴδου (sc. οἴκῳ) in Hades*,¹ *ἢ ἐν Σαλαμῖνι ναυμαχία the sea-fight at*

¹ See footnote, page 269.

Salamis, ἐν ὑμῖν δημηγορεῖν *to make a speech before you* (Dem. De Chers. 74), ἐν ταῖς χερσὶν ἔχειν *to have in one's hands* (Pl. Rep. 432 D).

- (b) Of *time*, meaning *in the course of*: ἐν τούτῳ τῷ ἔτει *in that year*, ἐν πέντε ἡμέραις *in five days' time*, ἐν τῇ προτέρᾳ ἐσβολῇ *during the former invasion* (Thuc. ii. 55), ἐν ταῖς σπονδαῖς *during the truce* (Xen. An. iii. 1, 1), ἐν ᾧ *whilst*, ἐν καιρῷ *at the right time*.
- (c) Of *persons or things*: ἐν φόβῳ *in fear*, ἐν τῷ φανερῷ *openly*, ἐν ἀσφαλεῖ *in safety*, ἐν τῷ μέρει *in turn*; ἐν τῷ Θεῷ τὸ τούτου τέλος ἦν, οὐκ ἐν ἐμοί *the issue of this was in the hands of God, not in mine* (Dem. De Cor. 193), ἐν ἐμοί, σοί, etc. (poet.), *in my, your, etc., judgment* (Eur. Hipp. 1320), οἱ ἐν τοῖς πράγμασι *those in office* (Thuc. iii. 28), many phrases with εἶναι and ἔχειν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν *they were greatly distressed* (Xen. An. iii. 1, 2); ἐν αἰτία (Thuc. v. 60), ἐν ὀργῇ (Thuc. ii. 21), ἐν θεραπείᾳ (Thuc. i. 55), ἐν φυλακῇ (Thuc. iv. 14), ἔχειν *to blame, be angry with, tend, watch, etc.*, κινδυνεύειν ἔν τινι *to risk something* (Isoc. viii. 12).

In compounds: ἐμβάλλω *invade*, ἐννοῶ *have in mind*, ἔννοια *thought*, ἐνοικῶ *inhabit*, ἐνοικος *inhabitant*, ἐνσπονδος *included in the truce*.

ἐνι (accented) is for ἔνεστι *it is possible*, οὐκ ἐνι νῦν ἡμῖν πορίσασθαι δύναμιν *it is not now possible for us to provide a force* (Dem. Phil. i. 23).

§ 198. 2. σύν (ξύν) with the instrumental dative, *with*, denoting accompaniment.

Homer as a rule only uses ξύν to make a long position, Thucydides uses ξύν, Plato and Aristophanes ξύν more often than σύν, the Tragedians ξύν and σύν (ξύν regularly at the beginning of a line and in compounds), Herodotus, Xenophon and Orators σύν.

The use of σύν in Attic is confined to poetry and Xenophon (with two exceptions), the prose equivalent being μετά with the genitive. ἐπαιδεύετο σύν τῷ ἀδελφῷ *he was brought up with his brother* (Xen. An. i. 9, 2), σύν τῷ δικάῳ *justly* (Xen. An. ii. 6, 18), σύν τάχει *quickly* (Soph. El. 872), σύν δίκῃ *with justice* (Soph. El. 1041).

The exceptions are:—

- (1) In certain formal expressions: σύν ὄπλοις *with arms*, ξύν νῷ *with sense* (Arist. Cl. 580), σύν τοῖς θεοῖς *with the help of the gods*, σύν Θεῷ εἰπεῖν *to*

speak with the help of God (Xen. Cyr. i. 5, 14; Eur. Med. 625).

- (2) In giving a total, meaning *inclusive of*: τῶν ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναιξὶ καὶ παισὶν ἐξέκομισαν *they removed the useless population, including women and children* (Thuc. ii. 6), ἱππέας δὲ ἀπέφαινε διακοσίους καὶ χιλίους ξὺν ἵπποτοξόταις *he showed that the cavalry was 1200 including the mounted archers* (Thuc. ii. 13), τοῦ μὲν ἀρχαίου πέντε τάλαντ' εἵληφε· σὺν δὲ τοῖς ἔργοις πλέον ἢ δέκα τάλαντ' ἔχει, *he has received a capital of five talents, and inclusive of interest he has more than ten talents* (Dem. against Aphob. B 13).

In compounds: (i) *bringing together*, συλλέγω *gather together*, σύλλογος *assembly*, συλλογὴ *gathering*, συμβάλλω *compare*, συνίημι *put together, understand*.

(ii) *acting together with*, συμμαχῶ *be an ally*, σύμμαχος *ally*, συμμαχία *alliance*, συμπράττω *co-operate*.

(iii) denoting *completeness*, συμπληρῶ *man completely*, συντέμνω *cut short*.

Prepositions which take two Cases.

§ 199. I. The Accusative and Genitive, διὰ, κατά, ὑπέρ.

1. διὰ (connected with Lat. *dis-*, and δί-*s*, δύο as Eng. *be-tween* is with *two, twain*), originally *between*, then *through*.

A. With the (true) Genitive.

- (a) Of *place or things, through* (the only use in Homer) (Lat. *per*): ἐφυγον διὰ τῆς πόλεως *they fled through the city* (Thuc. ii. 4), διὰ χιόνος πολλῆς ἐπορεύοντο *they marched through much snow* (Xen. An. iv. 5, 1), διὰ χειρὸς ἔχειν *to have in hand* (Thuc. ii. 13, 2), διὰ στόματος ἔχειν *to talk about* (Xen. Cyr. i. 4, 25).
- (b) Of *time, through* (Lat. *per*): διὰ νυκτός *during the night* (Thuc. ii. 4), διὰ παντὸς τοῦ πολέμου *during all the war* (Thuc. ii. 34).
- (c) Of *place or time, denoting the interval*: διὰ χρόνου *after a time* (Thuc. ii. 94), διὰ ὀλίγου, πολλοῦ *after a short, long interval* (Thuc. ii. 89, iii. 94, v. 66), διὰ πέμπτων ἐτῶν *every fifth year* (Pl. Laws 834 E).

- (d) Of *means* (Lat. *per*), *through, by means of*: δι' ἐπιρκίας *by means of perjury* (Xen. An. ii. 5, 21), ἔπραξαν ταῦτα δι' Εὐρυμάχου *they transacted this by means of Eurymachus* (Thuc. ii. 2), διὰ σοῦ *through thee* (Eur. Hec. 1004).
- (e) Of *circumstances*: διὰ φόβου εἶναι *to be in a state of fear* (Thuc. vi. 34), διὰ μάχης ἰέναι τινί *to fight someone* (Thuc. ii. 11), δι' αἰτίας, ὀργῆς ἔχειν (τινά) *to blame, be angry with (someone)* (Thuc. ii. 60, 64), διὰ τάχους *quickly* (Thuc. ii. 18).

B. With the Accusative.

- (a) Of *space* { (in poetry only), *through*: διὰ δώματα *through the rooms* (Hom. Il. i. 600),
διὰ κύμα *over the wave* (Eur. Hipp. 753), διὰ νύκτα *through the night* (Hom. Il. ii. 57).
- (b) Of *time* {
- (c) Of the *cause* (Lat. *propter*) *on account of, for the sake of* (not in Homer, but the only use in prose): διὰ χειμῶνα οὐχ οἰοί τ' ἔφασαν εἶναι τοὺς ἐκ τῆς θαλάττης ἀνελέσθαι *they said they could not rescue the men from the sea, on account of the storm* (Lys. xii. 36), διὰ τί; *for what reason, why?* διὰ ταῦτα *therefore*, δι' ἐμέ *on account of me, for my sake*, διὰ φόβον *on account of fear*, δι' αἰσχύνην *through shame*, ἐσώθησαν ἂν οἱ Φωκεῖς εἰ μὴ διὰ Λακεδαιμονίους *the Phocians would have been saved but for the Lacedaemonians* (Dem. F. L. 74); cp. εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν *but for his delay* (Thuc. ii. 18).

In compounds: (i) *through, lead through*, διαμένω *remain all through*, διηγοῦμαι *narrate*.

(ii) *through and out of, denoting completion*, διαμαρτάνω *make an utter mistake*, διαφθείρω *destroy utterly*.

(iii) *denoting separation*, διαίρω, διαγιγνώσκω *distinguish between*, διαδίδωμι, διανέμω *distribute*, διαφέρω *differ*.

(iv) *denoting reciprocity*, διαλέγομαι *converse*, διατοξέομαι *engage in a shooting match*.

§ 200. 2. κατὰ (cp. adv. κάτω *below*) *downwards, down*, the opposite of ἀνά. With the accusative διά is often used without the idea of *down* and only of *extension in or over or direction towards* (like ἀνά).

κατὰ is by derivation connected with Lat. *cum, contra*, the first *a* being for sonant *n* (§ 13), but the original meaning connecting them is lost.

A. With the Genitive: (a) of place:

(i) *down from* (ablative): ἤλαντο κατὰ τῆς πέτρας *they leapt down from the cliff* (Xen. An. iv. 2, 17), κατὰ τῆς κλίμακος καταβαίνειν *to descend the ladder* (Lys. i. 9).

(ii) *down on* (true genitive): ὕδωρ κατὰ χειρὸς (χεῖν) *to pour water on the hand* (cp. Arist. Wasps 1216).

(iii) *down under*: κατὰ χθονὸς ἔκρυψε *he buried him in the earth* (Soph. Ant. 24), ὁ κατὰ γῆς *the dead man* (Xen. Cyr. iv. 6, 5).

- (b) *Of persons or things, concerning* (Lat. *de*), *against*: ὁ μὲν αὐτός τε καθ' ἑαυτοῦ καὶ τῶν ἄλλων μηνύει *he gave information against himself and the others* (Thuc. vi. 60), ὃ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον *which is also the greatest panegyric on you* (Dem. Phil. ii. 9).

B. With the Accusative.

- (a) *Of place, down, along, over, opposite, on*: κατὰ τὸν ποταμόν *down the river* (Thuc. iv. 107), κατὰ γῆν καὶ κατὰ θάλατταν *by (over) land and sea* (Xen. An. i. 1, 7), κατὰ τὴν πόλιν *throughout the city*, κατὰ τὴν ἀγοράν *in the market place* (Dem. De Cor. 169), οἱ κατὰ τοὺς Ἑλλήνας τεταγμένοι *those posted opposite the Greeks* (Xen. An. ii. 3, 19), ἡ κατὰ Κόρκυραν ἡπειρος *the mainland opposite Corcyra* (Thuc. i. 46), κατὰ χώραν μένειν *to remain in one's place* (Thuc. iv. 14).
- (b) *Of time, at, about* (not in Homer): κατ' ἐκείνον τὸν χρόνον *at that time* (Thuc. i. 139), τὰ κατὰ Πausανίαν *what happened in the time of Pausanias* (Thuc. i. 138), οἱ καθ' ἡμᾶς *our contemporaries*, οἱ κατ' ἐκείνον *his contemporaries* (Dem. Meid. 146), κατ' ἀρχάς *at the beginning* (Dem. Ol. i. 12), καθ' ἡμέραν *by day, or day by day, daily* (Thuc. ii. 38, vi. 60).
- (c) *Of manner, according to*: κατὰ τοὺς νόμους *according to the laws* (Dem. De Chers. 2), κατὰ Πίνδαρον *according to Pindar* (Pl. Phaedr. 227 B), κατὰ τὸν αὐτὸν τρόπον *in the same way* (Xen. Cyr. viii. 2, 5), κατὰ τὸ δυνατόν *to the best of one's power* (Thuc. i. 53), κατὰ πάντα *in every way*, κατ' ἐμέ *as regards me*, μείζων τις ἢ κατ' ἄνθρωπον σοφία *superhuman wisdom, lit. wisdom greater than is according to man*

(Pl. Apol. 20 E), *κατὰ κράτος* according to one's strength, i.e. with all one's might, e.g. *ἐδίωκον κατὰ κράτος* they pursued at full speed (Xen. An. i. 8, 19), *κατὰ κράτος ἐλεῖν* to take by storm (Thuc. i. 100), *κατὰ τύχην* by chance (Thuc. iv. 3), *καθ' ἑκατόν* about a hundred.

(d) Of purpose: *κατὰ θέαν ἦκειν* to come to see (Thuc. vi. 31), *καθ' ἄρπαγὴν* for plunder (Xen. An. iii. 5, 2), *κατ' ἐμπορίαν* for trade (Isoc. xvii. 4), *κατὰ τί;* wherefore?

(e) distributive: *διελύθησαν κατὰ πόλεις* they dispersed to their several cities (Thuc. v. 83), *κατὰ μικρόν* little by little, gradually, *κατ' ἄνδρα*, viri-*tim*, man by man, *κατὰ σφᾶς αὐτοὺς γενόμενοι* being alone by themselves (Thuc. v. 112).

In compounds: (i) down, *καταβαίνω* descend, *κατακόπτω* hew down, *κατάκειμαι* lie down.

(ii) behind or back, *κάθοδος* return, *κατέρχομαι* come back, *κατέχω* hold back (or down), *καταλείπω* leave behind.

(iii) against, *καταγελῶ* laugh at, *καταγιγνώσκω* condemn, *κατηγορῶ* accuse. Obs. Verbs compounded with *κατα-*, meaning against, govern the genitive.

(iv) in accordance with, *καταινῶ* assent, *κατανεύω* nod assent.

(v) denoting completion, *καταναλίσκω* use up entirely, *κατακαίω* burn up, *καταπολεμῶ* utterly destroy in war.

§ 201. 3. *ὑπέρ* (Lat. *super*, Eng. *over*) above, over.

A. With the (true) Genitive.

(a) Of place, over, beyond: *οἱ Σικελοὶ ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον* the Sicilians came down over the mountains in large numbers (Thuc. iv. 25), *οἱ ὑπὲρ θαλάσσης* those over, beyond the sea (Her. vii. 115).

(b) Of persons and things, in defence of, in the interest of, for (often synonymous with *περί*): *ὑπὲρ τῆς Ἑλλάδος προκινδυνεύσαι* to run into danger for Greece (Isoc. iv. 75), *ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι* I will answer for you (opposed to *κατά* against) (Pl. Gorg. 515 c), *ὑπὲρ τῶν πραγμάτων φοβοῦμαι* I fear for your interests (Dem. Phil. iii. 20).

(c) Of purpose, especially with *τοῦ* and an infin.: *ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου* that you may not be injured by Philip (Dem. Phil. i. 43).

B. With the Accusative, beyond (Lat. *supra*):

- (a) Of *place*: ὑπὲρ Ἑλλήσποντον οἰκεῖν *to dwell beyond the Hellespont* (Xen. An. i. 1, 9).
 (b) Of *time*: ὑπὲρ τὰ Μηδικά *beyond, i.e. before the time of the Persian wars* (Thuc. i. 41), οἱ ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονότες *those over the age for service* (Xen. Cyr. i. 2, 4).
 (c) With *abstract nouns*: ὑπὲρ δύναμιν *beyond one's strength*, ὑπὲρ ἐλπίδα *beyond one's hope*, ὑπὲρ ἀνθρώπου *beyond the power of man* (Pl. Laws 839 D).

In compounds: (i) *over, beyond*, ὑπερβαίνω *walk over*, ὑπερβάλλω *throw beyond*, ὑπερορῶ *look beyond*, ὑπέρογκος *very large*, ὑπερόριος *foreign*.

(ii) *for*, ὑπεραποκρίνομαι *answer for*, ὑπερμαχῶ *fight in defence of*.

§ 202. II. The Accusative and Dative.

ἀνά (cp. adverb ἀνω *above*) *up, upwards, on* (opposed to κατὰ *down*). With the accusative ἀνά often loses the local idea of *up* and then is almost identical in meaning with κατὰ. It is rare in Attic except in Xenophon.

A. With the Accusative ἀνά denotes direction upwards, usually accompanied by extension over.

- (a) Of *space, up* (of motion), *over or throughout* (of extension): ἀνὰ τὸν ποταμόν *up the river* (opposed to κατὰ τὸν ποταμόν) (Her. i. 194), ἀνὰ τὸ πεδῖον ἐσκεδασμένοι *scattered over the plain* (Thuc. iv. 72), ἀνὰ στόμα ἔχειν *to talk about* (Eur. El. 80).
 (b) Of *time* (Lat. *per*) *throughout*: ἀνὰ τὸν πόλεμον *throughout the war* (Her. viii. 123), ἀνὰ τὸ σκοτεινὸν οὐ προΐδόντων αὐτῶν *they not seeing during the darkness* (Thuc. iii. 22).
 (c) Of *manner*: ἀνὰ κράτος *with all one's strength, at full speed* (Xen. An. i. 10, 15).
 (d) *distributive*: ἀνὰ ἑκατόν (Lat. *centeni*) *by hundreds* (Xen. An. v. 4, 12), ἀνὰ πέντε μνᾶς *worth five minae apiece* (Dem. against Aphob. A 9).

B. With the (Locative) Dative, never in prose and rare in poetry, *on, on top of*: ἀνὰ σκῆπτρῳ *on a staff* (Hom. Il. i. 15), ἀνὰ ναυσίν *on ships* (Eur. I. A. 754 (Chorus)).

ἀνα (poet.) is for ἀναστῆθι *stand up*.

In compounds: (i) *up*, ἀναβαίνω *ascend*, ἀναβλέπω *look up*.

(ii) *back*, ἀναστρέφω *turn back* (trans.), ἀνατρέχω *run back*, ἀναχωρῶ *retreat*.

(iii) strengthening the force of the simple verb, ἀναμνήσκω *remind*, ἀναταράττω *confuse*.

§ 203. Prepositions which take three Cases.

ἀμφί, ἐπί, μετά, παρά, περί, πρὸς and ὑπό.

1. ἀμφί (Lat. *amb-* in *ambitus*, akin to ἄμφω and ἀμφότερος *both*) originally *on both sides*, hence *round*. In Attic it is almost entirely confined to poetry and Xenophon, except in the phrase οἱ ἀμφί τινα, cp. οἱ ἀμφί τὸν Πείσανδρον *the followers of Peisander* (Thuc. viii. 65), οἱ ἀμφί Θεμιστοκλέα *the followers of Themistocles* (Pl. Men. 99 v). The uses of ἀμφί in Attic are much encroached upon and limited by περί.

A. With the Accusative, round, near :

(a) Of *place*: ἀμφὶ τὰ ὄρια *near the boundaries* (Xen. Cyr. ii. 4, 16), ἀμφὶ σὸν πῖτνω γόνυ *I fall at thy knee* (Eur. Hel. 894).

(b) Of *time* (not in Homer): ἀμφὶ τὸ ἄριστον *about breakfast time* (Thuc. vii. 40; the only place where ἀμφί occurs in Thuc. except that given above).

(c) Of *number* (not in Homer): ἀμφὶ τοὺς δισχιλίους *about 2000 (men)* (Xen. An. i. 2, 9).

(d) Of *things* (not in Homer): εἶναι, ἔχειν, διατρίβειν ἀμφί (with acc., e.g. δαίπνον) *to be engaged in (dining)* (Xen. Cyr. v. 5, 44).

B. With the Genitive, round, about: διαφέρεισθαι ἀμφὶ χρημάτων *to quarrel about money* (Xen. An. iv. 5, 17), τοιάδ' ἀμφὶ σῆς λέγω παιδὸς θανούσης *such is my tale about thy daughter's death* (Eur. Hec. 580).

C. With the (Locative) Dative (only poetic and in Herodotus): ἀμφὶ σοί *in thy neighbourhood, about thee* (Soph. Ai. 562), ἀμφὶ δίνας *in the eddies* (Eur. I. T. 6), ἀμφὶ φόβῳ *from fear* (Eur. Or. 825). In Herodotus: *concerning*, cp. i. 140, iii. 32, vi. 62.

In compounds: (i) *on both sides*, ἀμφίαλος (Κόρινθος) *with the sea on both sides, bimarís Corinthus* (Hor.), ἀμφίβολος *between two fires, ambíglogos disputed*.

(ii) *around, about*, ἀμφιβάλλω (of clothes) *put round, on, ἀμφιχέω pour round*.

- (iii) *in two ways*, ἀμφιγνοῶ *think in two ways*, doubt, ἀμφισβητῶ *dispute*.

§ 204. 2. ἐπὶ (Lat. *ob* or *op-* in *operio*) *on, upon, above*.

Obs.—ἐπὶ means *on* implying contact, ὑπέρ *above* without contact.

A. With the Accusative, denoting motion on-to or extension over :—

- (a) Of *place*, (i) *motion on-to* or *to* : προελθὼν ἐπὶ βῆμα *coming forward on-to the platform* (Thuc. ii. 34), ἀναβαίνω ἐφ' ἵππον *I mount (on-to) a horse* (Lys. xiv. 10), ἐπέβησαν ἐπὶ τὰς ναῦς *they embarked on board the ships* (Thuc. ii. 25), ἀφικνοῦνται ἐπὶ τὸν ποταμόν *they come to the river* (Thuc. vii. 82).

(ii) *extension to* : γῇ ἐπὶ θάλασσαν καθήκουσα *land extending to the sea* (Thuc. ii. 27).

(iii) *extension over* : ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν ἐλλόγμοι *famous in all Europe and Asia* (Pl. Criti. 112 E), ἐπ' ἀσπίδας πέντε καὶ εἴκοσι Θηβαῖοι ἐτάξαντο *the Thebans were drawn up twenty-five deep* (Thuc. iv. 93) (in military expressions) ; in quasi-adverbial phrases (ὥς) ἐπὶ τὸ πολὺ or πλεῖστον *for the most part*, ἐπὶ δεξιᾷ *on the right*, ἐπ' ἀριστερᾷ *on the left*.

- (b) Of *time*, *extension over* : ἐπὶ δύο ἡμέρας *for two days* (Thuc. ii. 25), ἐπὶ πολλὸν χρόνον *for a long time* (Thuc. iv. 1).

- (c) Of *persons and things* : (i) of *purpose* or *object* : κῆρυξ πορευόμενος ἐπὶ τοὺς νεκρούς *a herald going (to ask) for the dead bodies* (Thuc. iv. 97), ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες *going out to gather vegetables and to collect fuel* (Thuc. iii. 111), πέμπουσι δὲ καὶ ἐπὶ Δημοσθένην *they send also for Demosthenes* (Thuc. iii. 105).

(ii) *against* : ἐπὶ Τροίαν ἐστράτευσαν *they marched against Troy* (Thuc. i. 8).

(iii) *in respect to*, very common with personal pronouns in adverbial phrases : τὸ ἐπ' ἐμέ *as far as concerns me*, τὸ ἐπὶ σέ, τὸ ἐπ' ἐκείνον (Thuc. iv. 28 ; Eur. Alc. 666).

B. With the (true) Genitive.

- (a) Of *place* (i) *on*, answering the question *where* : ἐπὶ νεῶν *on board ship* (Thuc. ii. 23, 56), ἐφ' ἵππων

on horseback (Xen. An. iii. 2, 19), *φέρειν ἐπὶ τοῦ νώτου* to carry on one's back (Thuc. iv. 4), *ἐπὶ τοῦ ποταμοῦ* on the banks of, near the river (Xen. An. iv. 3, 28), *οἱ ἐπὶ Θράκης* the dwellers on the coast of Thrace (Thuc. v. 35).

Obs.—*ἐπὶ* with the gen. and dat. of place are often identical in meaning, *ἐπὶ τῇ κεφαλῇ* and *ἐπὶ τῆς κεφαλῆς* both mean on the head; phrases like *ἐπὶ τῷ ποταμῷ* on the river and *ἐπὶ τοῦ ποταμοῦ* on the banks of the river show the original difference.

(ii) *towards*, answering the question in *what direction*: *ἐπὶ Σάμου πλεῖν* to sail towards Samos (Thuc. i. 116), *ὁ ἐπ' οἴκου πλοῦς* the homeward voyage (Thuc. i. 54), *ἡ ἐπ' Ἀθηνῶν ὁδὸς* φέρουσα the road leading to Athens (Thuc. iii. 24).

(b) Of time, in, in the time of: *ἐπὶ Κέκροπος* in the time of Cecrops (Thuc. ii. 15), often with a present participle added, *ἐπὶ τούτου τυραννεύοντος* in this man's reign (Her. i. 15), *ἐφ' ἡμῶν* in our time (Lys. i. 30), *ἐπὶ κινδύνου* in time of danger (Thuc. vi. 34).

(c) Of persons and things: (i) *concerning, belonging to*, *ἴστων γὰρ ἤδη τὰπ' ἐμοῦ* for you two know now my case (Ar. Pl. 100).

(ii) *in the presence of*, with verbs of asserting: *ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν* they swore in the presence of the generals (Dem. De Cor. 137), *ἐπ' ὀλίγων μαρτύρων* before a few witnesses (Xen. Hell. vi. 5, 4).

(iii) *after*, with verbs of naming: *ἐπὶ τοῦδε καλεῖσθαι* to be named after him (Her. vii. 40), *εἰρήνη ἡ ἐπὶ Ἀνταλκίδου* the peace named after Antalcidas (Dem. Lep. 54; cp. Xen. Hell. v. 1, 36).

(iv) *in the light of, considering*, with verbs of saying, thinking and perceiving: *ἐπ' ἀληθείας σκοπεῖσθαι* to consider in the light of truth (Dem. De Cor. 294).

(v) In military expressions: *ἐπὶ τεσσάρων (ταξάμενοι)* four deep (Thuc. ii. 90), *ἐπὶ κέρως* in column (ib.), *ἐπ' ὀλίγων ἀσπίδων* few deep (Thuc. vii. 79). So *ἐφ' ἑαυτοῦ* by himself, itself (Dem. De Cor. 224).

(vi) Denoting authority: *ὁ ἐπὶ τῶν ὀπλων στρατηγός* the general over the heavy armed troops (Dem. De Cor. 38), *οἱ ἐπὶ τῶν πραγμάτων* those at the head of affairs (Dem. De Cor. 247).

(vii) Denoting *manner*: ἐπὶ μεγάλης σπουδῆς *with great earnestness* (Pl. Symp. 192 c), ἐπ' ἐξουσίας *with authority* (Dem. Phil. iii. 61).

C. With the Dative.

The Locative Dative: (a) *on, at, near, of place where*, with verbs of rest: αἱ ἐπὶ θαλάσῃ πόλεις *the cities on the sea coast* (Thuc. i. 58), ἐπὶ ναυσὶν ὀλίγαις *on board a few ships* (Thuc. ii. 80), ἐπὶ τοῖς ὄρεσι *on the mountains* (Pl. Phaedo 116 E), ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου *at the mouth of the Ambracian gulf* (Thuc. i. 55), ἐπ' αὐτοῖς λέγει *he speaks over them (i.e. over the dead)* (Thuc. ii. 34), ἐπὶ τοῖς δικασταῖς *in the presence of the judges* (Dem. F. L. 243), οἱ ἐπὶ πᾶσιν *those in the rear* (Xen. Hell. i. 1, 34), ἐτάχθησαν ἐπ' αὐτοῖς *they were drawn up behind them* (Xen. Hell. ii. 4, 12).

(b) *Of time* (mostly poet.): ἐπὶ δυσμαῖς *at sunset* (Xen. An. vii. 3, 34), ἐπ' ἐξόδῳ αἱ σπονδαὶ ἦσαν *the truce was nearly at an end* (Thuc. v. 28).

(? Loc. or True Dat.) (c) *Of persons or things*, (i) denoting *authority*: ἐπὶ τῷ Θεωρικῷ εἶναι *to be over the Theoric fund* (Dem. De Cor. 113), οἱ ἐπὶ τοῖς πράγμασι *statesmen* (Dem. Chers. 76), cp. ἐπὶ τοῖς πράγμασιν εἶναι *to be engaged in action* (Dem. Ol. ii. 12).

(ii) *in addition*: πῆματα ἐπὶ πῆμασι *woe upon woe*, ἐπὶ τῷ σίτῳ ὕδωρ πίνειν *to drink water with food* (Xen. Cyr. vi. 2, 27).

(iii) *in the power of* (penes aliquem): ἐφ' ὑμῖν ἐστι *it is in your hands* (Dem. Chers. 2), τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ ἐνόμιζεν εἶναι *he thought the attack rested with himself* (Thuc. ii. 84).

The Instrumental Dative (iv) *Of reason or cause*: γελᾶν ἐπὶ τινι *to laugh at a person*, μέγα φρονεῖν ἐπὶ τινι *to be proud of a thing*, χαίρειν, μαίνεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, φεύγειν ἐπὶ τινι *to be glad, mad, angry, ashamed at, banished for a thing* (cp. Xen. An. ii. 6, 26; Mem. i. 4, 3).

(v) *Of condition or circumstance*: ἐπὶ τούτοις *on these conditions*, ἐφ' ᾧ, ἐφ' ᾧ τε (with infin.) *on condition that* (Xen. An. iv. 4, 6; Pl. Apol. 29 c), ἐπὶ τοῖς ἴσοις *on fair conditions* (Thuc. v. 79), ἐπὶ

προφάσει *on a pretext* (Thuc. i. 141), ἐπὶ τοῖς δεινοῖς *in dangerous circumstances* (Thuc. i. 70), ἐπὶ κωκυτῷ *with wailing* (Soph. El. 108), ἐπὶ ψόγοις *with reproaches* (Soph. Ant. 759), ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις *with my words unsproken* (Soph. Ant. 556), οἱ δανειζόμενοι ῥαδίως ἐπὶ τοῖς μεγάλοις (τόκοις) *those who borrow recklessly at the well-known high rates of interest* (Dem. Ol. i. 15).

The Dative Proper (vi) Of purpose: ἐπὶ τούτῳ *for this purpose* (Pl. Apol. 35 c), ἐπ' ὠφελίᾳ *for help* (Thuc. ii. 29), ἐπὶ δουλείᾳ τῇ ἡμετέρᾳ ἤκετε *you have come to enslave us* (Thuc. ii. 71), ἐπὶ διαβολῇ λέγειν *to slander* (Pl. Apol. 20 E; Thuc. ii. 13).

(vii) *against*: ὁ νόμος ἐφ' ὑμῖν κεῖται *the law is passed against you* (Dem. Timoc. 70), ἡ ἐπὶ τῷ Μήδῳ ξυμμαχία *the alliance against the Mede* (Thuc. i. 102).

ἐπι (rare and poet.) is for ἔπεισι *it is in one's power*.

In compounds: (i) *on, above*, ἐπιγράφω *write upon*, ἐπιπλέω *sail on board* (also (iii) *sail against*), ἐπιτίθημι *place on*.

(ii) *in addition*: ἐπιδίδωμι *give besides*, ἐπίτριτος *one and one-third*.

(iii) *against*: ἐπιστρατεύω *march against*, ἐπιβουλεύω *plot against*, ἐπιορκῶ *swear falsely*, ἐπιτίθεμαι *attack*.

(iv) *after, behind*: ἐπιγίγνομαι *be born after*, ἐπιδεῖν *to live to see*, ἐπιτάττω *post behind*.

(v) ἐπι- strengthens the simple word: ἐπαίτιος *blame-worthy*, ἐπιμέλομαι or ἐπίμελούμαι *pay attention*, ἐπινοῶ *devise*.

§ 205. μετὰ (German *mit*) originally meant *between, among, with*; it is used with the (locative) dative only in Homer and poetry; in classical Attic prose μετὰ with the genitive (occurring only five times in Homer) is the regular equivalent of the English *with*, σύν (with the dat.) being rarely used except in poetry and Xenophon; with the accusative μετὰ denotes motion towards, *in between, among*, and in Attic Greek *after*.

Obs.—Originally μετὰ was used only with plural nouns, meaning *among*, but later in the sense *with* or *after* also with singular nouns.

A. With the Accusative.

(a) Of time (prose and poetry) *after*: δεκάτῳ ἔτει μετὰ τὴν ἐν Μαραθῶνι μάχην *in the tenth year after the*

battle at Marathon (Thuc. i. 18, 3), *μετὰ τοῦτο after this* (Thuc. iv. 25), *μεθ' ἡμέραν after day-break*, i.e. *in the daytime (interdiu)* (Xen. An. iv. 6, 12).

(b) Of *persons or things*, of order or rank, *after, next to*: ἡ πλουσιωτάτη πόλις μετὰ Βαβυλῶνα *the richest city next to Babylon* (Xen. Cyr. vii. 2, 11); also *μετὰ χεῖρας ἔχειν to have in hand* (Thuc. i. 138).

(c) Of *place* (poetic) (i) *into the midst of, among*: μεθ' ὄμιλον ἰὼν *going into the midst of the army* (Hom. Il. xiv. 21).

(ii) *after* (of purpose): πλεῖν μετὰ χαλκόν *to sail for bronze* (Hom. Od. i. 184).

B. With the (true) Genitive, together with, denoting the accompanying thing, person or circumstance (cp. σύν, § 198): μάχεσθαι μετὰ τῶν ξυμμάχων *to fight along with one's allies* (Thuc. i. 18), μετὰ κινδύνων *with dangers* (Thuc. i. 18), μετὰ δακρύων *with tears* (Pl. Apol. 34c), μετὰ τῶν νόμων *on the side of the laws* (Thuc. iii. 82), μετ' ἀληθείας *with truth* (Dem. Ol. ii. 4).

C. With the Dative (Locative), (only poetic and rare in Attic), *amidst*: μετὰ κύμασι *among the waves* (Hom. Od. iii. 91), γυναιξὶ μέτα *among women* (Eur. Hec. 355).

In compounds: (i) denoting *division, participation* (with partitive genitive): μεταδίδωμι *give a share*, μετέχω *share*.

(ii) *after*: μετέρχομαι *go after*, μεταπέμπομαι *send after (for)*.

(iii) denoting *change*, μεταβάλλω *transpose*, μεταγινώσκω *μεταμέλει (μοι) repent*, μεταζεύγνυμι *unyoke*, μετανοῶ *change one's mind*.

§ 206. 4. παρὰ (Lat. *por-* in *por-rigo*, *por-tendo*) *near, beside*.

A. With the Accusative.

(a) Of *place*, (i) denoting *motion to the side of or to* (in prose only of persons; cp. ὡς, § 191): Θέμιστοκλῆς ἦκω παρὰ σέ I, *Themistocles, have come to you* (Thuc. i. 137), παρὰ βασιλέα γράφει *he writes to the king* (Xen. An. i. 6, 3).

(ii) Denoting *motion by the side of, along or past*: παρὰ τὴν γῆν ἔπλει *he sailed along the coast* (Thuc. ii. 90).

(iii) Denoting *extension alongside or near* (with verbs of rest): ἡ παρὰ θάλασσαν Μακεδονία *that part of Macedonia which is on the sea coast* (Thuc. ii. 99), καθήμενοι παρ' αὐτόν *seated near him* (Isae. viii. 16).

(b) Of *time, denoting extension, during*: παρὰ πάντα τὸν χρόνον *during all the time* (Pl. Phaedo 116 D), παρὰ τὸν καιρὸν *at the right time* (Dem. Phil. i. 33), παρ' ἡμέραν *during the day* (Dem. Aristoc. 182).

(c) Of *persons and things*: (i) *causal, on account of*: παρὰ τὴν αὐτοῦ ῥώμην ἐπηύξηται *he has grown on account of his own strength* (Dem. Phil. i. 11).

(ii) Of *comparison, compared with*: esp. with comparatives, e.g. ἐξετάζειν παρ' ἄλληλα *to compare with one another* (Dem. De Cor. 265), μείζον τι παρὰ τοῦτο *something greater than this*, οὐκ ἔχω παρὰ ταῦτα ἄλλα φάναί *I can say nothing else besides this* (Pl. Gorg. 507 A).

Hence of *difference*: παρ' ὀλίγον, μικρόν *within a little, by a small margin*, παρ' ὀλίγας ψήφους *by a small majority of votes* (Dem. Timoc. 138), παρὰ τοσούτον γιγνώσκω *I differ so far in opinion* (Thuc. vi. 37), παρ' οὐδέν, παρὰ μικρόν ποιεῖσθαι, ἡγεῖσθαι *to hold of no, little account* (Xen. An. vi. 6, 11; Soph. O. T. 983).

(iii) *beyond, contrary to, against* (opposed to κατὰ with the acc., § 200 B (c)): παρὰ τὸν νόμον *contrary to the law*, παρὰ λόγον *contrary to reason*, παρ' ἐλπίδα *contrary to hope*, παρὰ δόξαν *contrary to expectation*; cp. Thuc. i. 70, ii. 64, iii. 12, 60, vi. 11, etc.

B. With the (Ablative) Genitive, denoting motion from the side of or away from (in prose only with a personal object): ἀφικνεῖται αὐτοῖς ἀγγελία παρὰ τῶν ἐπιτηδείων ἐκ Τεγέας *a message comes to them from Tegea from their friends* (Thuc. v. 64), λαβεῖν, αἰτεῖν, ἀγγέλλειν, μαθεῖν, etc., τι παρά τινος *to receive, ask, announce, learn, etc., something from some one*, πεμφθῆναι, ὠφελεῖσθαι, etc., παρά τινος *to be helped, benefited by some one* (cp. ὑπό with the gen. denoting the agent, § 209), ἡ παρ' ἐκείνων εὖνοια *goodwill from them* (Dem. Ol. i. 10).

C. With the (Locative) Dative.

(a) Denoting *rest by the side of or near* (in prose only

with a personal object): *παρὰ τοῖς Ἀθηναίοις among the Athenians, παρὰ σοί at your house, ἦν ἄκριτος καὶ παρὰ τούτοις καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἔρις καὶ ταραχή both among these and among all others there was promiscuous strife and confusion* (Dem. De Cor. 19), *τὰ παρ' ἐμοί my circumstances* (Xen. An. i. 7, 4).

- (b) *Metaphorically, in the judgment of: παρὰ πάντων in the judgment of all* (Dem. Ol. ii. 3), *παρ' ἐμοί, me iudice, in my eyes* (Her. i. 32).

In compounds: (i) *to, near, παρακάθημαι sit near, παρακαλῶ call up, πάρεμι be present, παρέχω provide.*

(ii) *by, past, παραπλέω sail by, παρατρέχω run by.*

(iii) *metaphorically, beyond the mark, παρανομῶ transgress, παρακούω hear wrongly.*

(iv) *of comparison, παραβάλλω, παρατίθημι compare.*

(v) *of change, παραλλάττω alternate, παραπίθω, παρείπον win over.*

§ 207. 5. *περί* (Lat. *per*) *all round, beyond.* The meaning *beyond* occurs with the ablative genitive, the meaning *around* with all three cases: in the latter sense it is almost identical with *ἀμφί*, especially when used with the accusative, *περί* meaning strictly *all round in a circle*, and *ἀμφί* *on both sides.*

A. With the Accusative, around, near.

- (a) Of *place*, with verbs of motion and rest: *ἀπέστειλαν τὰς ἑκατὸν ναὺς περὶ Πελοπόννησον they sent the 100 ships round the Peloponnesus* (Thuc. ii. 23), *περὶ Ἑλλάσποντον εἶναι to be near the Hellespont* (Dem. Chers. 3), *οἱ περὶ Ξενοφῶντα Xenophon and his followers* (Xen. An. vii. 4, 16).

- (b) Of *time and number* (not in Homer), *about: περὶ πρῶτον ὕπνον about the time of the first sleep* (Thuc. ii. 2), *ἡμέρας περὶ τέσσαρας καὶ δέκα for about fourteen days* (Thuc. i. 117).

- (c) Of *persons and things, about, concerning* (not in Homer): *ἀμελῶς ἔχειν, λέγειν, εἶναι περὶ τι to be careless, speak, be busy, etc., about a thing, τὰ περὶ τὴν ἀρετὴν virtue, τὰ περὶ τὰς ναὺς naval affairs* (Thuc. i. 3), *ἄδικος, ἀσεβὴς περὶ τινα unjust, impious towards one* (Xen. An. i. 6, 8).

B. With the Genitive.

- (a) *ablative genitive*, metaphorically *beyond*, *above*: in Homer *περὶ πάντων ἔμμεναι ἄλλων* *to be above all others* (Il. i. 287); in Attic in the phrases *περὶ πολλοῦ*, *περὶ πλείονος*, *περὶ πλείστου ποιεῖσθαι* or *ἡγεῖσθαι* *to value highly* (lit. *above much*), *more highly*, *most highly*, *magni, pluris, plurimi aestimare*, *περὶ ὀλίγου*, *περὶ οὐδενὸς ποιεῖσθαι* or *ἡγεῖσθαι* *to value very little*, *not at all*, *parvi, nihili aestimare*, ἀποκτανῦναι μὲν γὰρ ἀνθρώπους *περὶ οὐδενὸς ἡγοῦντο*, λαμβάνειν δὲ χρήματα *περὶ πολλοῦ ἐποιοῦντο* *they thought nothing of putting men to death, but deemed it of great importance to get money* (Lys. xii. 7).
- (b) *true genitive*, metaphorically, *about*, *concerning* (Lat. *de*): ἀκούειν, εἰδέναι, ἐπίσταςθαι, γινώσκειν *περὶ τινος* *to hear, know about a thing*; also common in prose with words like λέγειν *to say*, διδάσκειν *to teach*, φοβεῖσθαι *to fear*, etc.; εἴ τις *περὶ τῶν τοιούτων σοφός ἐστι* *if any one is wise in such things* (Pl. Apol. 19 c), εἴ περ γὰρ ἀδικεῖν χρή, τυραννίδος *περὶ κάλλιστον ἀδικεῖν* *if one must do wrong, 'twere best to do so for sovereign power* (Eur. Ph. 524).

C. With the (Locative) Dative.

- (a) *Of place*, *around*, common in poetry, but in prose only of clothes or adornments of the body: *περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν* *to wear a golden ring on the hand* (Pl. Rep. 359 p).
- (b) Metaphorically, *about* (like the genitive, rare, esp. in prose, except in Thucydides with verbs of fearing and coming to grief): *περὶ τοῖς φιλτάτοις κυβεῖν τε καὶ κινδυνεύειν* *to hazard and endanger what is dearest* (Pl. Prot. 313 E), δέισαντες *περὶ τοῖς ἔξω* *fearing for those outside* (Thuc. ii. 5), αὐτὸν *περὶ αὐτῷ σφαλέντα* *failing on account of his own folly* (Thuc. i. 69).

In compounds: (i) *around*, *round*, περιβαίνω *go round*, περιέννυμι *to clothe around*, περιρρέω *flow round*, περισκοπῶ *examine carefully*, περιτίθηνι *put round*, περιτρέπω *turn round*.

(ii) denoting neglect or contempt, περιορῶ *overlook* (also mid. (i) *look all round me*), περιφρονῶ *despise* (also (i) *think about*).

(iii) *from around*, περιαιροῦμαι *take from around*, περιδύνω *strip*.

(iv) denoting *completeness* or *excess*, περιγίγνομαι, περίειμι (with gen.) *excel*, περιεργάζομαι *be a busybody*, περίφοβος *very frightened*.

§ 208. 6. πρὸς (Homeric also *πρῶτί*) *towards, opposite, in front of*.

A. With the Accusative, towards, fronting towards.

(a) Of *place*, denoting direction with verbs of rest and motion: ὑπεχώρησαν πρὸς τὸν λόφον *they retreated to the hill* (Thuc. iv. 44), ἔρχεται πρὸς τὸν Κῦρον *he comes to Cyrus* (Xen. An. i. 1, 10), ἡ γῆ πρὸς Πελοπόννησον ὄρᾷ *the land looks towards the Peloponnesus* (Thuc. ii. 55); see also Genitive (b) (i).

(b) Of *time*: πρὸς ἔαρ *towards spring* (Thuc. v. 81), πρὸς ἡμέραν *at daybreak* (Xen. Hell. ii. 4, 6).

(c) Metaphorically (i) of *motion to a state or condition*: πρὸς τὸ ἡπιώτερον καταστήσαι ἐβούλετο *he wished to bring their minds into a calmer state* (Thuc. ii. 59).

(ii) *friendly or hostile inclination*: δικάζεσθαι πρὸς τινα *to go to law against a person* (Thuc. iii. 44), πόλεμον, εἰρήνην, φιλίαν, σπονδάς, etc., ποιεῖσθαι πρὸς τινα *to make war, peace, friendship, truce, etc., with a person*, πρὸς τινα πράσσειν *to negotiate with a person* (Thuc. iii. 28), λογίζεσθαι, σκοπεῖν, ἐνθυμεῖσθαι πρὸς ἑαυτὸν *to reason, consider with oneself* (Andoc. i. 51, 52).

(iii) Of *respect, in regard to*: πρὸς τὰ παρόντα χαλεπαίνειν *to be angry at the present state of affairs* (Thuc. ii. 59), ἀγαθὸς πρὸς τοὺς πολεμίους *brave in fighting the enemy* (Lys. xxx. 26).

(iv) Of *purpose, for, against*: πρὸς τὴν περιτείχισιν παρεσκευάζοντο *they made preparations for the circumvallation* (Thuc. ii. 77), παιδεύεσθαι πρὸς ἀνδρίαν *to be brought up to be brave* (Isoc. xvi. 27), πρὸς φυλακὴν *for protection* (Dem. Phil. ii. 23), πρὸς χάριν *as a favour* (Dem. Chers. 69).

(v) Of *measure or comparison*: χώρα ὡς πρὸς τὸ πλῆθος τῶν πολιτῶν ἐλαχίστη *a very small country for the number of its inhabitants* (Isoc. iv. 107), πρὸς τὸν ὑπάρχοντα καιρὸν ἕκαστα θεωρεῖν *to look at everything in the light of the time at which it occurs*

(Dem. De Cor. 17), *πρὸς τὴν δύναμιν to the best of one's power, πρὸς τὴν φύσιν according to nature, πρὸς βίαν by force.*

B. With the Genitive, from, in the presence of, towards.

(a) Of persons and things (ablative genitive), (i) of origin: *πρὸς πατρός on the father's side* (Dem. Meid. 144), *οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι for it was not like Cyrus' character not to pay when he had the money* (Xen. An. i. 2, 11), *ἡ κάρτα πρὸς γυναικὸς αἵρεσθαι κέαρ truly it is like a woman to be excited in heart* (Aesch. Agam. 592).

(ii) Of the agent: *ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι he is admitted by all to have been the very best* (Xen. An. i. 9, 20).

(b) (True genitive) (i) of place, towards: *πρὸς τοῦ ποταμοῦ towards, near the river* (Xen. An. ii. 2, 4), *πρὸς Πλαταιῶν facing Plataea* (Thuc. iii. 21).

(ii) Of person favoured: *πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης thou layest down the law in favour of the rich, Phoebus* (Eur. Alc. 57).

(iii) Of person judging: *ἄδικος οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων unjust in the eyes neither of gods nor of men* (Thuc. i. 71).

(iv) Of person or thing invoked: *πρὸς θεῶν in the name of the gods.* The prep. is often separated from its case, *μὴ πρὸς σε γονάτων do not I beseech thee by thy knees* (Eur. Med. 324) (cp. § 160 (c)).

C. With the (Locative) Dative, at, near, towards.

(a) Of place where: *ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει the Athenians fought near the city itself* (Thuc. ii. 79), *πρὸς τῷ Γεραιστῷ τὰ πλοῖα συλλαβόν seizing the merchantmen near Geraestus* (Dem. Phil. i. 34).

(b) Metaphorically: *ἦν πρὸς τούτοις προσέχης τὸν νοῦν if you give your mind to this* (Arist. Cl. 1010), *πρὸς τινι εἶναι, γίνεσθαι to be absorbed in a thing* (Dem. Chers. 11; De Cor. 176; F. L. 127), *πρὸς τούτοις in addition to this* (Dem. Phil. i. 22), *πρὸς τοῖς ὅρκοις in addition to the oaths.*

In compounds: (i) *against*, προσάγω *lead against*, προσβάλλω *attack*, προσκρούω *knock against*.

(ii) *in addition*, προσγίγνομαι *be added*, προσκτώμαι *win in addition*.

(iii) *to, towards, near*, προσίεμαι *to admit to one's presence*, προσκαλῶ *summon*, προσορμίζομαι *anchor near*.

§ 209. 7. ὑπό (Lat. *sub*), *under, beneath*.

A. With the Accusative.

(a) Of *place*, (i) denoting *motion under*: ὑπὸ Σπάρτων ἐλθόντες *coming right up to (under the walls of) Spartolus* (Thuc. ii. 79), ἀπῆλθον ὑπὸ τὰ δένδρα *they went away under the trees* (Xen. An. iv. 7, 8).

(ii) Denoting *rest under* (with the idea of extension): ἐν ταῖς ὑπὸ τὸ ὄρος κώμαις ἡϋλίζοντο *they bivouacked in the villages at the foot of the mountain* (Xen. An. vii. 4, 5).

(b) Of *time, about*: ὑπὸ νύκτα, *sub noctem, at nightfall* (Thuc. i. 115), ὑπὸ τὴν εἰρήνην *at the time of the conclusion of peace* (Isoc. iv. 177), ὑπὸ τὸν σεισμόν *at the time of the earthquake* (Thuc. ii. 27), ὑπὸ τοὺς αὐτοὺς χρόνους *about the same time* (Thuc. i. 100).

(c) Metaphorically, of *subordination*: πόλεις ὑφ' ἑαυτὸν ποιεῖσθαι *to make cities subject to oneself* (Pl. Rep. 348 D), Αἴγυπτος πάλιν ὑπὸ βασιλείᾳ ἐγένετο *Egypt again became subject to the king* (Thuc. i. 110).

B. With the Genitive.

(a) Of *place*, (i) *from under* (ablative): περὰ γὰρ ἧδ' ὑπὸ σκηνῆς πόδα *for here she comes from under the tent* (Eur. Hec. 53), ὑφ' ἀμάξης βοῦν λαβεῖν *to take an ox from under the yoke* (Xen. An. vi. 4, 25).

(ii) *under* (true genitive): ὑπὸ γῆς *under the earth* (Pl. Apol. 18 B), ὑπὸ τῆς πλατάνου *under the plane tree* (Pl. Phaedr. 230 B).

(b) Metaphorically, *under the influence of, by means of*:
(i) regularly used of the agent with passives and neuter verbs of passive meaning: ὑφ' ἡμῶν πεισθῆναι *to be persuaded by you* (Dem. Ol. i. 7), ἀποθανεῖν ὑπό τινος *to be killed by someone*, εὖ,

κακῶς παθεῖν ὑπό to be well, badly treated by, ἐκπεσεῖν ὑπό to be banished by.

(ii) Of the cause or accompanying circumstances: ὑπό χειμῶνος ἐταλαιπώρει he suffered from the storm (Thuc. ii. 101), ὑφ' ἡδονῆς from pleasure, ὑπ' ὀργῆς from anger, ὑπό φιλοτιμίας from ambition, εὐχὰς ὑπὸ κήρυκος ἐποιοῦντο they prayed after (lit. accompanied by) the herald (Thuc. vi. 32), ὑπ' αὐλητῶν χωρεῖν to march to the accompaniment of flute players (Thuc. v. 70), οἱ βάρβαροι ἐτόξευον ὑπὸ μαστίγων the natives shot their arrows under the lash (Xen. An. iii. 4, 25), ὑπ' εὐκλείας ἀποθανεῖν to die with a good name (Eur. Hipp. 1299), ὑπὸ σπουδῆς in haste (Thuc. iii. 33).

C. With the (Locative) Dative.

(a) Of place, under: τί ἔχεις ὑπὸ τῷ ἱματίῳ; what have you under your cloak? (Pl. Phaedr. 228 D), ἔστι δ' ἡ κώμη ὑπὸ τῷ ὄρει the village lies at the foot of the mountain (Thuc. iv. 70).

(b) Metaphorically, of dependence or subordination: ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος brought up under the wise Cheiron (Pl. Rep. 391 C), ὑπὸ Λακεδαιμονίοις εἶναι to be subject to the Lacedaemonians (Isoc. iv. 16), ὑφ' ἑαυτῷ ποιεῖσθαι to make subject to oneself (Dem. De Cor. 40).

In compounds: (i) under, ὑπισχνοῦμαι promise (lit. take under one's care), ὑποδῶ bind under (one's foot), ὑποζεύγνυμι place under the yoke, ὑφίσταμαι undergo.

(ii) gradually or to a small degree, ὑπογράφω to sketch in outline, ὑποπίμπλημι to fill gradually, ὑποφαίνεται it grows light.

(iii) secretly, by stealth, ὑπέρχομαι steal upon, ὑποβάλλω suggest (also (i) place under), ὑποκορίζομαι flatter, gloss over, ὑπονοῶ, ὑποπτεύω, ὑφορῶ suspect, ὑποπέμπω send secretly.

§ 210. The following adverbs are sometimes used as prepositions:—

I. With the (true) Genitive: ἀμφοτέρωθεν on both sides of; ἀντιπέρας opposite; ἐγγύς near; εἰσω within; ἐκατέρωθεν on either side of; ἐκτός outside of; ἐμπροσθεν in front of; ἐναντίον, of persons, (1) opposite, (2) in the presence of

(Lat. *coram*); ἐντός *within*; ἔξω *outside of*; εὐθύ *straight towards* (of place or person); καταντικρύ, of place, *directly opposite*; κρυφαῖ, poet. κρυφῇ, λάθρᾳ *in secret from, unknown to*; ὀπισθεν *behind*; πέρα *away beyond* (Lat. *ultra*); πέραν *on the other side of, across* (Lat. *trans*); πλησίον *near*; πόρρω and πρόσω, (1) *far from* (with ablative genitive), πόρρω τῶν πηγῶν *far from the sources*; (2) *far on in* (with true genitive), πόρρω τοῦ βίου *far on in life*; χωρίς *apart from, without*.

II. With the (Instrumental) Dative: ἅμα, *at the same time with*, ἅμα τῷ ἡλίῳ *at sunrise*; ὁμοῦ (poet.) *together with, along with*.

CHAPTER VI.

THE PRONOUNS.

§ 211. A. The Personal Pronouns (cp. § 59).

The Nominative Case of the **First and Second Personal Pronouns** is only used, as in Latin, when the person is emphasised: *σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἐκδέχου, ἐγὼ δ' ἄπειμι* *do thou wait and receive him here, but I will go away* (Soph. Phil. 123). Otherwise the subject is shown merely by the personal endings of the verb.

There are two sets of forms for the oblique cases of the First and Second Persons in the singular: the ordinary forms of *ἐγώ* are *ἐμέ, ἐμοῦ, ἐμοί*, and the less emphatic and enclitic forms *με, μου, μοι*. The ordinary forms of *σύ* are *σέ, σοῦ, σοί*, and the less emphatic and enclitic forms *σε, σου, σοι*.

There is no special form for the nominative of the **Third Personal Pronoun**. If unemphatic it is left to be inferred from the context. When inserted it is expressed (1) by *ὁ δέ* *but he, and he* (§ 139), where *ὁ* refers to a noun in the previous clause and is only used in the nominative when there is a change of subject, or *ὁ μὲν . . . ὁ δέ* (§ 139), contrasting two nouns from the previous clause; (2) by *αὐτός* (§ 212), meaning *he himself* or *he alone*; (3) by the demonstrative pronouns *ὃδε* and *οὗτος* (§ 215) if the person or thing is present, or *ἐκεῖνος* if the person or thing is absent.

The oblique cases of the Third Person are expressed (a) when unemphatic by the oblique cases of *αὐτός* (§ 212), but it is never first word in a sentence, *ἡγήτο δ' αὐτῶν Ἀρχίδαμος* *Archidamus commanded them* (Thuc. iii. 1); (b) when emphatic by the oblique cases of *ὁ μὲν, ὁ δέ*, or of the demonstrative pronouns.

§ 212. B. *αὐτός* (§§ 59, 63).

αὐτός has three uses:—

1. With a substantive or personal pronoun, meaning *self*, the substantive being always pre-

ceded by the definite article, Lat. *ipse*: ὁ ἀνὴρ αὐτός or αὐτὸς ὁ ἀνὴρ *the man himself*: ἡ θάλασσα αὐτή *the sea itself* (or *the very sea*) (Thuc. iv. 9), αὐτοὶ οἱ στρατιῶται *the soldiers themselves* (ib. iv. 4), ἐν αὐτῇ τῇ χώρᾳ *in the country itself* (Dem. Ol. ii. 17), ἡμεῖς αὐτοί *we ourselves* (ib. 2). The personal pronoun may be omitted in the nominative: αὐτὸς δ' ἔχων δώδεκα ναῦς ἀφικνέεται *he arrives himself with 12 ships* (Thuc. iii. 7), αὐτοὶ γάρ ἐσμεν *for we are by ourselves* (Arist. Ach. 504), αὐτοὶ ἐπιστρατεύουσι *they march out of their own accord* (i.e. *on their own initiative*) (Thuc. iv. 60). In combination with the oblique cases of personal and possessive pronouns it forms **reflexive** pronouns (§ 60); it is also used with **ordinals** τρίτος αὐτός *he and two others* (Thuc. viii. 35), and with **demonstrative** pronouns αὐτὸ τοῦτο *this very thing* (Pl. Apol. 24 E).

NOTES.—1. The article is omitted before a substantive (a) if it is a proper name: αὐτὸς Μένων *Menon himself* (Xen. An. ii. 1, 5), Συρακόσιοι αὐτοὶ *the Syracusans themselves* (Thuc. vi. 94); (b) if it is a common noun which is regarded as a proper noun (see § 141 (ii)): αὐτὸς βασιλεύς *the king himself* (Xen. An. i. 7, 14); (c) in Plato, when the substantive denotes an abstract idea: δικαιοσύνη αὐτή *justice itself*, i.e. *absolute justice* (Theaet. 175 c).

2. When the personal pronoun can be easily supplied, it is sometimes omitted: δεῖ τοίνυν τοῦτ' ἤδη σκοπεῖν αὐτοὺς (sc. ἡμᾶς) *we must therefore ourselves now consider this* (Dem. Ol. ii. 2).

3. For expressions like αὐτοῖς τοῖς ἵπποις, see § 182 (d).

2. **Preceded by the definite article, meaning the same**, Lat. *idem*: ὁ αὐτὸς ἀνὴρ *the same man*, ἐν δὲ τῷ αὐτῷ θέρει *in the same summer* (Thuc. iii. 51), διὰ τῶν αὐτῶν τούτων *by means of these same things* (Dem. Ol. ii. 8). Note also ὁ αὐτός **with the dat.** (§ 182 (a)) *the same as*, ἐς ταῦτόν ἦκεις (sc. μοι) *thou hast come to the same place* (or *conclusion*) *as myself* (Eur. Hec. 748), ἐν ταῦτῳ ἦσθα τούτοις *you were in the same place as these men* (Xen. An. iii. 1, 27); also ὁ αὐτὸς ὅς, ὁ αὐτὸς καί. *idem qui, idem ac*, ἐγὼ δὲ σοῦ μαθεῖν δικαίῳ ταῦθ' ἄπερ κάμου σὺ νῦν *I claim to learn as much from thee as thou hast now learnt from me* (Soph. O. T. 575), τὰ αὐτὰ καὶ ὁ Ἀλκιβιάδης πείθουσι *they give the same advice as Alcibiades* (Thuc. vi. 88).

3. In the oblique cases only it is used as the ordinary unemphatic form of the **third personal pronoun** (§ 211).

§ 213. C. The Reflexive Pronouns.

The **Reflexive Pronouns** are used to refer to the subject of the sentence, either the subject of the principal or of the subordinate clause. For the forms see § 60. γνώθι σαυτόν *know thyself* (proverb) (Pl. Prot. 343 B), ἐχθρόν δ' ἐφ' ἡμᾶς αὐτοὺς ἡσκήκαμεν *we have trained up an enemy against ourselves* (Dem. Ol. iii. 28), τοὺς δὲ Θηβαίους ἡγείτο ἀντὶ τῶν ἑαυτοῖς γιγνομένων τὰ λοιπὰ εἶσαι ὅπως βούλεται πράττειν ἑαυτόν (with two reflexives) *he thought the Thebans in return for what was being done for them would allow him in the future to act as he pleased* (Dem. Ph. ii. 9).

In the plural of the Third Person Reflexive the form σφᾶς αὐτούς, etc., is found only in older writers, being mostly replaced by ἑαυτούς, etc., after 395 B.C. The reflexive οἱ (enclitic), pl. σφεῖς, σφᾶς, σφῶν, σφίσι, was in Attic used only as an indirect reflexive, i.e. in a subordinate clause referring to the subject of the principal verb: τούτους πείθουσι τὰς ξυνουσίας ἀπολιπόντας σφίσιν ξυνεῖναι *THEY persuade them to leave their old associations and to associate with THEM* (referring to the subject of πείθουσι not of ξυνεῖναι) (Pl. Apol. 20 A), ἔφη γὰρ εἶναι μὲν ἀνδράποδόν οἱ ἐπὶ Λαυρίῳ *for he said he had a slave at Laurium* (Andoc. i. 38). Thucydides is an exception, using this reflexive both directly and indirectly: ἐπὶ τὰς ἐν τῇ Κορκύρᾳ ναῦς σφῶν ἔπεμψαν *they sent to their ships at Corcyra* (direct) (iv. 8 (2)), τὴν δὲ νῆσον ταύτην φοβούμενοι μὴ ἐξ αὐτῆς τὸν πόλεμον σφίσι ποιῶνται, ὅπλίτας διεβίβασαν *they took hoplites across, being afraid that they would carry on the war against them from this island* (indirect) (ib. (7)).

NOTES.—1. The personal pronoun is sometimes used for the reflexive when less emphatic: Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοὶ *Creon is no hurt to thee but thou to thyself* (Soph. O. T. 379).

2. The reflexive is often strengthened by the addition of the nom. case of αὐτός: αὐτὴ δὲ καθ' αὐτὴν ἀσθενής ἐστι (sc. μικρὰ δύναμις) *by itself a small force is weak* (Dem. Ol. ii. 14).

3. αὐτόν is often used as reflexive for ἑαυτόν (the writer or speaker making the statement from his own standpoint), ἐπειᾶτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν ὀργῆς παραλβεῖν *he tried to turn the Athenians from their anger against him* (Thuc. ii. 65).

4. The third person reflexive is occasionally used for the first and second persons: μόρον τὸν αὐτῆς οἶσθα *thou knowest thy own fate* (Aesch.

Agam. 1297), δεῖ ἡμᾶς ἐρέσθαι ἑαυτοὺς *we must ask ourselves* (Pl. Phaedo 78 B).

5. The reflexive is often used for the reciprocal pronoun (§ 61): ἀπίστως ἔχουσι πρὸς αὐτοὺς οἱ Ἕλληνες *the Greeks are distrustful of one another* (Dem. Phil. iii. 21).

6. In poetry οἱ, σφίν, σφί, σφέ, σφάς (enclitic), and σφᾶς, σφίσι (not enclitic) are used occasionally as the third personal pronoun, ἐν γὰρ οἱ χθονὶ πηκτὸν τόδ' ἔγχος *for this HIS sword planted in the ground* (Soph. Ai. 906).

§ 214. D. The Possessive Pronouns.

The Possessive Pronoun is not inserted when the context makes plain who the possessor is, except for emphasis; thus εὖ ἐποίησε τὴν πόλιν means *he benefited HIS city*, ἀπέστειλαν τοὺς στρατηγούς *they despatched THEIR generals*, but φιλοῦμεν τὴν ἡμετέραν πόλιν *we love OUR OWN city* (emphatic).

The Possessive Pronouns of the First and Second Persons when Attributive, not Predicative, are always preceded in prose by the definite article: ὁ ἐμός, ὁ σός, ὁ ἡμέτερος, ὁ ὑμέτερος.

The Genitive of the Personal Pronoun may be used enclitically instead of the Possessive; *my father* ὁ ἐμὸς πατήρ or ὁ πατήρ μου.

The Reflexive Possessive Pronoun is formed by adding the gen. of αὐτός: *my own father* τὸν ἐμαυτοῦ πατέρα (prose) or τὸν ἐμὸν αὐτοῦ πατέρα (poet.), *our own father* τὸν ἡμέτερον αὐτῶν πατέρα.

There is no Third Personal Possessive Pronoun (except the reflexive σφέτερος *their own*); when necessary for clearness the gen. of αὐτός is used, and for the reflexive in the sing. the gen. of ἑαυτόν, and in the pl. σφέτερος: *I like his father* φιλῶ τὸν πατέρα αὐτοῦ, *he likes his own father* φιλεῖ τὸν ἑαυτοῦ πατέρα, *they like their own father* φιλοῦσι τὸν σφέτερον αὐτῶν or τὸν ἑαυτῶν πατέρα or τὸν πατέρα σφῶν αὐτῶν.

NOTES.—1. The ordinary possessive is sometimes used for the reflexive when less emphatic: ὑμεῖς τοὺς ὑμετέρους παῖδας ἀγαπᾶτε *you love your own children* (Dem. Boeot. Proik. 8).

2. The possessive pronoun is sometimes equivalent to an objective genitive: σὴ πίστις *confidence in thee* (Eur. Phoen. 365).

3. When an adjective stands in apposition to the possessive its case is genitive, τὰμὰ δυστήνου κακά *my woes, unhappy me* (Soph. O. C. 344); cp. Lat. *mea scripta timentis* (Hor. Satt. i. 4, 23).

4. In Homer ὅς is used as the reflexive possessive pronoun for all three persons of the singular, πονησάμενος τὰ ἃ ἔργα *having performed his tasks* (Od. ix. 343).

§ 215. E. The Demonstrative Pronouns (§ 63).

On the **Article** as a Demonstrative see § 139.

The three demonstratives ὅδε, οὗτος and ἐκεῖνος differ as follows:—

- (a) When used in a deictic sense, ὅδε means *this near me* (Lat. *hic*), οὗτος *that near you* (Lat. *iste*), ἐκεῖνος *that some way off* (Lat. *ille*).
- (b) When not deictic ὅδε usually denotes that which has only just occurred to the mind, and is about to be mentioned, οὗτος denotes that which has been mentioned or referred to before, or is used as the correlative to the relative pronoun (οὗτος . . . ὅς (or ὅστις) *that . . . which*), ἐκεῖνος denotes that which has been mentioned or referred to some time since, farther off than οὗτος. But these distinctions are not always observed and οὗτος often differs from ὅδε only in being less emphatic.

Hence, ἥδε ἔρχεται *here she comes* (deictic), ὅδε ἀνὴρ *the man here*, i.e. *I myself* (deictic) (Eur. Alc. 331), ἥδε ἡ ἡμέρα *this present day* (Thuc. ii. 12, 3), λέγει τὰδε *he speaks thus* (usually of what follows, cp. Xen. An. ii. 1, 20, but sometimes also of what has just been mentioned): αὕτη πέλας σοῦ κέται *she lies there near you* (deictic) (Eur. Hec. 486), οὗτος *you there* (deictic, in exclamations) (Eur. Hec. 1127); οὗτος ὁ χρόνος *this time* (but not so emphatic as ὅδε ὁ χρόνος), λέγει ταῦτα *he speaks thus* (of what has gone before), καὶ οὗτος *and he too*, καὶ ταῦτα *and that too* (Xen. An. ii. 4, 15); τεκμήριον δὲ τούτου καὶ τόδε *the following too is a proof of this* (i.e. of the statement just made) (Xen. An. i. 9, 29); νῆες ἐκεῖναι ἐπιπλέονσιν *ships are sailing up yonder* (Thuc. i. 51), ἐκεῖνος ὁ χρόνος *that time* (more or less remote), Καλλίστρατος ἐκεῖνος *the famous Callistratus* (Dem. De Cor. 219), τόδ' ἔστ' ἐκεῖνο *this is that* (of which mention was made some time ago) (Soph. El. 1178; cp. Thuc. i. 43; Arist. Ach. 41), οὐδὲ μέρος τούτων ἐκεῖνα *the former are not a fraction of the latter* (Dem. Phil. iii. 25).

ἐκεῖνος is sometimes used in the oblique cases as an emphatic form of the third personal pronoun: Χειρίσοφος ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ *Cheirisoophus entered the water and those with him* (Xen. An. iv. 3, 20) (αὐτῷ would have been unemphatic).

Similar in use to ὅδε are τοσόσδε, τοιόσδε, τηλικόσδε, ὥδε.

τῆδε, τηνικάδε (§§ 66, 67), and similar to οὗτος are τοσοῦτος, τοιοῦτος, τηλικούτος, οὕτως, ταύτῃ, τηνικαῦτα, referring to what is already mentioned.

Obs.—As with ὅδε and οὗτος, this distinction is not always observed.

NOTES.—1. In prose when the demonstrative is used with a substantive as an attribute and not deictic the definite article always precedes the substantive, *this man οὗτος ὁ ἀνὴρ*. See § 144.

2. οὗτί, οὗτοσί, ἐκεινοσί are used in the same way as ὅδε, οὗτος, ἐκεῖνος, but are more emphatic, see § 63 obs.

3. ὅς is a demonstrative in the phrase ἦ δ' ὅς and *he said* (Pl. Apol. 20 B).

§ 216. F. The Relative Pronoun (§ 64).

ὅς *who* (with the other simple relatives ὅσος, οἷος, ἡλίκος, and the relative adverbs οὖ, ὅθεν, οἷ, ὅτε, ἡνίκα, ὥς, ἥ, §§ 66, 67) refers to a definite antecedent: ἐγὼ ἔτεκον Πάριν ὃς παῖδα Θέτιδος ὤλεσεν *I am the mother of Paris who slew the son of Thetis* (Eur. Hec. 387).

ὅστις *whoever* (with the relatives beginning with ὅπ-, ὀπότερος, ὀπόσος, ὀποίος, ὀπηλίκος, and the relative adverbs ὀπου, ὀπόθεν, ὀποι, ὀπότε, ὀπηνίκα, ὀπως, ὀπη) generalises and refers to an indefinite antecedent denoting a class of persons or things (generic relative): οὐκ ἔστ' ἐραστής ὅστις οὐκ αἰεὶ φιλεῖ *he is no lover who loves not for ever* (Eur. Tro. 1051), τί κινεῖς μ' ὅστις εἶ; *why dost thou disturb me, whoever thou art?* (Eur. Hec. 502), σφοδρὸς ἦν ἐφ' ὅτι ὁρμήσειεν *he was energetic in whatever he took up* (Pl. Apol. 21 A).

ὅς is often used generically for ὅστις, if followed by ἄν and the subjunctive (§ 324), or by the optative (§ 324), or by μή (§ 364): οἴονται γάρ με ἐκάστοτε οἱ παρόντες ταῦτα εἶναι σοφὸν ἂ ἄν ἄλλον ἐξελέγξω *for the bystanders think I am clever in those things in which I refute another* (Pl. Apol. 23 A), ἂ μὴ οἶδα οὐκ οἶμαι εἰδέναι *I do not think I know what I do not know* (ib. 21 D), οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες εἶεν ἡρώτα *whomsoever he saw marching in good order, he asked them who they were* (Xen. Cyr. v. 3, 55); ὅστις is used after negatives; οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος *there is no one of mortals who is free* (Eur. Hec. 864); οὐδεὶς ὅστις, *nemo (est) qui, οὐδὲν ὅτι, nil (est) quod*; also with πᾶς, πᾶς ὅστις *every one who*; when plural the relative after πάντες is usually ὅσοι *quotquot*.

ὅσπερ *who, the very one who* (with the other simple relatives compounded with -περ) refers like ὅς to a definite

antecedent and lays stress upon its identity, Lat. *qui quidem*: ἐν τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷσπερ ἔτεθράμην *I spoke in the very voice and manner in which I had been brought up* (Pl. Apol. 18 A).

NOTES.—1. οἷός (fem. οἷα, neut. οἷόν) τέ εἰμι with infin. means *I am able*.

2. ὅς γε implies a reason, *quippe qui*, inasmuch as he (Soph. O. T. 35, 853; Phil. 1364; Arist. Frogs 25, 28, 29).

3. ἔστιν ὅστις *many a one*, ἔστιν ὅτε *sometimes*, ἔστιν οὗ in *some places*, εἰς τὸν οἷ (acc. ἔστιν οὗς, gen. ἔστιν ὧν, dat. ἔστιν οἷς) *some* (Thuc. vi. 88. §§ 4, 6; Xen. Hell. ii. 4, 6).

4. Homer uses another form of the relative, ὅσπερ (or ὅτε), ἥτε, ὅτε, when the relative generalises (cp. τε, § 376); this is also used occasionally in Attic poetry (Aesch. Eum. 1024).

The Relative agrees with its antecedent in gender and number, and sometimes (by Assimilation or Attraction) in case.

§ 217. **Relative Assimilation or Attraction.** 1. When the antecedent is in the genitive or dative and the relative would otherwise be in the accusative, the case of the relative is assimilated to that of the antecedent. This assimilation only takes place when the relative clause is closely connected with the antecedent, *i.e.* when ὅς is not merely equivalent to ὁ δέ (like Lat. *qui* = *et is*, Eng. *who* = *and he*).

2. If the antecedent is a neuter demonstrative pronoun, it is omitted when relative assimilation takes place.

3. Further, even when the antecedent is not a neuter demonstrative, the antecedent is often placed in the relative clause in the same case as the relative.

Examples of Relative Assimilation:—

1. Ordinary Attraction: ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε *you will be worthy of the freedom which you possess* (Xen. An. i. 7, 3), φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι *I should be afraid to follow the guide whom he might give us* (Xen. An. i. 3, 16).

2. Ordinary Attraction with omission of the neuter demonstrative pronoun as antecedent: ἴσασιν οὐδέν ὧν λέγουσι (ὧν = τούτων ᾧ) *they understand nothing of what they say* (Pl. Apol. 22 c), ἀμελῶ ὧν με δεῖ πράττειν (ὧν = τούτων ᾧ) *I neglect the things which I ought to do* (Xen. Cyr. v. 1, 8), οἷς πρὸς τοὺς ἄλλους πεποιήκε δεῖ τεκμαίρεσθαι (οἷς = τούτοις

ᾧ) *it is right to infer from those things which he has done to the others* (Dem. Phil. iii. 10), ἐπαινῶ σε ἐφ' οἷς λέγεις (οἷς = τούτοις ᾧ) *I praise you for what you say* (Xen. An. iii. 1, 45).

So ἀνθ' ὧν *because* (= ἀντὶ τούτων ᾧ) : σὺ εὖ ἐποίησας ἀνθ' ὧν ἔπαθες *you did good because you received good* (lit. *in return for the good things which you received*); ἐφ' ᾧ, ἐφ' ᾧτε *on condition that* (= ἐπὶ τούτῳ ὃ, cp. ἐπὶ τούτῳ ὥστε) with the infin. or fut. indic., ἀφίεμέν σε ἐπὶ τούτῳ μέντοι ἐφ' ᾧτε μηκέτι φιλοσοφεῖν *we acquit you on this condition however that you no longer pursue philosophy* (Pl. Apol. 29 c).

3. Ordinary attraction with antecedent placed in the relative clause: ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων *you are the most foolish of all the Greeks that I know* (Thuc. vi. 39).

§ 218. **Inverted Relative Assimilation or Attraction** occurs when the antecedent is attracted into the case of the relative, but this is rare: ἑτέρῳ δ' ὅτῳ κακὸν τι δώσομεν ζητεῖν (ἑτέρῳ for ἕτερον assimilated to the case of ὅτῳ) *to seek some other person on whom we can inflict a wrong* (Dem. De Cor. 16); cp. Eur. Alc. 523.

In the phrase οὐδεὶς ὅστις οὐ (for οὐδεὶς ἐστὶν ὅστις οὐ *there is no one who . . . not*, i.e. *every one without exception*, ἐστὶν being always omitted) there is always inverted assimilation, the expression being regarded as one word. It is therefore declined in the masc. nom. οὐδεὶς ὅστις οὐ, acc. οὐδένα ὄντινα οὐ, gen. οὐδενὸς ὅτου οὐ, dat. οὐδενὶ ὄτῳ οὐ, e.g. οὐδένα ὄντινα οὐκ ἔβλαψεν *there is no one whom he did not injure*. Compare also θαυμαστὸς ὅσος *wonderfully great*, θαυμαστῶς ὥς *it is wonderful how*.

§ 219. NOTES.—1. **The Relative Pronoun** is used in **exclamations**, direct and indirect, especially οἷος and ὅσος; οἷον τὸ πῦρ *what a large fire!* ὁρῶ ἐν οἷοις ἐσμέν *I see in what straits we are* (Xen. An. iii. 1, 15). Double exclamation: ᾧ τλῆμον, οἷας οἷος ὦν ἀμαρτάνεις *wretched man, how noble thou art and what a noble wife thou lovest* (Eur. Alc. 144).

2. The subject of the relative clause is often anticipated in the principal clause, see § 138.

3. The relative is often attracted into the gender of a substantive predicate, see § 137, 6.

4. When two or more relative clauses follow one another and the second or following relative pronoun would naturally be in a different case to the first, the relative is sometimes repeated: οἷς ἡ ἐναντία

μεταβολή κινδυνεύεται καὶ ἐν οἷς μάλιστα μεγάλα τὰ διαφέροντα *those for whom the reverse change is risked and in whose case the difference will be very great* (Thuc. ii. 43), but is more often either omitted or has αὐτός or οὗτος or a personal pronoun substituted for it in whatever case it would naturally be: Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά, ἡμᾶς κακῶς ποιεῖν πειράται *Ariaeus whom we wished to make king, and to whom we gave and from whom we received pledges, is trying to injure us* (Xen. An. iii. 2, 5), ἃ γε δὴ οἰηθεῖη ἄν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι *which one would suppose and which are considered to be the worst of evils* (Pl. Apol. 40 A), ἐσπίπτουσιν ἐς οἴκημα μέγα ὃ ἦν τοῦ τείχους καὶ αἱ θύραι ἀνεφωγμένοι ἐτυχον αὐτοῦ *they rushed into a large building which was part of the wall and the doors of which happened to be open* (Thuc. ii. 4), ὃ δὴ διώκει μὲν ἅπαντα ψυχὴ καὶ τούτου ἕνεκα πάντα πράττει *which every soul pursues and for which it does everything* (Pl. Rep. 505 E).

5. For the occasional use in poetry of the article as a relative, see § 145, Note 2 (iii).

6. There is no relative attraction in Homer.

§ 220. G. The Interrogative Pronouns (§ 65).

Questions are of two kinds, **Direct**, e.g. *who are you?* and **Indirect**, e.g. *I don't know who you are.* The Pronouns τίς, πότερος, πόσος, ποῖος, πηλίκος, and the Pronominal Adverbs ποῦ, πόθεν, ποῦ, πότε, πηλικά, πῶς, πῇ are used both as Direct and Indirect Interrogatives, but the Pronouns ὅστις, ὁπότερος, ὁπόσος, ὁποῖος, ὁπηλίκος, and the Pronominal Adverbs ὅπου, ὁπόθεν, ὅποι, ὁπότε, ὁπηλικά, ὅπως, ὅπη are used only in Indirect Questions.

τίς εἶ; *who are you?* οὐκ οἶδα τίς (or ὅστις) εἶ *I don't know who you are*; ποῦ οἰκεῖς; *where do you live?* εἶπεν ἐμοὶ ποῦ (or ὅπου) οἰκεῖ or οἰκοῖ *he told me where he lived.*

NOTES.—1. The Interrogative Pronoun or Adverb sometimes belongs to a Participle, or Subordinate Clause, not to the principal Verb: τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; *lit. bringing what accusation against us and the city do you try to destroy us?* i.e. *what accusation do you bring against us and the city that you try to destroy us?* (Pl. Crit. 50 D), τί ποιοῦντων ὑμῶν ὁ χρόνος διελέλυθεν οὗτος; *what have you been doing while this time has slipped away?* (Dem. Ol. ii. 25), ἵνα τί (sc. γένηται) ταῦτα λέγεις; *in order that what may happen do you say this?* i.e. *to what end do you say this?* (Pl. Apol. 26 D). So ἐπειδὴν τί γένηται; *when what happens?* i.e. *under what circumstances?* (Dem. Phil. i. 10). So τί παθὼν (-οῦσα, -όν), τί μαθὼν (-οῦσα, -όν) *wherefore?* *lit. having suffered, having learnt what?*

2. Two or more interrogative particles may be used together in the same clause without a connecting particle: τίς τίνος αἰτίας ἐστί; *who is guilty (and) of what?* ἄγεις δὲ τήνδε τῇ (= τίνι) τρόπῳ πόθεν λαβὼν; *thou bringest her; how and whence hast thou taken her?* (Soph. Ant. 401).

3. The relative is occasionally used for the indirect interrogative (especially after verbs of knowing and perceiving, but never after

verbs of asking): δεῖ δ' ὑμᾶς τῶν πραγμάτων ἀπάντων ἀκοῦσαι, ἵν' εἰδῇτε πρῶτον μὲν ᾧ τρόπῳ ὑμῖν ἡ δημοκρατία κατελύθη καὶ ὑφ' ὅτου, ἔπειτα ᾧ τρόπῳ οἱ ἄνδρες ἀπέθανον καὶ δὴ ὅτι ἐπέσκηψαν you must hear the whole story so that you may know first how the democracy was overthrown and by whom, and secondly how the men were killed and what injunctions they left behind (Lys. xiii. 3, 4), φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ δι' ἃ φεύγει he informs the captain who he is and why he is fleeing (Thuc. i. 37).

§ 221. H. The Indefinite Pronouns (§ 65).

The Indefinite Pronouns *τις*, *πότερος*, *ποσός*, *ποιός*, and the Indefinite Pronominal Adverbs *πού*, *ποθέν*, *ποί*, *ποτέ*, *πώς*, *πῇ* differ from the Direct Interrogative Pronouns and Adverbs (G, § 65) in accent; being enclitic, they must not be placed first in a sentence and they throw back their accent when possible on to the preceding word (see Appendix I.): *ἄνθρωπός τις* a man, *ἄλλοτέ ποτε*, at some other time.

The Indefinite Pronoun *τις* is partly Substantival, meaning *some one*, *any one*, *one*, and partly Adjectival, meaning *a* and equivalent to the English Indefinite Article, although not always used where English uses *a*.

Substantival: *ἤκουσέ τις* some one heard (Pl. Apol. 19 D), *οἶταί τι εἶδέναι* he thinks he knows something (of importance) (ib. 21 D), *κλύει τις*; does any one hear? (Eur. Hec. 1093), *μισεῖ τις* many a one hates him (Dem. Phil. i. 8), *ἧ τι ἢ οὐδέν* little or nothing (Pl. Apol. 17 B).

Adjectival: *μεταβολή τις* a change (Pl. Apol. 40 C), *τοιούτον τι πάθος* some such state (ib. 22 C), *στένει δὲ καὶ τις κόρη* many a maiden is lamenting (Eur. Hec. 648).

τις is also used to give the idea of vagueness or contempt: *ἑβδομήκοντά τινες* about seventy (Thuc. vii. 87), *σοφία τις* a kind of wisdom (Pl. Apol. 20 D), *θεοὶ τινες* gods of a kind (ib. 27 D), *Σωκράτης τις* a certain Socrates (ib. 18 B), *μικρόν τι* in some small degree, *ἥσσόν τι* somewhat less, etc. (Thuc. iii. 75), *σχεδόν τι* pretty nearly (Xen. Oec. iv. 11), *εἷς τις* some one (Pl. Ion. 531 D).

Obs.—On the use of the Indefinite Pronominal Adverbs as Adverbial particles, see § 376.

CHAPTER VII.

THE VOICES OF THE VERB.

§ 222. **Introductory.** There are **Three Voices**, **Active**, **Middle** and **Passive**. Some verbs have no active, some no middle or passive. Intransitive verbs, *e.g.* *τρέχω* *run*, naturally have no personal use of the passive. Many verbs transitive and intransitive which are active in the present have the middle form in other tenses, especially in the future (see § 225), *e.g.* *τυγχάνω* *meet* or *happen*, fut. *τεύξομαι*, *φεύγω* *flee*, fut. *φεύξομαι*, and some which are middle in the present are active in other tenses, *e.g.* *μαίνομαι* *be mad*, perf. *μέμνηνα*. Again many verbs have no active but only middle forms without any special middle meaning, *e.g.* compare *δέχομαι* *receive*, and *λαμβάνω* *take*, both trans., and *ἵζω* *sit* intrans. (as well as *place* trans.) and *κάθημαι* *sit* intrans. In some verbs there seems to be no difference between the active and middle, *e.g.* *σκοπῶ* and *σκοποῦμαι* *consider*, *μεταπέμπω* and *μεταπέμπομαι* *send for*, and in some verbs compounded with *δια-* the middle form is used in preference to the active without any difference in meaning, *e.g.* *ἀπειλῶ* *δι-ἀπειλοῦμαι* *threaten*, *νοῶ* *δια-νοοῦμαι* *purpose*, *πράττω* *δια-πράττομαι* *accomplish*. Further, the passive is a development partly from the active and partly from the middle, and exists as a voice with separate forms only in the aorist and sometimes in the future (see § 226); in other tenses there are no separate forms for the passive but the middle forms are used instead, the sense being determined from the context, *e.g.* *παύομαι* means *check oneself*, *cease*, middle, or *be checked*, passive. The active, middle and passive forms therefore do not necessarily correspond to active, middle and passive meanings.

The original use of the active was to denote (a) with transitive verbs, an action passing from an agent to some external object; (b) with intransitive verbs, a condition or state. The original use of the middle was reflexive, *i.e.* to denote action set in motion by an agent and

working for or upon himself. The reflexive use is often lost, and the middle then often assumes an intransitive meaning; see below, § 225. The passive denotes action passing to the subject from some external object.

§ 223. The Active Voice.

1. The Active is usually *transitive*: δίδωμι *give*, παύω *check*, φιλῶ *love*.

2. The Active is often *intransitive*: εἰμί *be*, ἀποθνήσκω *die*.

3. The Active is *sometimes transitive, sometimes intransitive*:—

(a) The intransitive use arises from the omission of an object which can be supplied: ἄγω *lead*, and (sc. στρατεύμα *army*) *advance*, αἶρω *raise*, and (sc. ναῦν *ship*) *set sail*, ἐλαύνω *drive*, and (sc. ἵππον *horse*) *ride*, καταλύω *unloose*, and (sc. ἵππον *horse*) *lodge*, προσέχω *bring near*, and (sc. ναῦν *ship*) *land*, and (sc. νοῦν *mind*) *pay attention*, τελευτῶ *end*, and (sc. βίον *life*) *die*.

(b) No object can be supplied with the intransitive meaning: ἀπαγορεύω *deny* and *grow tired*, δηλῶ *shew* and *be manifest*, ἔχω *have* and (with adverbs) *be* (καλῶς ἔχει *bene se habet*), ὀρμῶ *send* and *rush*, πράττω *do* and (with adverbs) *fare* (κακῶς πράττω *fare ill*), σιγῶ *be silent about* and *be silent*, σπεύδω *urge on* and *hurry*, τυγχάνω *hit* and *happen*, φεύγω *flee* and *avoid*.

(c) Simple verbs which are transitive sometimes have intransitive (as well as transitive) meanings in compounds: βάλλω *throw*, ἐμβάλλω and εἰσβάλλω *fall in, issue* (of rivers); δίδωμι *give*, ἐνδίδωμι *give in*; ἵημι *send*, ἐξίημι *discharge* (of rivers); κόπτω *cut*, προκόπτω *advance*; λείπω *leave*, ἐκλείπω *fail*, προλείπω *faint*; φέρω *bear*, διαφέρω *differ*.

(d) Simple verbs which are intransitive sometimes have transitive meanings in compounds: βαίνω *go*, διαβαίνω, ὑπερβαίνω *cross*, παραβαίνω *transgress*; ἔρχομαι *go*, διέρχομαι *go through*; πλέω *sail*, περιπλέω *sail round*.

4. Some tenses of the Active are *transitive*, some (especially sec. aor. and perf.) *intransitive* (see § 126).

5. The Active is sometimes *causative*, i.e. denotes an action which the subject causes to be accomplished by

others: Κῦρος τὰ βασιλεία κατέκαυσε *Cyrus burnt down the palace*, i.e. *had it burnt down* (Xen. An. i. 4, 10). So often οἰκοδομῶ *build* or *cause to be built*, ἀποκτείνω *kill*, θάπτω *bury*, διδάσκω, παιδεύω *teach*.

6. The Active is sometimes used as the *passive* of another verb:—

act. ἀποκτείνω <i>kill</i> ,	pass. ἀποθνήσκω <i>be killed</i> ;
„ ἐκβάλλω <i>banish</i> ,	„ φεύγω or ἐκπίπτω <i>be banished</i> ;
„ διώκω <i>prosecute</i> ,	„ φεύγω <i>be prosecuted</i> ;
„ δίκην λαμβάνω <i>punish</i> ,	„ δίκην δίδωμι <i>be punished</i> ;
„ εὖ, κακῶς ποιῶ <i>benefit, ill-treat</i> ,	„ εὖ, κακῶς πάσχω <i>be benefited, illtreated</i> ;
„ εὖ, κακῶς λέγω <i>speak well, ill (of)</i> ,	„ εὖ, κακῶς ἀκούω <i>be well, ill, spoken of</i> .

§ 224. **The Middle Voice.** The original sense of the middle voice was *reflexive*. There are two classes of middle verbs: (1) those with a corresponding active, (2) those with no corresponding active. In (2) the reflexive sense is generally lost.

(1) **Middle verbs with corresponding actives.** These include transitive and intransitive verbs.

(a) **Direct Reflexive**, in which the subject is also the direct object of the verb (rare): ἀμφιέννυμαι *clothe oneself*, ἀπέχομαι *withhold oneself*, γυμνάζομαι *exercise oneself*, ἐπιδείκνυμαι *show oneself*, ἐπιτίθεμαι *throw oneself upon, attack*, καλύπτομαι *hide oneself*, κοσμοῦμαι *adorn oneself*, λούμαι *wash oneself*, παρασκευάζομαι *prepare oneself*, τρέπομαι *turn oneself*.

Under this heading are several middles which are generally regarded as intransitive: ἄπτω *fasten* (acc.), ἄπτομαι *handle* (gen.); γαμῶ *marry* (of a man), γαμοῦμαι *marry* (of a woman); ἵημι *send*, ἵεμαι *send oneself, hurry*; ἵστημι *place*, ἵσταμαι *place oneself, stand*; κρεμάννυμι *hang* (trans.), κρέμαμαι *hang* (intr.); παύω *check*, παύομαι *cease*; φαίνω *show*, φαίνομαι *appear*.

(b) **Indirect Reflexive**, in which the subject is indirectly affected by the action of the verb: ἄγωμαι γυναῖκα *take (to oneself) a wife*, αἰρῶ *take*, αἰροῦμαι *take for oneself, choose*; ἀμύνω *ward off*, ἀμύνομαι *ward off from oneself*; ἀποπέμπομαι *send away from oneself, deprecate*; ἀρχω *begin an action*

(which another finishes), *be first*, ἄρχομαι *begin an action for oneself*; γράφω *write*, γράφομαι *indict*; δανείζω *lend at interest*, δανείζομαι *borrow at interest*; μισθῶ *hire out, let* (e.g. οἶκον *a house*), μισθοῦμαι *hire for oneself* (e.g. στρατιώτας *soldiers*); πορίζω *provide*, πορίζομαι *provide for oneself* (e.g. χρήματα *money*); τίθησι νόμους (ὁ νομοθέτης) *the lawgiver gives laws (to others)*, τίθεται νόμους (ὁ δῆμος) *the people gives laws to itself*; τιμωρῶ (τινί) *help*, τιμωροῦμαι (τινά) *punish*; τρέπομαι *turn from oneself, put to flight*; φράζω *say*, φράζομαι *consider*; φυλάττω *watch*, φυλάττομαι *be on one's guard against*.

- (c) **Causative Reflexive**, in which the subject causes an action to be done for itself: ὁ πατὴρ διδάσκεται τὸν υἱόν *the father has his son taught* (cp. Pl. Men. 93 D) [διδάσκομαι also means (a) *teach oneself* (Soph. Antig. 355), (b) *teach for oneself* (Pl. Men. 238 B)]; δικάζομαι *get judgment pronounced for oneself*; κείρομαι τὴν κεφαλὴν *get one's hair cut* (also (b) *cut one's hair*); παρατίθεμαι δεῖπνον *have a meal served to one*.

- (d) **Dynamic Middle**, in which the subject acts with its own means or power, the action centring more closely in the agent than when the active is used: βουλευώ *be a counsellor, deliberate*, βουλεύομαι *deliberate with oneself* (συμβουλευώ *give advice*, συμβουλεύομαι *ask for advice*); ἔχω (τι) *have*, ἔχομαι (τινός) *cling to*; λαμβάνω (τι) *take*, λαμβάνομαι (τινός) *take hold of*; παρέχω *furnish*, παρέχομαι *furnish from one's own resources*; πόλεμον ποιῶ *provoke war*, πόλεμον ποιοῦμαι *take part in war* (a stronger expression than πολεμῶ); and many other periphrases with ποιοῦμαι, e.g. ἀπολογίαν *defence*, εἰρήνην *peace*, ἐξέτασιν *a review*, κατηγορίαν *accusation*, συμμαχίαν *an alliance*.

NOTES.—1. The passive of ποιοῦμαι in the above sense is γίγνομαι: ἂν μετὰ παρρησίας ποιῶμαι τοὺς λόγους *if I make my speeches with boldness* (Dem. Ol. iii. 3), τοὺς λόγους ὁρῶ γιγνομένους *I see the speeches are made* (ib. 1).

2. Many intransitive verbs have a dynamic middle differing from the active in intensity of action: πολιτεύω *be a citizen*, πολιτεύομαι *act as a citizen*; πρεσβεύω *be an ambassador*, πρεσβεύομαι *act as ambassador*; στρατεύω *wage war* (of a general), στρατεύομαι *wage war* (of a soldier).

- (e) **Reciprocal Middle**, in which several persons act as subject, the action passing from one to another (very rare); *βουλευόμαι* take counsel together; *διαλέγομαι* converse; *διακελεύομαι* encourage one another (also exhort); *διακηρυκεύομαι* negotiate.

§ 225. (2) **Middle verbs with no corresponding actives.** These verbs are called Deponent; if the aorist is middle in form, e.g. *αισθάνομαι* sec. aor. *ἤσθόμην* perceive, Deponent Middles; if passive, e.g. *βούλομαι* first aor. *ἐβούληθην* wish, Deponent Passives. These are mostly neuter; the action centres in the subject, and they denote bodily action, the use of the senses, or a physical condition.

- (a) Verbs that are *Deponent throughout*: e.g. *αισθάνομαι* perceive, *αἰτιῶμαι* accuse, *ἄλλομαι* leap, *ἄχθομαι* (with first aor. pass.) be vexed, *βούλομαι* (with first aor. pass.) wish, *γίγνομαι* become, *θεῶμαι* see, *κάθημαι* sit, *κείμεαι* lie, *λυμαίνομαι* outrage, *μαίνομαι* (with sec. aor. pass.) be mad, *μαντεύομαι* prophesy, *μάχομαι* fight, *μέμφομαι* blame, *ὀδύρομαι* lament, *οἶχομαι* be gone, *ὀσφραίνομαι* smell, *πλανῶμαι* (with first aor. pass.) wander, *πυνθάνομαι* enquire, *φείδομαι* spare, *φθέγγομαι* speak, *χαριεντίζομαι* jest.

NOTES.—1. All the above are deponent middles except where it is stated that the aor. is pass.

2. Not all verbs denoting bodily action or uses of the senses or a physical condition are middle; many are active, e.g. *βαδίζω* walk, *βλέπω*, *ὄρω* see, *μανθάνω* learn (but see next section, 2(b)). A few are sometimes active, sometimes middle; *κολάζω* *κολάζομαι* punish, *λοιδορῶ* (with acc.) *λοιδοροῦμαι* (with dat., first aor. pass. and mid.) abuse, *μεταπέμψω* *μεταπέμπομαι* send for, *σκοπῶ* *σκοποῦμαι* consider.

- (b) Verbs which are *middle only in some tenses.*

(i) Verbs with **active presents** denoting action of the body or of the senses, or a physical condition, have **futures in the middle voice.** The following are a few of the more important prose instances: *ᾄδω* *ᾄσομαι* sing, *ἀκούω* *ἀκούσομαι* hear, *ἁμαρτάνω* *ἁμαρτήσομαι* miss, *σὶν*, *ἀποθνήσκω* *ἀποθανοῦμαι* die, *βαδίζω* *βαδιοῦμαι* walk, *βλέπω* *βλέψομαι* see, *βοῶ* *βοήσομαι* shout, *γελῶ* *γελάσομαι* laugh, *γηράσκω* *γηράσομαι* grow old, *γιννώσκω* *γνώσομαι* recognise, *εἰμὶ* *ἔσομαι* be, *ἐσθίω* *ἔδομαι* eat, *κάμνω* *καμοῦμαι* be weary, *κλαίω* *κλαύσομαι* weep, *λαγχάνω* *λήξομαι* obtain by lot, *λαμβάνω* *λήψομαι*

take, μαρθάνω μαθήσομαι *learn*, ὅμνμι ὁμοῦμαι *swear*, ὁρῶ ὄψομαι *see*, πάσχω πείσομαι *suffer*, πίνω πίομαι *drink*, πίπτω πεσοῦμαι *fall*, πλέω πλεύσομαι *sail*, πνέω πνεύσομαι *breathe*, σιγῶ σιγήσομαι *be silent*, τυγχάνω τεύξομαι *hit, happen*, φεύγω φεύξομαι *flee*, φθάνω φθήσομαι *anticipate*.

(ii) Several middle verbs have active perfects: e.g. γίγνομαι γέγονα (and γεγέννημαι) *become*, μαίνομαι μέμνηνα *be mad*, πείθομαι πέποιθα (and πέπεισμαι) *obey*.

NOTES.—1. A few verbs with active presents belonging to (b) (i) have both active and middle futures in the same sense, δικαίῳ *punish* (δικαίῳσω and δικαίῳσομαι), ἐπαίνῳ *praise* (ἐπαίνέσω and ἐπαίνέσομαι), ποθῶ *desire* (ποθήσω and ποθήσομαι), ὑβρίζω *insult* (ὑβρίῳ and ὑβριοῦμαι).

2. σκοπῶ *see, consider*, has middle forms in all tenses but the present (fut. σκέψομαι, aor. ἐσκεψάμην, perf. ἐσκεμμαι); δέркоμαι (poet.) *see*, has act. perf. and sec. aor. δέδορκα, ἔδρακον.

§ 226. **The Passive Voice.** The Passive was developed partly from the active, but principally from the middle; in the reflexive middle the subject not only acts but is acted upon; in the Passive the subject is only acted upon and does not act. The Passive has distinct forms from the middle only in the aorist. In the future the middle form can always be used passively except where it has acquired an active meaning: e.g. ὁρῶ *I see*, mid. ὄψομαι *I shall see* (active in meaning), pass. ὀφθήσομαι *I shall be seen*, but φιλῶ *I love*, mid. φιλήσομαι *I shall be loved* (pass. in meaning). So also ἀδικῶ *I shall be wronged*, λέγω λέξεται εἰρήσεται *it will be said*, τιμῶ *τιμήσομαι I shall be honoured*, ὠφελῶ ὠφελήσομαι *I shall be benefited*, etc.

NOTES.—1. The Passive has a freer use in Greek than in Latin, e.g. :—

- (a) Even verbs which in the active take the genitive or dative, form a passive, e.g. ἡγεμονεύω (τινός) *rule*, ἡγεμονεύομαι *be ruled*; ὀλιγωρῶ (τινός) *despise*, ὀλιγωροῦμαι *be despised*; πολεμῶ (τινί) *wage war (on)*, πολεμοῦμαι *be attacked in war*; φθονῶ (τινί) *envy*, φθονοῦμαι *be envied*; similarly verbs which in the active take the acc. of the thing and the dat. of the indirect object form a passive, the indirect object becoming the subject and the acc. being retained, thus: ἐπιτρέπει μοι τὴν δίκαν *he entrusts me with the arbitration*, ἐπιτρέπομαι τὴν δίκαν *I am entrusted with the arbitration*.
- (b) Intransitive verbs may be used in the passive impersonally or with an impersonal subject: κινδυνεύω *run into danger*,

τὰ χρήματα κινδυνεύεται *the money is risked* (Dem. against Phorm. 28), εὐτυχῶ *be successful*, ἱκανὰ τοῖς πολεμίοις ἡτύχηται *sufficient success has been gained by the enemy* (Thuc. vii. 77); especially in the participle: τὰ στρατηγούμενα *the acts of the generals* (from στρατηγῶ *be a general*) (Dem. Phil. i. 47), τὰ ἡσεβημένα *impious deeds* (from ἄσεβῶ *be impious*) (Lys. vi. 5).

- (c) The first aor. pass. of deponent middles is used passively, βιάζομαι *force*, ἐβιασάμην *I forced*, ἐβιάσθην *I was forced*; αἰρούμαι *choose*, εἰλόμην *I chose*, ἡρέθην *I was chosen*.

2. The agent with Passive verbs and neuter verbs of passive meaning is most commonly expressed by ὑπό and the genitive (§ 209), except with the verbal adj. and the perf. passive, when, although ὑπό with the genitive is often found, e.g. τοὺς γὰρ Βοιωτοὺς ᾤοντο πεπεῖσθαι ὑπὸ τῶν Λακεδαιμονίων *they thought the Boeotians had been persuaded by the Lacedaemonians* (Thuc. v. 40), ὑπὸ τῶν παραγενομένων μεμαρτύρηται *evidence has been given by those who were present* (Lys. iii. 15), the dat. alone is the ordinary construction, if the subject of the verb is not personal (§ 176 (c)).

Other preps. besides ὑπό are also used occasionally: (1) ἐκ (poet. and Xen.), ἀρχόμεσθ' ἐκ κρείσσονων *we are ruled by superiors* (Soph. Ant. 63); (2) πρὸς and gen. (poet. and Xen.), γελάμενος πρὸς σοῦ *laughed at by thee* (Soph. Phil. 1023); (3) παρά and gen., especially with πέμπομαι, δίδομαι, ὠφελοῦμαι, συλλέγομαι, λέγομαι, ὁμολογοῦμαι etc., πεμφθεὶς παρὰ βασιλέως *sent by the king* (Xen. An. ii. 1, 17); (4) διὰ with gen. when the agent is also the means, διὰ τούτων ἅπαντα (πράττεται) *everything is done by these men* (Dem. Ol. iii. 31); and (5) ἀπό, μηνύεται ἀπὸ μετοίκων *information is given by resident aliens* (Thuc. vi. 28).

3. Many second aor. pass. are really intrans. aor. See § 120.

CHAPTER VIII.

THE TENSES OF THE VERB.

§ 227. The Tenses of the Verb show two things about its action:—

I. **The Time or Order of Action;**

II. **The Kind of Action.**

The Tenses originally showed only the Kind of Action, and this remains in all the Moods; the use of the Tenses to show the Time or Order of Action was a later development, and applies only to the Indicative Mood. The Tenses of the Imperative, Subjunctive and Optative therefore distinguish only the Kind and not the Time of Action.

§ 228. I. **Time or Order of Action, Past, Present and Future, is expressed only in the Indicative.**

- (a) **Past Time** is distinguished by the Augment (§ 91); the past tenses therefore are the Imperfect, Aorist, and Pluperfect Indicative.
- (b) **Future Time** is distinguished by a special tense with the suffix σ (§ 103), *viz.* the Future Indicative.
- (c) The other tenses of the Indicative, which have no distinguishing time-mark, express **Present Time**. The present tenses therefore are the Present and Perfect Indicative.

The distinction of time is also marked to some extent by the personal endings (§ 75); the pres. and fut. indic. have primary, and the impft., aor. and plupft. indic. have secondary endings. The perfect also has distinctive endings.

Absolute and Relative Time. Time may be measured (1) from the real present, the standpoint of the writer or speaker, and is then called *absolute*, or (2) from an imaginary or supposed present, when the writer or

speaker throws himself back to some point in the past or forward to some point in the future, and calling it the present counts from it the time of action, which is then said to be *relative*. Most languages distinguish *relative* from *absolute* time by a change of tense; Greek does not, *e.g.* :—

Absolute.

Relative.

Eng.	The general was killed yesterday.	(he said) the general had been killed the day before.
Lat.	<i>dux heri interfectus</i> est (perf.).	(<i>quod</i>) <i>dux pridie inter-</i> fectus esset (plupft.) (only in dependent sen- tences).
Grk.	ὁ στρατηγὸς χθὲς ἀπέ- θανεν (aor.).	(εἶπεν ὅτι) ὁ στρατηγὸς τῇ προτεραίᾳ ἀπέθανεν (aor.).

§ 229. II. **The Kind of Action.** The oldest use of the Tenses was to express the kind of action, and this use extends to **all the moods, including the Infinitive**. There are three tense stems running through all the moods, the Present, the Aorist, and sometimes the Perfect. The Future was a comparatively late formation, whose function was to express action in future time apart from the Kind of Action, and does not run through all the moods. We have seen in §§ 93–101 that there was a close connexion between the stems of the Present and the Second Aorist, originally the Present being made from the strong, and the Second Aorist from the weak form of the stem; this difference in form corresponded to a difference in meaning: the present stem contains the idea of action going on, and denotes continuous (durative) or repeated (iterative) action; and the aorist stem contains the idea of completion apart from duration, and denotes the entire act (perfective action). In other words the present stem expresses an action going on, the aorist stem expresses the whole action; if the action lasts some time (durative action) the aorist sums it up from beginning to end; if the action is done in a moment then the aorist is momentary or instantaneous. The First Aorist was a later formation than the Second Aorist (mostly in verbs which had no Second Aorist), but in no way differed from it in meaning. The Perfect Stem expresses completed

action resulting in a lasting state or condition. The three great tense stems therefore express **three different kinds of action** :

- (a) **The Present Tense Stem expresses continuous (or durative) action**: βάλλω *I am throwing*, ἔβαλλον *I was throwing*, βάλλε *keep on throwing*, (ἵνα) βάλλω (*that*) *I may go on throwing*, βάλλοιμι ἂν *I would go on throwing*, βάλλειν *to keep throwing*; or **repeated (or iterative) action**: βάλλω *I pelt*, ἔβαλλον *I was pelting*, βάλλε *pelt*, (ἵνα) βάλλω (*that*) *I may pelt*, βάλλοιμι ἂν *I would pelt*, βάλλειν *to pelt*.
- (b) **The Aorist Tense Stem expresses the whole act (perfective action)**: ἔβαλον *I threw or I hit*, βάλε *throw or hit*, (ἵνα) βάλω (*that*) *I may throw or hit*, βάλοιμι ἂν *I would throw or hit*, βαλεῖν *to throw or hit*.

N.B.—Perfective action in present time is rare, and is expressed sometimes by the present indicative, βάλλω *I throw or hit*, there being no separate form in the indicative for the perfective (aorist) present as distinguished from the durative present, and sometimes by the aorist indicative, which in spite of the augment is occasionally equivalent to a present (see § 234, 4 and 7).

- (c) **The Perfect Tense Stem expresses a completed action**: βέβληκα *I have thrown or hit*, ἐβεβλήκη *I had thrown or hit*, βεβληκέναι *to have thrown or hit*; or **a state or condition resulting from a completed action**: ἔστηκα *I stand* (from ἵστημι *I place*), εἰστήκη *I stood*, ἐστηκέναι *to stand*.

§ 230. The following Table illustrates roughly the uses of the tenses of the Indicative in Greek, English and Latin, according to both the Time and Kind of Action:—

TIME OF ACTION.	KIND OF ACTION.		
	Continuous or Repeated (Durative).	Perfective or Entire.	Completed (Perfect).
Present	παύω I am checking or I am wont to check <i>prohibeo</i>	παύω I check <i>prohibeo</i>	πέπαυκα I have checked <i>prohibui</i> (perf.)
Past	ἔπαυον I was checking or I was wont to check <i>prohibēbam</i>	ἔπαυσα I checked <i>prohibui</i> (aor.)	ἔπαυσα [ἐπεπαύκη] I had checked <i>prohibueram</i>
Future	παύσω I shall be checking <i>prohibēbo</i>	παύσω I shall check <i>prohibēbo</i>	[πεπαυκῶς ἔσομαι] I shall have checked <i>prohibuero</i>

NOTES.—1. Several verbs in Greek are defective because the meaning of their root makes it impossible that they should express more than one kind of action. *ὄρῳ* pres. means *keep looking at* (continuous), *εἶδον* aor. *catch sight of* (instantaneous), so *σκοπῶ* and *ἔσκεψάμην*; *φέρω* pres. *bear, carry* (continuous), *ἤνεγκον* *lift* (instantaneous), *εἰμί* *be* (continuous), *κάθημαι* *sit*, *κείμει* *lie*, *οἶδα* *know* (state of completed action), etc.

2. There are many verbs which have a durative meaning in the simple forms but have a perfective meaning in forms compounded with a preposition, especially *ἀπο-*, *δια-*, *κατα-*, *συν-*; cp. *φεύγω* *flee* and *ἀπο-φεύγω* *δια-φεύγω* *κατα-φεύγω* *escape*, *ὄρῳ* *look at* and *καθ-ὄρῳ* *see distinctly*, *συν-ὄρῳ* *see at a glance*, *ἐργάζομαι* *work* and *ἀπ-ἐργάζομαι* *finish off*, *δι-ἐργάζομαι* *make an end (kill)*, *κατ-ἐργάζομαι* *accomplish, conquer*. Sometimes the compound has displaced the simple verb throughout, e.g. *ἀπ-αντῶ* *meet*, *δια-νοοῦμαι* *purpose*, *ἀπο-κτείνω* *kill*, *ἀπ-όλλυμι* (in prose) *destroy*, *κάθ-ημαι* *sit*, or in several tenses, e.g. *ἀπο-θνήσκω* *die*, *ἀπο-θανοῦμαι* *ἀπ-έθανον* but *τέθνηκα* *I am dead* (perf.).

3. The various forms of present stem (§§ 94-101) originally expressed different types of action: (1) verbs in *ιο* expressed *continuous* action, e.g. cp. *φορῶ* *wear* with *φέρω* *carry*, *ποτῶμαι* (poet.) *hover* with *πέτομαι* *fly*; so *τρομῶ* (poet.) and *τρέμω*, *σκιρτῶ* and *σκαίρω*, *στρωφῶ* and *στρέφω*, *νωμῶ* and *νέμω*; (2) reduplication expressed *repeated* action, *δίδωμι* *offer*, or *intensive* action, cp. *παμφαίνω* *shine brightly* and *φαίνω* *shine*; so *γαργαίρω* (Aristoph.), *μαρμαίρω* (poet.):

(3) the suffix *-σκω* was *terminative*, denoting the beginning or end of an action, and in many verbs became inceptive, e.g. *γηράσκω*, *ἡβάσκω*, *γενειάσκω*. There were besides other later formations, e.g. *desideratives* in *-σεῖω*, *δρασεῖω* (*δρῶ*), *πολεμησεῖω* (*πολεμῶ*).

Tenses of the Indicative.

§ 231. A. The Present Indicative.

The Present Indicative contains no suffix denoting time and was originally timeless, but in contrast to the augmented and future tenses it acquired the sense of action in present time, mostly continuous or repeated.

1. **The Timeless Present** is used to express general truths: ἀρετὴ δέ, καὶν θάνῃ τις, οὐκ ἀπόλλυται *a man's goodness perishes not, even when he is dead* (Eur. Frag. 734), ἤκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ *for war does not proceed upon stated lines* (Thuc. i. 122).

2. **The Present Indicative of action taking place in present time**: for grammatical purposes present time not merely denotes the actual present moment but includes more or less of the time immediately preceding and immediately following.

- (a) *continuous action* in present time: *συμμάχους ἵμᾶς ἄγω* *I am taking you as allies* (Xen. An. i. 7, 3), *ἐμοὶ ὀργίζεσθε* *you are angry with me* (Thuc. ii. 60), *ἔχει γὰρ οὕτως* *for matters stand thus* (Pl. Apol. 17 D).
- (b) *repeated action* in present time: *πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσι* *the Athenians are in the habit of sending (every year) a ship to Delos* (Pl. Phaedo 58 A), *οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω* *he drinks water, I wine* (Dem. F. L. 46).
- (c) *momentary action* in present time: *βάλλω* *I hit or throw*, *ἀστράπτει* *there is a flash of lightning*, as opposed to *βάλλω* *I keep on hitting or throwing*, *I pelt*, *ἀστράπτει* *it is lightening*, *τὸν ἄνδρα ὁρῶ* *I see the man* (Xen. An. i. 8, 26), *ἀμφὶ σὸν πίπτω γόνυ* *I fall at thy knee* (Eur. Hec. 787).
- (d) *present of attempted action*, i.e. of a repeated or continuous action in present time which does not achieve any definite result: *δίδωμι* *I offer* (as well as *I give*) and *πείθω* *I try to persuade* (as well as *I persuade*) are commonly so used: so

also σώζει Φωκέας *he tries to save the Phocians* (Dem. Phil. ii. 15), τὴν Ἑλλάδα ἐλευθεροῦσιν *they are trying to free Hellas* (Thuc. ii. 8).

- (e) *the present with πάλαι*, of an action begun some time ago and still continuing in present time: ὀρώ (βλέπω) πάλαι, Lat. *jamdudum uideo*, *I have long been (and am still) looking* (Soph. Ai. 3), ἡ σύννοια βουλεύει πάλαι *my heart has long been suggesting* (Soph. Ant. 279).

3. The Present Indicative of action completed at the present time (= Eng. perfect): ἤκω *I have come*, οἶχομαι *I am gone*, have only this sense. ἀδικῶ *I am guilty* (as well as (2) *I am doing wrong* or *I do wrong*), ἀκούω *I hear* = *I have heard*, νικῶ *I am victorious* (as well as (2) *I am conquering* and *I conquer*), φεύγω *I am banished* (as well as (2) *I am fleeing* and *I flee*), etc., denote a state complete at the present moment.

4. The Present Indicative of an action supposed to begin at the present moment and extending into the future (as in the English *I am coming*, *I am going*, meaning *I am about to come*, *I will go*): εἶμι *I will go*, νέομαι (poet.) *I will return*.

5. The Present Indicative as the Historic Present: this has two uses—

- (a) To represent dramatically an action which is past as still present to the imagination; this is generally preceded by and often alternates with a past tense: Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς *Cyrus took a fancy to him and gave him ten thousand darics* (Xen. An. i. 1, 9), ὁ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου *Themistocles fled from the Peloponnese* (Thuc. i. 136, 1) (past tense in 135).
- (b) To register historical facts: Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο *Darius and Parysatis had two sons* (Xen. An. i. 1, 1), ἄρχεται δὲ ὁ πόλεμος ἐνθένδε *the war began at this point* (Thuc. ii. 1).

N.B.—The historic present does not occur in Homer.

6. The Present Indicative is also used dramatically of an action in the future by throwing the mind forward and imagining the future as already present (cp. a similar use of the aorist, § 234, 6): εἰ αὕτη ἡ πόλις ληφθήσεται,

ἔχεται ἡ πᾶσα Σικελία *if this city shall be taken, the whole of Sicily is* (i.e. *will at once be*) *in their possession* (Thuc. vi. 91), εἰ φησιν οὗτος, δειξάτω, κἀγὼ καταβαίνω *if he says so, let him point it out and down I come*, i.e. *I will (at once) step down* (Dem. F. L. 32).

§ 232. B and C. **The Imperfect and Aorist Indicative.**

The Imperfect and Aorist Indicative are used as the Past Tenses of the Present Indicative, the Imperfect for the Past Continuous (Durative), and the Aorist for the Past Entire (Perfective) Action. Present *μανθάνω I am learning* or *I learn*, Imperfect *ἐμάνθανον I was learning*, Aorist *ἔμαθον I learnt*. These two tenses are distinguished from the Present by the augment and by the personal endings. They are distinguished from one another by a difference of stem.

Obs. 1.—In Homer the augment is often omitted. In the first six lines of Iliad, Book I., there are five imperfect or aorist indicative forms, of which two, *ἔθηκε* and *ἐτελείετο*, are augmented, and three, *προΐαψεν*, *τεῦχε* and *διαστήτην*, are unaugmented.

2. In a few verbs forms apparently imperfect are used with an aorist meaning, e.g. *ἔκλυον* (poet.) *I heard*, *ἔφην* *I said*, *ἠρόμην* *I asked*.

§ 233. B. **The Imperfect Indicative.**

The Imperfect denotes continuous or repeated (durative) action in past time.

1. **Imperfect of continuous action**, i.e. an action in progress in past time: *τὸ ἄλλο στράτευμα τῶν ξυμμάχων ξυνελέγετο the rest of the army was being collected* (Thuc. vi. 32), *πάντες ἐθρύλουν τέως everyone was talking about it for a time* (Dem. Ol. i. 7).

2. **Imperfect of repeated action**, i.e. the same action repeated several times in the past: *ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ Cyrus always sent to the king the tribute that came in* (Xen. An. i. 1, 8), *οἷπερ πρόσθεν προσεκύονον (impft.), καὶ τότε προσεκύνησαν (aor.) those who were formerly accustomed to do obeisance to him did so also on this occasion* (Xen. An. i. 6, 10).

3. The **Imperfect** is often used in **narrative** passages interchanging with the aorist: *τῇ δ' ὕστεραίᾳ οἱ Ἀθηναῖοι καὶ οἱ ξύμμαχοι παρεσκευάζοντο (impft.) ὡς ἐς μάχην καὶ*

ξυνετάξαντο (aor.) ὧδε *next day the Athenians and their allies prepared for battle and drew themselves up in line as follows* (Thuc. vi. 67). Sometimes, especially in poetry, there is little if any difference of meaning between the two tenses, the writer using the imperfect when he wishes to bring before the reader or hearer the idea of an action commencing or in progress, and the aorist when he wishes to represent the action as a whole even if it is an action lasting some time; compare τὸ ἄλλο στράτευμα ξυνελέγετο *the rest of the army was collecting* (Thuc. vi. 32), and τὸ πεζὸν ἅπαν ξυνελέγη *all the infantry was collected* (Thuc. vi. 66).

Special uses:—

4. **Imperfect of attempted action** (cp. § 231, 2 (d)): ἐδίδουν *I offered*, ἐπειθον *I tried to persuade*; πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο (impft.) *ίέναι, οἱ δὲ αὐτὸν ἔβαλλον, ὕστερον δὲ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν* *first Clearchus tried to force his soldiers to go, but they kept pelting him; and afterwards, as he perceived he would not be able to force them, he summoned a meeting* (Xen. An. i. 3, 1), καὶ γὰρ μὲν αἱ βασιλέων θυμουμένων ὀργὰς ἀφῆρουν *and I was always trying to remove the wrath of angry princes* (Eur. Med. 454).

5. The **Imperfect** is equivalent to the English **pluperfect** where the present is equivalent to the English perfect: ἦκον *I had come*; ὤχόμην *I had gone*; ἐνίκων *I had conquered, I was victorious*; ᾔδίκουν *I had done wrong, I was guilty*, ἔφευγον *I had been exiled, I was an exile*.

Obs.—Homer and Herodotus use imperfects ending in -σκον, sometimes with ἄν (§ 304), to denote repeated action in past time: εἶπεσκε *he used to say*. In Hom. such imperfects never have the augment.

§ 234. C. The Aorist Indicative.

The Aorist Indicative denotes the entire act or perfective action in past time, *i.e.* the whole of an action in past time from beginning to end. It states actions merely as having happened. The First and Second Aorists do not differ in this respect.

1. The **Aorist of simple past action**, equivalent to the English preterite: ἡμέρας πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ *they remained in Attica fifteen days* (Thuc. iv. 6).

2. The **inceptive aorist**. When the present of a verb expresses a state, the aorist may denote the moment when the state commences: ἄρχω, βασιλεύω *I rule*, ἤρξα, ἐβασίλευσα *I became ruler*, δακρύω *I weep*, ἐδάκρυσα *I burst into tears*, θαρρῶ *I am brave*, ἐθάρρησα *I took courage*, νοσῶ *I am ill*, ἐνόσησα *I fell ill*.

N.B.—These verbs are also used in the ordinary aorist sense, ἥρξα *I ruled*, and so on. Except in the indicative the inceptive aorist has not a past meaning, e.g. νοσεῖν means *to be ill*, νοσῆσαι *to fall ill*.

3. The **aorist equivalent to a perfect**. This is usual when the present denotes a state, ἀκούω *I hear*, ἤκουσα *I have heard*, and when a verb has no perfect, ἐγέλασα *I have laughed*. In the inceptive use the aorist marks the moment of commencement, in the perfect use it marks the moment of completion: ἔχω *I have*, ἔσχον *I have obtained*; κτῶμαι *I acquire*, ἐκτησάμην *I have acquired*; οὐ νῦν κατέιδον πρότον *I have seen it not now for the first time* (Eur. Med. 446).

4. The **aorist of the immediate past**: this aorist denotes an action just completed at the moment of speaking and is therefore **equivalent to a present**. It is not used in prose but is common in poetry, especially drama: ἀπέπτυσσα *I loathe*, ἐμεμψάμην *I blame*, ἤσθην *I am pleased*, παρήνεσα *I approve*, ᾤμωξα *I lament*. πῶς τοῦτ' ἔλεξας; οὐ καίτοιδ' ὅπως λέγεις *how dost thou mean this? I do not understand what thou meanest* (Soph. Ai. 270) (where ἔλεξας and λέγεις clearly refer to the same statement and therefore to the same time); cp. also Eur. Tro. 261.

5. The **aorist** is often equivalent to the English and Latin **pluperfect**, especially in subordinate sentences, where it denotes an action prior to that of the principal clause: ἀπέπλευσαν ἐς τὴν ἡπειρον ὅθενπερ ἀνηγάγοντο *they sailed back to the mainland whence they had put out* (Thuc. iii. 79). This use is common with conjunctions of time, ἐπεὶ, ὥς, ὅτε, and in relative sentences (§§ 320, 331).

6. The **aorist** is sometimes dramatically used of **future** time, denoting an action which will follow immediately upon the fulfilment of a certain condition (cp. the present, § 231, 6): ἀπωλόμην ἂρ', εἴ με δὴ λείψεις *I shall be (at once) undone if thou leavest me* (Eur. Alc. 386).

7: The **gnomic aorist** (γνώμη, a proverb or maxim) is used of that which is proverbial or customary. In English we use the present, but Greek used the past,

expressing the general truth as a fact which has already occurred in the past, leaving it to be inferred that it will also occur in the future. καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη *the expected does not happen* (Eur. Med. 1417), τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν *a short time breaks up the associations of the bad* (Isoc. i. 1).

Obs.—For the imperfect and aorist indicative with ἄν see § 308.

§ 235. D. The Perfect and Pluperfect Indicative.

The Perfect has two regular uses in Attic:—

1. The **Perfect** denotes a **permanent or lasting state or condition**: ἄραρε (poet.) *it is determined*, γέγηθα (poet.) *I rejoice*, γέγονα *I am*, δέδοικα *I fear*, δέδορκα (poet.) *I see*, εἴωθα *I am accustomed*, ἔοικα *I am like*, ἔστηκα *I stand*, κέκευθα (poet.) *I hide*, κέκλημαι *I am called*, κέκμηκα *I am tired*, κέκτημαι *I possess*, μέμνημαι *I remember* (pres. μιμνήσκω *I remind*), οἶδα *I know*, ὄλωλα (poet.) *I am undone*, πέπηγα *I am fixed*, πέποιθα (rare in prose) *I trust*, πέφυκα *I am*, τέθνηκα *I am dead*.

The Pluperfect of these verbs is equivalent to an imperfect, ᾔδην *I knew*, ἐμεμνήμην *I remembered*, and so on.

This is the only use of the Perfect and Pluperfect Indicative in Homer.

2. The **Perfect** denotes an **action completed at the present moment**, like the English perfect. This is a later development from 1. γέγραπται δὲ ἐξῆς ὡς ἕκαστα ἐγίνετο *events have been set down in order as each occurred* (Thuc. ii. 1), οὐ βουλευέσθαι ἔτι ὥρα ἀλλὰ βεβουλευῆσθαι *it is no longer time for forming a plan but for having a plan ready* (Pl. Crit. 46 A).

The Pluperfect of this class of verbs corresponds to the English pluperfect, but this use of the pluperfect is comparatively rare, and its place is usually taken by the aorist (§ 234, 5).

3. The **Perfect**, like the Present Indicative, is occasionally used dramatically of future action: καὶν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται *and if, he said, we conquer this, everything is accomplished by us* (Xen. An. i. 8, 12).

On the Intransitive meaning of the **Second Perfect** see §§ 113, 126.

§ 236. E. The Future Indicative.

1. The **Future Indicative** denotes an action in **future time** without distinction in most verbs of the kind of action: *παύσω I shall be checking* (continuous or durative) or *I shall check* (perfective), *ἄρξω I shall rule* or *I shall become ruler*.

2. When the present is equivalent to the English perfect (§ 231, 3), the **future** is equivalent to the English **future perfect**: *ἤξω I shall have come*, *οἰχήσομαι I shall have gone*.

3. The **future of the perfect** (see § 115) (a) denotes a permanent state or a completed action in future time as the perfect does in present time; or (b) is often merely an emphatic future implying certainty of future action.

(a) *μεμνήσομαι I shall remember*, *κεκτήσομαι I shall possess*, *κεκληήσομαι I shall be called*, *εἰρήσεται it shall be spoken*, *ὀπλίτης ὥσπερ ἦν τὸ πρῶτον ἐγγεγράφεται he shall remain registered as a hoplite as he was at first* (Arist. Kn. 1371).

(b) *φράζε καὶ πεπράξεται speak and it shall (certainly) be done* (Arist. Pl. 1027), *εἰ προσγενήσεται ἐν ἔτι τοῖς πολέμοις, διαπεπολεμήσεται αὐτοῖς ἀμαχὲι ὁ πόλεμος if one thing more is added to the enemy, the war will (at once) be brought to an end by them without a battle* (Thuc. vii. 14).

NOTES.—1. The distinction of the kind of action in future time is occasionally brought out in one of two ways:—

(a) continuous (durative) action is sometimes expressed by the present (§ 231, 4, 6) or perfect (§ 235, 3).

(b) some verbs have two forms for the future: (i) active and deponent verbs use the future formed from the present stem for continuous action, and the future formed from the aorist stem for perfective action, thus: *βαλλήσω I shall pelt*, *βαλῶ I shall hit*, *θρέξομαι I shall keep on running*, *δραμοῦμαι I shall run*, *καλῶς ἔξω I shall be in a good state*, *καλῶς σχήσω I shall come to a good condition* (so *καθέξω I shall hold*, *ἀφέξομαι I shall hold aloof*, *κατασχήσω I shall win*, *ἀποσχήσομαι I shall withdraw*), *τυπτήσω I shall flog*, *πατάξω I shall strike*, *κλαήσω I shall weep*, *κλαύσομαι I shall regret*, *αἰδέσομαι*, *αἰσχυνοῦμαι*, *ἄχθέσομαι*, *φοβήσομαι*, *I shall respect*, *be ashamed*, *angry*, *afraid*, *αἰδεσθήσομαι*, *αἰσχυνθήσομαι*, *ἄχθεσθήσομαι*, *φοβηθήσομαι I shall become respectful*, *ashamed*, *angry*, *frightened*; (ii) those verbs which have two future passives, viz. a fut. mid. in a passive sense (§ 226) and a fut. pass. formed from the aor. pass. stem in *-θήσομαι* or *-ήσομαι*, use the former for continuous action and the latter for perfective action: cp. *ὅς ἐν ἀφιστήται, θανάτῳ ζημιωσόμενον*

every rebel shall be punished with death (repeated action) (Thuc. iii. 40), *ἐὰν ἄλφ, θανάτῳ ζημιωθήσεται* *if he is caught he will be punished with death* (Dem. against Aristoc. 80).

2. The future was largely subjunctive in origin, and the -σ- of the future stem is probably the same as the -σ- of the first aorist. The future indicative combines the uses both of the indicative and of the subjunctive; *i.e.* it may state future action without personal feeling (indic.) or with personal feeling (subj.). All the three earliest uses of the subjunctive (§ 242) occur in the future indic. in Attic: (i) expressing will or intention, *καὶ τὸ μηδὲν ἔξερῶ φράσω δ' ὅμως though what I am about to say be nothing yet I intend to speak* (Soph. Ant. 234), *χειρὶ δ' οὐ ψάσεις ποτέ thou shalt never touch me* (Eur. Med. 1320); also equivalent to a command but with negative οὐ and only rarely μή, *ὥς οὖν ποιήσετε καὶ πείθεσθέ μοι thus then you shall act and obey me* (Pl. Prot. 338 A), *κολαστέον ἐστὶ τοῦτον . . . καὶ οὐ τοῦτο λογιεῖσθε you must punish him and not consider this* (Lycurg. 67), *φανερὸν ποιήσετε καὶ μηδεμίαν αὐτοῖς ἄδειαν δώσετε you must make this plain and grant them no immunity* (Lys. xxix. 13); so in relative clauses and after ὅπως etc. (§§ 280, 323), *ναυτικὸν παρεσκευάζον ὅτι πέμψουσιν ἐς τὴν Λέσβον they were preparing a fleet to send to Lesbos* (Thuc. iii. 16); (ii) as a variant to deliberative questions (neg. οὐ, not μή) *εἴπωμεν ἢ σιγῶμεν ἢ τί δράσομεν; are we to speak or be silent or what are we to do?* (Eur. Ion. 758); (iii) as a strong future implying personal conviction, *λυπρὸς ἐν πόλει φανῇ thou wilt (certainly) appear offensive in the state* (Eur. Med. 302). For *ἔδομαι, φάγομαι, πίομαι* and *χέω*, see § 108. On *εἶμι* and *νέομαι*, see § 231, 4.

3. A periphrastic future is formed by *μέλλω* and the infinitive (usually future but sometimes present or aorist): thus, *μέλλω ποιήσειν* (*ποιεῖν* or *ποιήσαι*) *I am about to do, I shall do*; so *ἔμελλον ποιήσειν* *I was about to do*. Cp. § 251, 1, note.

§ 237. The Tenses of the Imperative, Subjunctive and Optative.

A. The Present and Aorist.

The Imperative, Subjunctive and Optative only express Kind of Action and not Time of Action. The Present Imperative, Subjunctive and Optative denote continuous or repeated (durative) action, the Aorist perfective action. The Present differs from the Aorist as the Imperfect Indicative differs from the Aorist Indicative. Owing to the meaning inherent in these moods (see § 241) they naturally refer to future time (for exceptions see § 238, note 2).

Present Imperative: *μὴ λόγους λέγε do not go on talking* (Eur. Med. 321), *ὑβριζε go on insulting* (ib. 603), *τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονέας τίμα, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου, fear the gods,*

honour your parents, respect your friends, obey the laws (Isoc. i. 16).

Aorist Imperative: παῦσαι πόνου τοῦδε *cease (once and for all) from this work* (Eur. Med. 1319), ἀκούσατε δὴ μου τὰ ἔμοι ξυμβεβηκότα *hear what has happened to me* (Pl. Ap. 32 A), παῖσον στέρον *strike my breast* (Eur. Hec. 564).

Present Subjunctive: μαινόμεθα πάντες, ὁπότεν ὀργιζόμεθα *we are all mad, whenever we are angry* (Philem. 156), μὴ ἀναμένωμεν ἄλλους *let us not continue to wait for others* (Xen. An. iii. 1, 24), καὶ τὰ αὐτῶν ἅμα ἐκποριζόμεθα *and let us at the same time be getting our preparations ready* (Thuc. i. 82).

Aorist Subjunctive: πορισώμεθα οὖν πρῶτον αὐτὴν (*i.e.* τὴν δαπάνην) *let us then first get the means ready* (Thuc. i. 83), ὥς παῖδα λούσω προθῶμαί τε, *so that I may wash and lay out the body of my daughter* (Eur. Hec. 613); *cp.* εἴπωμεν (aor.) ἢ σιγῶμεν; (pres.) *are we to say the word or to continue silent?* (Eur. Ion. 758), ἵνα ἢ διὰ τὸν φόβον ἡσυχίαν ἔχῃ (pres.) ἢ παριδὼν ταῦτ' ἀφύλακτος ληφθῇ (aor.) *so that he may either through fear remain inactive or ignoring these preparations may be caught off his guard* (Dem. Phil. i. 18).

Present Optative: εὖ πράσσοιτε *may you fare well* (Eur. Med. 313), εὐδαιμονοῖτον *may you two enjoy a happy life* (Eur. Med. 1073).

Aorist Optative: σὺ δ' ἂν γένοίό γ' ἀθλιωτάτῃ γυνή *thou wouldst become a most unhappy woman* (Eur. Med. 818), οἱ τριάκοντα προσέταξαν ἀγαγεῖν Λέοντα ἵν' ἀποθάνοι *the Thirty gave orders to bring Leon that he might be put to death* (Pl. Ap. 32 c); *cp.* ἐπήρνοντο εἰ παραδοίεν (aor.) Κορινθίοις τὴν πόλιν καὶ τιμωρίαν τινὰ πειρῶντο (pres.) ἀπ' αὐτῶν ποιείσθαι *they asked whether they should hand over the city to the Corinthians and try to obtain some assistance from them* (Thuc. i. 25); *cp.* also Eur. Hec. 1138-1143.

B. The Perfect.

§ 238. The Perfect Imperative, (α) when formed from Perfects of the type 1 in § 235, is equivalent in meaning to

the Present Imperative, ἴσθι *know*, μέμνησο *remember*; (b) when of the type 2 in § 235 it denotes an action completed or immediate action, εἰρήσθω *let so much be said*, τετάχθω *let him be appointed (and remain in office)*, πέπαντο *stop (at once)*, πεπράχθω *let it be done at once*.

The Perfect Subjunctive and Optative of type 1 in § 235 are equivalent in meaning to the Present: ἵνα ἑστήκω, εἰστήκοιμι *so that I may, might stand*; of type 2 in § 235 they are rare, and when used are a stronger form of aorist standing in the same relation to it as the pluperfect to the aorist indicative.

NOTES.—1. The **Fut. Opt.** is used in indirect speech (*Oratio Obliqua*), corresponding to the future indicative of direct speech (*Oratio Recta*), § 350. See also § 323.

2. The **Opt. denoting past time.** (1) The Aor. Opt. is used for past time in indirect speech, corresponding to the aorist indicative of direct speech (§ 350); (2) the Pres. and Aor. Opt. in subordinate clauses introduced by a relative pronoun or conjunction sometimes denote indefinite frequency in past time (§§ 271, 303, 324, 328, 334).

3. The **Infin.** and **Partic.** were originally timeless, the tenses referring only to various kinds of action, but the Infin. denotes different times of action in indirect speech (§ 345), and the Partic. not only in indirect speech but in ordinary sentences (§ 259). The timeless use of the Partic. survives in some idioms (*ib.*).

CHAPTER IX.

THE MOODS OF THE VERB IN PRINCIPAL SENTENCES.

A. The Indicative.

§ 239. **The Indicative Mood** is used in principal and subordinate sentences (a) **to make definite assertions or statements**, and (b) **to ask questions**: these sentences may be affirmative or negative, and relate to time past, present or future. In negative statements the particle is **οὐ**, in negative questions **οὐ** is used when the answer expected is "yes," and **μή** when the answer expected is "no": οἱ Ἀθηναῖοι ἐψηφίσαντο ναῦς ἐξήκοντα πέμπειν ἐς Σικελίαν *the Athenians voted to send sixty ships to Sicily* (Thuc. vi. 8), οὔτε ἐν τῷ πρότερον χρόνῳ εἶπον παρὰ γνώμην οὔτε νῦν ἐρῶ *I have never in the past spoken against my judgment nor will I do so now* (Thuc. vi. 9), ἔκτον καὶ δέκατον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψεν *the sixteenth year of this war ended of which Thucydides has written the history* (Thuc. vi. 7), οὐ πρῶ ἔτι ἐστίν; *isn't it still early?* [answer: πάνν μὲν οὖν *yes, certainly*] (Pl. Crit. 43 A), ἀρα μή τι μείζον ἔξεις λαβεῖν τεκμήριον; *can you find a better proof?* [answer: *no*] (Pl. Rep. 405 A).

The Indicative is also used in the following, where it does not make a definite assertion but expresses indefiniteness, condition, purpose or command:—

1. The Indicative mood is used in **Relative and Temporal Sentences** (negative **μή**) when the antecedent is **indefinite**, ἀ μή οἶδα οὐδὲ οἶμαι εἶδέναι *I do not think I know anything I do not know* (Pl. Ap. 21 D). See §§ 323, 324.
2. The Indicative mood is used in **conditional sentences** (negative **μή**) in the protasis or if-clause with any tense of the indicative where nothing is implied as to the fulfilment of the condition, εἰ (μή) ὀρῶ, ἑώρων, ὕψομαι, εἶδον, ἑόρακα, *if I do (not) see, was seeing, shall see, saw, have seen*. See § 298.
3. The imperfect and aorist Indicative are also used in **conditional sentences** (negative **μή**) in the protasis or if-clause when it is implied that the condition is not or was not fulfilled: the verb in the apodosis or result-clause is then usually in the same tense accompanied by **ἂν**: εἰ σὲ ἑώρων, ἐγίγνωσκον ἂν *if I saw you I should recognise you* (implying *I do not see you*), εἰ σὲ εἶδον ἔγνων ἂν *if I had seen you I should have recognised you* (implying *I did not see you*).

See § 308. The if-clauses of such sentences are used by themselves as **wishes** (negative μή) which cannot be fulfilled, εἴθε (μή) σέ εἶδον *would that I had (not) seen you*. See §§ 315, 316.

4. The imperfect and aorist Indicative are used in **final** and **object** clauses introduced by ἵνα, ὅπως and (poet.) ὥς (negative μή) to denote a purpose which should have been aimed at in past time: οὐ γὰρ ἐχρῆν . . . ἄρχοντας οἰκείους εἶναι, ἵν' ἦν ὥς ἀληθῶς τῆς πόλεως ἡ δύναμις; *ought not the officers to have been our own countrymen so that the force might really have belonged to the city?* (Dem. Phil. i. 27). See § 278.
5. The future Indicative is used in **final** or **object** clauses introduced by a **relative** pronoun or ὅπως (negative μή) of a purpose or object aimed at in the future: ὅπως τὰ παρόντ' ἐπανορθωθήσεται δεῖ σκοπεῖν *we must consider how the present state of affairs may be remedied* (Dem. Phil. ii. 5). See §§ 279, 280, 323.
6. The Indicative mood is used in clauses denoting **fear** introduced by μή or μή οὐ, δέδοικα μή (οὐ) ἁμαρτάνω, ἡμάρτανον, ἁμαρτήσομαι, ἡμαρτον, ἡμάρτηκα *I fear I am (not) making, was making, shall make, made, have made a mistake*. See § 286.
7. The future Indicative is used in Attic poetry with οὐ μή to denote a strong prohibition: οὐ μὴ λαλήσεις *don't talk* (Arist. Cl. 505). See § 369.

B. The Imperative.

§ 240. The Imperative mood is used in **positive** sentences to express a direct command, exhortation or entreaty: the present imperative is also used with μή in **negative** sentences to express a direct prohibition, warning or deprecation.

Positive: Pres. Imper. (continuous or durative), βουλευέσθε εἷ take good counsel (Thuc. iv. 87), εἵργετε αὐτόν *check him* (Dem. De F. L. 97); Aor. Imper. (perfective), ἀγωνίσασθε *take the field* (Thuc. iv. 87), γνῶτε *make up your minds* (Thuc. iv. 18), κρίνατε *come to a decision* (Dem. Phil. i. 14), δειξάτω *let him point it out* (Dem. De F. L. 32).

Negative: Pres. Imper. (continuous or durative), μὴ οἶσθε *do not be thinking* (Dem. Against Aph. B. 24), μὴ προλαμβάνετε *do not keep coming to decisions beforehand* (Dem. Phil. i. 14), μηδεὶς βούλεσθω *let no one desire* (Thuc. iv. 10), μὴ ἄλλα καὶ ἄλλα θορυβείτω *let him not keep raising interruption after interruption* (Pl. Ap. 27 B).

The negative command corresponding to the Aorist Imperative is the Aorist Subjunctive, so that **prohi-**

bitions are expressed when continuous or durative by μή with the Present Imperative and when perfective by μή with the Aorist Subjunctive: σώσατε, ἐλεήσατε . . . μὴ περιύδῃτε *save me, pity me . . . do not pass me by* (Dem. Against Aph. B. 20), ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε, μήδ' ἐπιμνησθῆς ἔτι Τροίας *do me this, my son, do not continue to hesitate, and think no more of Troy* (Soph. Phil. 1399, 1400).

NOTES.—1. μή with the Third Person of the Aorist Imperative sometimes occurs: μὴ δότω δίκην *let him not be punished* (Dem. De F. L. 77). This does not differ from μή with the aorist subjunctive (§ 243, 2). μή with the Second Person of the Aorist Imperative is anomalous and occurs only in an expression in Soph. (Frag. 441) μὴ ψεύσον *do not lie*, which Arist. parodies (Thes. 870). For an explanation of the use of the pres. imper. and aor. subj. in prohibitions, see below, § 248.

2. The Imperative when Passive in meaning is rare and seldom occurs except in the third person.

3. The Imperative is occasionally found in subordinate clauses, especially after ὥστε and ἐπεὶ: θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε *Orestes is mortal; so (that) do not mourn overmuch* (Soph. El. 1172); ἐπεὶ διδάξον *since (or for) tell us* (Soph. El. 352), χρὴ δεῖξαι ὅτι . . . κτάσθων *it is necessary to show that they must acquire* (Thuc. iv. 92), οἷσθ' ὥς ποιήσον; *knowest thou the way in which thou must act?* (Soph. O. T. 543), οἷσθ' οὖν ὃ δρᾶσον; *dost know then the thing which thou must do?* (Eur. Hec. 225). This use is on the analogy of the use of imperative equivalents (e.g. δεῖ δρᾶσαι = δρᾶσον, see note 4) in subordinate clauses, and is also due to a confusion of direct and indirect speech.

4. Imperative equivalents were freely used to avoid the abruptness of the naked imperative, especially in speaking to equals, e.g. a jury or public assembly: (a) ἀξιῶ, δέομαι, δικαίῳ etc. and the infin. (Thuc. iv. 64, 1, 2), (b) δεῖ, χρὴ, προσήκει, φημὶ δεῖν etc. and the infin. (Thuc. iv. 10, iv. 60), (c) verbal adjectives (§ 267), (d) ὅπως and the future indicative (§ 283, 3), (e) questions (Dem. Meid. 116).

§ 241. C and D. The Subjunctive and Optative.

The Subjunctive and Optative (like the Imperative) are true moods, i.e. they denote a state of mind or mood of the speaker and imply personal feeling; they are strongly marked off from the Indicative but not from one another. Greek is the only language preserving these two moods distinct and with separate meanings; their original use, however, is unknown: they are found much more often in Homer than in Attic in principal sentences, and upon their use in Homer two theories as to their original meaning have been based: (1) the Subjunctive originally denoted the *will* or *purpose*, the Optative the

wish of the speaker¹; (2) the two moods both denoted future time, the Subjunctive more emphatically than the Optative.² Both moods are used in Principal and subordinate sentences in statements and questions, and often in connection with the particle *ἄν* (§§ 271, 295), and are negatived sometimes by *οὐ* and sometimes by *μή*. The presence or absence of *ἄν* and the use of *οὐ* or *μή* mark in Attic very important distinctions of meaning.

As a true understanding of these moods cannot be obtained from Attic alone, the earliest uses of the moods are given, then the Attic, and then a comparison of the Attic and Homeric uses.

§ 242. C. The Subjunctive in Principal Sentences.

The Subjunctive mood is used in Principal and Subordinate sentences, and its earliest uses in principal sentences are three:—

1. to denote will or intention (volitive), affirmative and negative; the negative particle is *μή* and the negative use is equivalent to a prohibition.
2. in (deliberative) questions implying personal feeling, affirmative and negative; the negative particle is *μή*.
3. as a strong future implying personal conviction (prospective or anticipatory), affirmative and negative; the negative particle is *οὐ*. N.B.—This use is rare in Attic (cp. *οὐ μή* with the subjunctive, § 369).

NOTE.—The uses of the subjunctive in subordinate sentences are derived (with many developments) from the uses in principal sentences: that in final and object clauses mostly from 1, that in conditional, relative and temporal clauses, mostly from 3, and that in dependent deliberative questions from 2.

The Time referred to by the Subjunctive is always future (except sometimes in general or frequentative clauses after *εἰναι*, *ὄραν*, *ὄς ἄν* etc., §§ 271, 302, 324, 328, 333). The tenses of the Subjunctive denote different Kinds of Action, not different Times of Action.

§ 243. The Subjunctive in Attic in Principal Sentences:—

1. Hortatory Subjunctive (negative *μή*): in 1st pl. *ἵωμεν* let us go (*eamus*) (Pl. Prot. 314 B),

¹ Delbrück.

² Goodwin.

ἀντιλαβόμεθα τοῦ πολέμου καὶ μὴ περιμένωμεν *let us put our hands to the war and not wait* (Isoc. vi. 101); and in 1st sing. after ἄγε or φέρε: φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ *come, I will (or let me) read you the evidence (recitem)* (Dem. De Cor. 267). N.B.—This use is confined to the 1st person, and is developed from the positive use of 1 in § 242.

2. **Prohibitive Subjunctive with μή, in the Aorist only** (see Imperative, § 240): 2nd sing. and pl. are common, and 3rd sing. also occurs; μὴ δὴ αὐτῶν τὴν τόλμαν δείσητε *do not fear their boldness* (Thuc. ii. 89), μὴ ἀμελήσητε *don't forget* (Pl. Phædo 118 A), μηδεὶς ὑπολάβῃ με δυσκόλως ἔχειν *let no one suppose that I am sulky* (Isoc. iv. 129), παραστῇ δὲ μηδενὶ ὑμῶν *let it occur to none of you* (Thuc. iv. 95). N.B.—This use is derived from the negative use of 1 in § 242.

3. **Subjunctive with μή denoting fear or anxiety, and with μή οὐ denoting fear of a negative:** (a) the idea of fear is prominent (Eur. and Plato), μὴ . . . σοὺς διαφθείρῃ γάμους *I fear she may spoil thy chance of marriage* (Eur. Alc. 315), μὴ οὐ πείσης σοφούς *I fear thou wilt not persuade the wise* (Eur. Tro. 982); (b) the idea of fear is weakened, μή being equivalent to *perhaps* and the sentence becoming a polite form of assertion (or, with μὴ οὐ, of denial) [rare except (i) in Plato and (ii) with εἰμί or an equivalent], μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν *it is perhaps (or I presume) too rude a thing to speak the truth* (Pl. Gorg. 462 E), μὴ οὐ τοῦτ' ἢ χαλεπὸν *perhaps this is not difficult* (Pl. Ap. 39 A).

NOTES.—1. The Subjunctive in 3 was probably at first interrogative: μὴ τοῦτο ἀληθὲς ἢ; *can this be true?* implying *it may possibly be or perhaps it is true*. It has also been explained as connected with 2, μὴ with the subj. expressing a deprecation; μὴ τοῦτ' ἀληθὲς ἢ meant originally *I will not have this to be true*, implying a fear that it is true, hence *I am afraid or perhaps this is true*. Or again as due to an ellipse of δέιδω or φοβοῦμαι (see § 285).

2. From this use of μὴ with the subj. may have come οὐ μὴ with the subj. (usually aor.), denoting a strong denial; οὐ negatives the apprehension implied in μὴ: οὐ μὴ δεινὸν πάθητε *there is no fear (or probability) of your suffering any calamity, i.e. you will certainly never suffer any calamity* (Dem. Phil. ii. 24). But see § 369, 2, note 2.

3. μὴ is also used with the Indic. meaning *perhaps*: μὴ τοῦτο οὐ καλῶς ὡμολογήσαμεν *perhaps we have not rightly agreed to this* (Pl. Men. 89 c).

4. **Subjunctive in deliberative or hesitating questions (negative μή):** mostly in 1st sing. or pl., *πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἶναι*; *are we to say it is force or not?* (Xen. Mem. i. 2, 45). It is often preceded by *βούλει* or *βούλεσθε*: *βούλει σοι εἶπω*; *do you wish me to tell you?* (Pl. Gorg. 521 D); and often alternates with the future indic.: *εἰπωμεν ἢ σιγῶμεν ἢ τί δράσομεν*; *are we to speak or be silent, or what shall we do?* (Eur. Ion 758). The 3rd person is rare and usually implies the 1st person: *τί τις εἶναι τοῦτο φῆ*; *what is one (i.e. what am I) to say that this is?* (Dem. F. L. 28). N.B.—This use is derived from 2 in § 242.

NOTE.—The deliberative subj. is also used in dependent questions, especially after verbs of doubting like *ἀπορῶ*, *οὐκ ἔχω* etc.; in indirect speech this is often changed to the optative; see §§ 348-350.

§ 244. Homeric and Attic uses of the Subjunctive in principal sentences compared.

κε(ν) and *ἄν* in Homer are used in principal sentences (mostly prospective) to mark a limitation, meaning *in that case*.

HOMER.

ATTIC.

1. Affirmative use of the subjunctive:—

- | | |
|---|----------------------------------|
| (a) without <i>κεν</i> or <i>ἄν</i> : <i>καὶ ποτέ τις εἴησιν</i> and <i>some one will surely say</i> (prospective) (Il. vi. 459), <i>πειθώμεθα πάντες</i> <i>let us all obey</i> (hortative) (Il. ii. 139). | cp. 1, <i>ἴωμεν</i> (hortative). |
| (b) with <i>κεν</i> : <i>ἐγὼ δέ κε λαὸν ἀγείρω</i> <i>I will collect the host</i> (prospective) (Il. xvi. 129). | — |
| (c) with <i>ἄν</i> : <i>νῦν δ' ἄν πολλὰ πάθῃσι</i> <i>now he will suffer many things</i> (prospective) (Il. xxii. 505). | — |

2. Negative with *οὐ* (prospective):—

- | | |
|--|---|
| (a) without <i>κεν</i> or <i>ἄν</i> : <i>οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι</i> <i>for I have never seen such men nor shall I see such</i> (Il. i. 262). | — |
| (b) with <i>ἄν</i> : <i>οὐκ ἄν τοι χράσιμῃ κίθαρι</i> <i>thy lyre will not avail thee</i> (Il. iii. 54). | — |

HOMER.

ATTIC.

3. Negative with μή:—

- (a) volitive with μή including prohibitions (aorist subjunctive only): μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κικεῖω *let me not find thee, old man, by the hollow ships* (Il. i. 26), μή δὴ με ἔλωρ Δαναοῖσιν ἐάσης κείσθαι *leave me not to lie as a spoil for the Danaans* (Il. v. 684).
- (b) fear with μή: μή τι χολωσάμενος ῥέξῃ κακόν *perhaps in his wrath he will do some harm* (Il. ii. 195).
- (c) οὐ μή with subj. of strong denial (prospective).
- cp. 2, prohibitions in 2nd sing and pl. and 3rd sing., μή ἀπέλθῃτε *do not go away*.
- cp. 3, μή ἀγρουκότερον ἢ τὸ ἀληθὲς εἰπεῖν.
- cp. 3, note 1, οὐ μή παύσωμαι *I will not cease* (§ 369).

4. Interrogative (in all persons):—

- (a) direct: αὖθι μένω μετὰ τοῖσι . . . ἦε θέω μετὰ σέ; *shall I remain there with them or run after thee?* (Il. x. 62, 3).
- (b) deliberative: πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν; *how is any of the Achæans readily to obey thy commands?* (Il. i. 150).
- cp. 4, deliberative questions in 1st person (and rarely 3rd), τί φῶμεν;

§ 245. D. The Optative in Principal Sentences.

The Optative mood is used in Principal and Subordinate sentences, and its earliest uses in principal sentences are three:—

1. to denote a wish, affirmative or negative; the negative particle is μή.
2. to denote possibility (in Attic always accompanied by ἄν), affirmative or negative; the negative particle is οὐ.
3. in questions implying possibility (in Attic with ἄν).

NOTE.—The optative is used in subordinate sentences similar to those in which the subjunctive is used (*i.e.* final and object sentences, sentences of fear, conditions etc.) where there is no definite expectation or assurance as to the result, and therefore after past principal clauses and where the result is only possible or imaginary.

The Optative was originally timeless, but in Attic is always future in principal sentences and usually future in reference to the leading verb in subordinate sentences;

but in reported speech the present and aorist optative sometimes represent the present and aorist indicative (§ 350), and in temporal, relative and conditional sentences the present and aorist optative often denote indefinite frequency in past time (§§ 271, 303, 324, 328, 334).

§ 246. The Optative in Attic in Principal Sentences.

1. In wishes (without *ἄν*) referring to future time (negative *μή*): *ὦ παῖ, γένοιο πατρός εὐτυχέστερος* *O boy, mayest thou be happier than thy father* (Soph. Ai. 550), *μή μοι γένοιθ' ἃ βούλομ' ἀλλ' ἃ συμφέρει* *never befall me what I wish, but what is for my interest* (Men. 366).

The wish is often preceded by particles such as *εἴθε* or *εἰ γάρ*, and in poetry *εἰ* or *ὥς* (cp. Lat. *utinam*).

NOTES.—1. The wish sometimes approximates to an expression of desire or request: *εἰ μὲν οὖν ἄλλο τις βέλτιον ὀρᾷ, ἄλλως ἔχέτω, εἰ δὲ μή, Χειρίσφοι μὲν ἡγοῖτο, . . . ὁπισθοφυλακοῖμεν δ' ἡμεῖς* *if any one else has a better view, let it be otherwise, but if not, let Cheirisophus take the lead and let us guard the rear* (Xen. An. iii. 2, 37).

2. For wishes in the present and past time see §§ 315, 316.

2. The Potential Optative with *ἄν* in statements and questions expressing possibility in future time (negative *οὐ*): *τί γὰρ γένοιτ' ἄν ἕλκος μείζον ἢ φίλος κακός*; *what greater evil could there be than a bad friend?* (Soph. Ant. 651-2), *ἀσθενὴς ἄν μου ὁ λόγος εἴη* *my words would be weak* (Thuc. vi. 9), *ἴσως ἄν τις εἴποι* *perhaps one might say* (Pl. Apol. 37 E), *δὺς ἐς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαίης* *you cannot step twice into the same river* (Pl. Crat. 402 A).

NOTES.—1. Hence the opt. with *ἄν* is used in modest assertions as a weak future or a mild imperative: *βουλοίμην ἄν* (*velim*) *I should like* (Dem. Phil. ii. 37), *ἡδέως ἄν ὑμῶν πυθοίμην* *I should like to hear you* (Dem. Polyc. 67), *κομίζοις ἄν σεαυτόν* *thou canst take thyself away* (Soph. Ant. 444).

2. In Attic poetry the opt. is used very rarely without *ἄν* as a remote deliberative: *οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ* *I could never call falsehood honourable* (Aesch. Agam. 620), *τέάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάρχοι*; *what human transgression can limit thy power, Zeus?* (Soph. Ant. 605). This is an Attic development in interrogative and negative sentences, and quite different from the older Homeric use of the potential optative without *ἄν*. It is allied to the deliberative subjunctive, but differs from it by expressing something more remote from possibility.

§ 247. Homeric and Attic uses of the Optative in principal sentences compared:—

HOMER.

ATTIC.

1. Potential use of the optative (negative οὐ):—

- (a) without *κεν* or *ἂν*: *βεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάσσαι* a god can easily save a man if he wish even from afar (Od. iii. 231), *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι* for I could suffer no greater evil (Il. xix. 321).
- (b) with *κεν* or *ἂν*: *τότε κέν μιν ἱλασόμενοι πεπείθοιμεν* then we might persuade him by entreaties (Il. i. 100), *τῶν οὐκ ἂν τι φέροις* thou wouldst take none of these things (Il. i. 301).
- cp. 2, *ἴσως ἂν τις εἴποι* perhaps some one might say.

2. Wish without *ἂν* (negative μή):—

- τίσειαν Δαναοὶ ἐμὰ δάκρυα νύαι* the Danaans pay for my tears! (Il. i. 42), *μὴ γὰρ ὃ γ' ἔλθοι* may he never come! (Od. i. 403).
- cp. 1, *γένοιο* may you be!

3. Interrogative use:

- (a) without *κεν* or *ἂν*: *ἦ ῥά νύ μοί τι πίθοιο;* wouldst thou obey me? (Il. xiv. 190).
- (b) with *κεν* or *ἂν*: *ἀλλὰ τί κεν βέξαιμι;* but what can I do? (Il. xix. 90).
- cp. 2, note 2.
- cp. 1, *τί γὰρ γένοιτ' ἂν ἔλκος μείζον ἢ φίλος κακός;*

In Homer the opt. is timeless and may refer to time past (Il. v. 311), pres. (Il. vii. 157) or fut. (see above).

§ 248. Note on the Imperative and Injunctive. — The earliest forms of the imperative seem to have been three: (1) the simple stem of the verb, e.g. ἴστη, δείκνυ, φέρε, ἄγε, ἰδέ; (2) the stem with suffix -θι, e.g. ἵ-θι, στή-θι, γνῶ-θι, κλῦ-θι; (3) the stem with suffix -τω(δ), e.g. φερέ-τω, ἔσ-τω. (1) and (2) were used for the 2nd and (3) for the 2nd and 3rd persons of the singular. Beside the imperative there existed the injunctive, which consisted of unaugmented tenses of the indicative with secondary endings, e.g. δός-s, θέ-s, ἔ-s, σχέ-s are 2nd sing. act.,¹ and ἔπου for ἔπ-ε-σο is 2nd sing. mid. By comparing the Sanscrit Vedas we find that originally the imperative was used only in affirmative commands, and the injunctive with μή for prohibitions. In the present tense the injunctive early died out and the pres. imper. (with μή) was extended to negative commands. In the aorist on the other hand μή with the injunctive was a favourite form of expression which survived in Greek in the aorist subjunctive, with which the injunctive amalgamated; and accordingly the aorist imperative was not extended to negative commands. Hence came the rule: affirmative commands: continuous (durative), pres. imperative λέγε, perfective, aor. imperative λέξον; prohibitions: continuous (durative), pres. imperative μὴ λέγε, perfective, aor. subjunctive μὴ εἴπῃς (or λέξῃς).

¹ δός, θές, ἔς etc. are remodelled forms for *δῶς, *θῆς, *ἕς etc.

CHAPTER X.

THE INFINITIVE.

§ 249. **The Infinitive is a Verbal Substantive**, being partly a substantive and partly a verb.

The Infinitive is substantival:—

- (a) it expresses the action of a verb like a substantive which denotes action: ποιεῖν, πράττειν *doing*; cp. ποιήσις, πράξις;

NOTE.—πράττειν, πράξαι differ from πράξις by their tense meaning: πράξις is *doing* in the abstract; πράττειν pres. inf. *the process of doing*, a continuous (durative) process; πράξαι aor. inf. *the doing*, the whole process or action.(perfective) (cp. §§ 229, 258).

- (b) it may be preceded by the *definite article*: τὸ ποιεῖν, τὸ πράττειν *the doing*; cp. ἡ ποιήσις, ἡ πράξις.

The Infinitive is verbal:—

- (a) it is modified by *adverbs*, not qualified by adjectives: καλῶς πράττειν *acting nobly*, but καλὴ πράξις *noble action*;
- (b) it *governs* an object in the same case as the verb to which it belongs: ποιεῖν τὰ δέοντα *doing one's duty*, χρῆσθαι τοῖς ὅπλοις *using weapons*, but ἡ χρῆσις τῶν ὅπλων *the use of weapons*;
- (c) it expresses *voice*, active, middle and passive: ποιῆσαι, ποιήσασθαι, ποιηθῆναι;
- (d) it expresses *tense*: ποιεῖν, ποιήσκειν, ποιῆσαι, πεποιηκέναι;
- (e) it may be used with the *particle ἄν* (§ 258).

§ 250. There are three principal stages in the development of the uses of the Infinitive.

I. The earliest use of the Infinitive was as the dative or locative case of a verbal substantive placed at or near the end of a sentence to explain the predicate or some

other word in the sentence: its usual meaning was that of purpose or result. This is a common use in Homer. *βῆ δ' ἔμην* (Attic *ἔβη ἰέναι*) (loc.) *he started for the going*, *ἐυνέηκε μάχεσθαι* (dat.) *he set them together for fighting* (Il. i. 8), *ταχὺς θείειν* (Attic *θεῖν*) (loc.) *quick in running* (Od. iii. 112), *δῶκε δ' ἄγειν* *he gave her to them for the leading away* (Il. i. 347). When the predicate governed an accusative case, the construction known as the accusative and infinitive naturally resulted: *κέλευί με μνησθῆσθαι* *thou dost order me for the speaking*, i.e. *to speak* (Il. i. 74). These uses also occur in Attic.

NOTES.—1. The distinction of locative and dative in the infinitive was lost, the locative being syntactically merged in the dative. This was helped by the fact that the infinitive forms ceased to be looked upon as forming part of any case system.

2. For another way in which the acc. and infin. construction probably arose cp. § 257.

II. The infinitive is used after verbs without any sense of purpose or result, and somewhat resembling an indeclinable substantive. Thus *φιλεῖ διδόναι* *he loves to give or giving*, where *διδόναι* is equivalent to an accusative, *ἐπιθυμῇ κτᾶσθαι* *he loves to acquire or acquiring*, where *κτᾶσθαι* is nearly equivalent to *τῆς κτήσεως* (genitive); *λυπηρόν ἐστιν ἀποθνήσκειν* *it is painful to die or dying is painful*, where *ἀποθνήσκειν* is nearly equivalent to *ὁ θάνατος*.

III. The infinitive is used with the definite article τό as an indeclinable neuter substantive, an easy development from II: e.g. *φιλεῖ τὸ διδόναι*, *ἐπιθυμῇ τοῦ κτᾶσθαι*, *λυπηρόν ἐστι τὸ ἀποθνήσκειν*. This is not Homeric.

NOTE.—In some uses of the infinitive Greek prefers the active form where English prefers the passive: cp. *παρέχω ἐμάντων ἐρωτᾶν* *I submit myself to be questioned* (Pl. Ap. 33 b).

Uses in Attic.

§ 251. I. The Infinitive without the Article, completing and explaining a sentence:—

- (a) With verbs: 1. Verbs expressing possibility, capability, willingness and so on (auxiliary verbs): *οὐ δύναμαι μαθεῖν* *I cannot tell* (Pl. Ap. 26 c), *οὐκ ἔχω σοὶ περὶ τούτου ἀντιλέγειν* *I cannot contradict you on this matter* (Pl. Ion 533 c), *μέλλω ὑμᾶς διδάξειν* *I am going to tell you* (Pl. Ap. 21 b), *οὐκ*

ἐθελίσαντες ξυστρατεύειν *not wishing to join the expedition* (Thuc. vi. 46), ἤρξαντο πείθειν *they began to persuade* (ib.).

NOTE.—μέλλω *be about (to do)* is generally accompanied by the fut. inf. (as above), but sometimes by the durative pres. οἶα δρᾶν μέλλω κακά *what evils I am going to commit* (Eur. Med. 1078) or by the perfective aor. : μέλλω παθεῖν *I am about to suffer* (Aesch. P. V. 625). The aor. is not found in the orators, and elsewhere only with words like παθεῖν *to suffer*, θανεῖν (poet.) *to die*, κτανεῖν (poet.) *to kill*, τυχεῖν *to happen*, which are perfective and distinct in meaning from the corresponding pres. which are durative, πάσχειν *to be suffering*, θνήσκειν (poet.) *to be dying* and so on.

2. Verbs expressing *appearance, thinking, hoping, ordering*, φημί *say* and λέγεται *it is said*, λέγω and εἶπον *order* (rarely λέγω *say*, which usually takes an ὅτι or ὡς clause, § 345 (a) (ii)) : οὐ δοκῶν κλύειν *not seeming to hear* (Eur. Med. 67), τί οἴομεθα πείσεσθαι ; *what do we think we shall suffer?* (Xen. An. iii. 1, 17), οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρήμους *they said there were many headlands unoccupied* (Thuc. iv. 3), εἶπον δὲ τοῦτοις καὶ Κορκυραίων ἐπιμεληθῆναι *they told them also to look after the Corcyraeans* (ib. 2), τοὺς δ' ἄλλους ξένους εἶναι κελεύω *I recommend that the others be mercenaries* (Dem. Ph. i. 21).

NOTES.—1. λέγω means usually *communicate a definite statement*, φημί *express an opinion*. εἶπον *say* (not *order*) with inf. is rare : εἶπον οὐκ ἂν σφίσι βουλευμένοις εἶναι *they said it would not be with their consent* (Thuc. vii. 35). For λέγω *say* with infin. (rare) see Thuc. vii. 21, § 3.

2. Verbs of **knowing** and **perceiving**, which usually take a participle expressing what is known or perceived (§ 263), take the infinitive to denote capability, οὔτε ἐπιστάμενοι νεῖν *not knowing how to swim* (Thuc. vii. 30), εἴκειν δ' οὐκ ἐπίσταται κακοῖς *she knows not how to yield to evils* (Soph. Ant. 472).

3. In poetry οἶδα and ἐπίσταμαι *know* are often used with the infin. instead of the regular participle, ἐπιστάμεσθα . . . μὴ πῶ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν *we know that he has never spoken falsehood to the city* (Soph. Ant. 1094).

4. Verbs of **hoping** and **promising** are usually followed by the fut. inf., ἡλπιζον μάχην ἔσεσθαι *they hoped there would be a battle* (Thuc. iv. 71), but occasionally also by a timeless perfective aorist infin., ἡλπιζον ἀποστρέψαι *they hoped to divert them* (ib. 80). The latter construction is not possible when a subject of the infin. is expressed.

5. οἶμαι and φημί are often used parenthetically.

3. Verbs expressing *effort, purpose, result* : πειράσομαι σου προξενεῖν *I will try to befriend thee* (Eur. Med. 724), διεπράξατο πέντε στρατηγούς λέναι *he managed that five generals should go* (Xen. An. ii. 5, 30), συμβαίνει σκοπεῖν *it happens that we are considering* (Dem. Ph. i. 1).

NOTE.—πειθω meaning *urge* takes the infin.; meaning *convince*, an *ὥς* clause, rarely acc. and infin.

4. *Impersonal verbs*: δεῖ, χρή, ἀνάγκη (ἐστί), δοκεῖ (*it seems good*), πρέπει, προσήκει, ἔξεστι, ἔστι (ἀδύνατόν ἐστι, οὐχ οἶόν τ' ἐστί, καλόν ἐστι etc.): μένειν δεῖ *it is necessary to remain* (Eur. Med. 355), δοκεῖ σοι δρᾶν τάδε *it seems good to thee to do this* (ib. 742), χρή νομίζειν *it is right to suppose* (Dem. Ph. i. 8), χαλεπὸν πολεμεῖν ἐστι *it is difficult to go to war* (ib. 5).

- (b) With *adjectives and adverbs*: οὐκ ἄξιον εἰπεῖν *it is not worth while to say* (Dem. De Cor. 195), κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο *he was unequalled in deciding on the instant what ought to be done* (Thuc. i. 138), γινῶναι πάντων ὑμῖς ὀξύτατοι τὰ ῥηθέντα *you are the sharpest of all at understanding what is said* (Dem. Ol. iii. 15), πῶς οὐκ ἀπολωλέναι πολλάκις ἐστὶν δίκαιος; *does he not deserve death many times over?* (Dem. De Cor. 217).
- (c) With *substantives*: δεινὸν ἦν θέαμ' ἰδεῖν *there was a terrible sight to see* (Eur. Med. 1167), ὥρα ἀπιέναι *time to départ* (Pl. Ap. 42 A).
- (d) With the *relative pronouns* οἷος, οἷός τ' εἰμί, ὅσος, ἐφ' ᾧ, ἐφ' ᾧτε, the *pronominal adverb* ὥστε, and *πρίν*. See §§ 290, 293, 336.

§ 252. II. **The Infinitive with the Definite Article** τὸ. The definite article τὸ (τοῦ, τῷ) prefixed to an infinitive or an infinitival phrase converts it into a neuter singular indeclinable substantive. An infinitival phrase is an infinitive accompanied by other words qualifying or explaining it, such as an adverb, an accusative case, a subordinate clause and so on, and such words are usually placed in whole or part between the article and the infinitive. Such phrases are very common in the speeches of Thucydides and the orators, and are sometimes of considerable length, e.g. τί οὖν ποτ' αἴτιον τοῦ καὶ τοὺς Ὀλυνθίους καὶ τοὺς Ἐρετριέας καὶ τοὺς Ὠρεΐτας ἥδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ αὐτῶν; *what then is the cause of the Olynthians, Eretrians and Oreitans being more friendly disposed toward those who speak for Philip than toward those who speak for themselves?* (Dem. Ph. iii. 63).

In the nominative or accusative case the infinitive

alone may be without the article, unless it is an accusative depending on a preposition; in the genitive and dative it is always preceded by the article; an infinitival phrase usually has the article in the nom. and acc. as well as in the gen. and dat.

Nominative Case: νέους τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν
for the young silence is better than speech (Men. 387).

Accusative Case: τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω I count
not to be born the same as death (Eur. Tro. 631).

The acc. is very common after the prepositions εἰς, κατὰ in reference to, διὰ on account of, ἐπὶ, πρὸς to, towards: τὸν γὰρ τοῦ πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀναλίσκομεν for we spend the time for action on preparation (Dem. Ph. i. 37), ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα he is trying to induce us to wait because his army is scattered (Xen. An. ii. 4, 3); also the acc. of respect (Soph. O. T. 1417, Ant. 79.)

Genitive Case: τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν
but death is better than a painful life (Eur. Tro. 632), τὸ εἰ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται unmerited prosperity proves to fools an occasion for foolish thoughts (Dem. Ol. i. 23), δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι to keep one's good things seems more difficult than to acquire them (ib.).

The gen. is very common after the prepositions ἐκ from, πρὶ before, ἔνεκα on account of, ὑπέρ for the sake of, διὰ by, through, ἄνευ without, ἀντὶ instead of: ἐκρατεῖτε ἐκ τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν you conquered from giving your minds to the business (Dem. Ph. i. 3).

The gen. τοῦ with the infinitive is used in Attic without a preposition to express purpose: περιεσταύρωσεν αὐτοὺς τοῖς δένδροισιν τοῦ μηδένα ἔτι ἐξίεναι he made a stockade all round them with the trees so that no one might escape any more (Thuc. ii. 75).

This was originally a genitive of respect (cp. § 164 (vi)). Latin has a similar use of the genitive with the gerundive: arma cepit opprimendae libertatis, he took up arms to crush their freedom.

Dative Case: οὐ ταυτόν, ὦ παῖ, τῷ βλέπειν τὸ κατθανεῖν death
is not the same as life, my child (Eur. Tro. 628).

The instrumental dat. is common: πέπεισμαι τὰ πλείω τῶν πραγμάτων ἡμᾶς ἐκπεφευγέειν τῷ μὴ βοῦ-

λεσθαι τὰ δέοντα ποιεῖν ἢ τῷ μὴ συνιέναι *I am persuaded that the majority of our interests are lost to us from our not being willing to do our duty rather than from not understanding it* (Dem. Ol. iii. 3).

The dat. is common after the prepositions ἐν in, ἐπί on, on condition that, πρὸς besides: πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τοὺς αἰχμαλώτους ἐκ τῶν ιδίων ἐλύσατο *besides gaining nothing from the embassy, he ransomed the captives at his own expense* (Dem. F. L. 229).

§ 253. The Subject of the Infinitive.

1. When the subject of the Infinitive is the same as the subject of the finite verb on which it depends, it is usually omitted, and, if inserted, it and any word which agrees with it either as attribute or predicate are in the nominative case.

(a) Subject omitted: οὗτος μὲν οἶταί τι εἶδέναι *he thinks he knows something* (Pl. Ap. 21 D), ἀδικεῖσθαι νομίζει ὑφ' ὑμῶν *he thinks he is wronged by you* (Xen. An. i. 3, 10).

(b) Subject or words agreeing with it inserted: ὁμολογοῖν ἂν ἔγωγε εἶναι ῥήτωρ *I would admit that I am an orator* (Pl. Ap. 17 B), αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος *he said he himself would help whether invited or not* (Thuc. i. 118).

For exceptions see note 3.

2. When the subject of the Infinitive is different from the subject of the finite verb on which it depends, it and words agreeing with it are in the accusative case. Σωκράτη φησὶν ἀδικεῖν τοὺς νέους διαφθείροντα *he says Socrates is guilty of corrupting the young* (Pl. Ap. 24 B), νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους *I think you are my country and friends and allies* (Xen. An. i. 3, 6).

NOTE.—1. An indefinite subject (τινὰ) is often to be supplied: κοῦφως φέρειν χρὴ θνητὸν ὄντα συμφοράς *it is necessary (that one) being a mortal should bear troubles lightly* (Eur. Med. 1018).

When however the verb governs the genitive or dative case the subject of the infinitive may be either (1) in the accusative, or (2) attracted into the genitive or dative in agreement with the object of the finite verb.

(1) **Accusative**: ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδόμενον μεθ' ὑμῶν ἰέναι *I must either leave you and retain the*

friendship of Cyrus, or be false to him and go with you (Xen. An. i. 3, 5); cp. Thuc. vii. 20, § 1.

- (2) **Genitive or dative:** Κύρου ἐδέοντο ὡς προθυμότητου εἶναι *they begged Cyrus to be as energetic as possible* (Xen. Hell. i. 5, 2), ὑμῖν . . . εὐδαίμοσι ἔξεστιν γενέσθαι *it is possible for you to be successful* (Dem. Ol. iii. 23); cp. Thuc. vii. 20, § 2.

- (3) **The accusative and genitive or dative combined:** δέδοκται μοι παῖδας κτανούσῃ τῇσδ' ἀφορμᾷσθαι χθονὸς καὶ μὴ σχολὴν ἀγούσαν ἐκδοῦναι τέκνα *I have resolved to kill my children and leave the country, and not to delay and give them up* (Eur. Med. 1236-8).

NOTES.—2. The nom. and acc. may be combined: Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνῳ στρατηγεῖν *Cleon said that not himself but the other was general* (Thuc. iv. 28).

3. The acc. is sometimes used instead of the regular nom. to give emphasis to the subject of the infinitive: καὶ μ' οὐ νομίζω παῖδα σὸν πεφυκέναι *and I do not consider myself to be thy son* (Eur. Alc. 641), ὑπολάβετε ὑμᾶς αὐτοὺς εἶναι ἀγνωσθέντας *suppose yourselves to be the judges* (Aeschin. iii. 180).

4. These rules apply to the subject of the infinitive whether it be preceded by the article or not: ὁρεγόμενοι τοῦ πρώτου ἕκαστος *striving each to be the first* (Thuc. ii. 65).

5. When the subject of the infin. includes the subject of the finite verb, either the nom. (Thuc. vii. 48, § 1) or the acc. (Thuc. vii. 21, § 3) may be used.

§ 254. **Personal Construction with the Infinitive equivalent to the English Impersonal Construction.** A personal form of construction is used in Greek with certain verbs where English uses the impersonal construction, the subject of the infinitive being made the subject of the finite verb: thus instead of the English *it is right for him to go away*, Greek says δίκαιός ἐστιν ἀπελθεῖν *he is right to go away* (Dem. De Cor. 124). This construction is used with δοκῶ *I seem* (for *it seems that I*), ἔοικα *I seem likely*, λέγομαι (*dicor*) *I am said*, ὁμολογοῦμαι *I am allowed*, συμβαίνω *I happen*, φαίνομαι *I appear*; and with εἰμί when accompanied by the adjectives ἀναγκαῖος *necessary*, ἄξιος *worthy*, δίκαιος *just*, ἐπιτήδειος *fitting*: πῶς οὐκ ἀπολωλέναι πολλάκις ἐστὶν δίκαιος; *surely it is right that he should suffer death many times over?* (Dem. De Cor. 217), δοκεῖτε δέ μοι πολὺ βέλτιον ἂν βουλευσασθαι *it seems to me you would be better advised* (Dem. Ph. i. 31), Ἐπύαξα ἐλέγχετο Κύρῳ δοῦναι

χρήματα πολλά *it was said that Epyaxa gave Cyrus much money* (Xen. An. i. 2, 12).

For a similar construction with the participle, see §§ 262 (1), note 2, 263, note 1.

§ 255. **The Negative with the Infinitive.** See § 365.

§ 256. **The Absolute use of the Infinitive.** The Infinitive is used absolutely in the following phrases, *i.e.* without any syntactical connection with the rest of the sentence:—ὀλίγον, μικροῦ δεῖν *almost*, ἐκὼν εἶναι, τό γε ἐκὼν εἶναι *willingly*, ὡς εἰπεῖν, ὡς ἔπος εἰπεῖν *I had almost said*, ὡς συντόμως or συνελόντι εἰπεῖν, τὸ σύμπαν εἰπεῖν *to speak concisely, to sum up*, ὡς ἐμοὶ χρήσθαι κρίτη *in my judgment*, τὸ νῦν εἶναι *for the present*, τὸ κατὰ τοῦτον or ἐπὶ τούτῳ εἶναι *as far as depends on him*.

NOTE.—This is probably to be explained as a free use of the explanatory or limitative infin., or as an exclamatory infin. used parenthetically.

§ 257. **The Infinitive for the Imperative.** The Infinitive is sometimes used for the imperative in Homer and occasionally in Attic. It is most common of all in Hesiod's Works and Days, see vv. 336, 337, 338, 342 etc. In Homer an imperative or future generally precedes, and the infinitive carries on its force. It is mostly confined to the second person, but is occasionally used in Homer for the third.

Homer: βάσκι' ἴθι . . . πάντα τὰδ' ἀγγεῖλαι μηδὲ ψευδάγγελος εἶναι *go now . . . announce all these things and be no false messenger* (Il. xv. 159), θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *fight now bravely, Diomed, against the Trojans* (Il. v. 124).

Attic: φάσκειν Μυκῆνας τὰς πολυχρύσους ὀρᾶν *deem that thou seest Mycenae rich in gold* (Soph. El. 9), σὺ δέ, Κλεαρίδα, . . . αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν *do you, Clearidas, suddenly open the gates and rush out* (Thuc. v. 9).

Exclamatory Infinitive. Sometimes in Homer an exclamatory accusative and infinitive is used in commands and wishes: Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδεὸς υἱόν *Father Zeus, O that the lot may fall on Aias or Tydeus' son!* (Il. vii. 179). It is also used in Attic, sometimes preceded by the article, in explanation of an exclamation just uttered: ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον φωνεῖν *O wretched me, that a brave man should utter such words* (Soph. Ai. 410), ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προσέσθαι μαλθακοὺς λόγους φρενὶ *but out on my weakness, that I should even admit gentle thoughts to my heart* (Eur. Med. 1051).

Both these uses are probably original and belong to the earliest times. The imperative use was closely connected with the infinitive of purpose, and may be compared to English phrases like *to the work! to work!* The exclamatory use is usually explained by an ellipse of a verb like *δός grant (that)*, but this is unnecessary; the infinitive was used as in English we say *O to be successful! O that I might see him!* From this use of the acc. and inf. the construction of the acc. and inf. after verbs of *saying* and *thinking* (§ 253) could easily arise.

If in the instances given above we put in before *Αἶντα λαχεῖν* a verb like *εὐχομαι* *I pray* and before *ἄνδρα φωνεῖν* a predicate like *λυπηρόν ἐστι* *it is painful*, we have a starting point from which developments can easily follow (cp. also § 250 I). The use of the nom. with the absolute inf. as above will also give a starting point for the nom. and inf. construction.

§ 258. **Tense in the Infinitive.** Tense in the Infinitive expresses only the Kind or Degree of Action: *ἀποθνήσκειν* *to be dying* (continuous or durative present), *ἀποθανεῖν* *to die* (perfective aorist), *τεθνηκέναι* *to be dead* (completed perfect): *ἐκκεκήρυκται μήτε κτερίζειν μήτε κωκύσαι τινα, εἰδ' ἄθαρτον* *it has been proclaimed that no one should honour him with funeral rites (pres.) nor utter a shriek (aor.) over him, but should leave him (pres.) unburied* (Soph. Ant. 203-5).

EXCEPTIONS.—1. The Future Infinitive refers to future time, *ἀποθανεῖσθαι* *to be about to die*.

2. In Indirect Speech where the Infinitive represents the Indicative of Direct Speech, the Present denotes Present Time and the Aorist denotes Past Time (see on Indirect Speech, § 345): *ἔφη νοσεῖν* *he said he was ill* (*νοσεῖν* represents *νοσῶ*, *he said "I am ill"*); *ἔφη νοσήσαι* *he said he had been ill* (*νοσήσαι* represents *ἐνόσησα*, *he said "I was ill"*).

The Infinitive with ἄν. *ἄν* always gives to the Infinitive a potential or conditional force: *τὴν πορασκευὴν ἀπαλλάξαι τῶν τοιούτων ἄν πραγμάτων ὑμᾶς οἶμαι* *I think the preparation would set you free from such difficulties* (Dem. Phil. i. 14), *ἀπεκρίνατο αὐτῷ πολλοῦ ἄν ἄξιον τὸν ἄτρακτον, εἰ τοὺς ἀγαθοὺς διεγίγνωσκε* *he answered him that the arrow would be very valuable if it distinguished the good* (Thuc. iv. 40), *ἀνάγκη ἐπιβουλεύειν διὰ τὸ ἀρχθῆναι ἄν ὑφ' ἐτέρων αὐτοῖς κίνδυνον εἶναι εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν* *it is necessary to plot because there is a danger for ourselves that if we ourselves did not rule others we should be ruled by others* (Thuc. vi. 18), *ὥστε μὴδ' εἰ μετέπεμψαν ἔτι ὁμοίως ἂν αὐτοὺς ὠφελεῖν* *so that even if they had sent for assistance they could not have helped them in the same way* (Thuc. vii. 42).

CHAPTER XI.

THE PARTICIPLE.

§ 259. **The Participle is a Verbal Adjective.** *It is Adjectival*, being inflected like an adjective and capable of conversion into a substantive by prefixing the definite article (§ 145): ποιῶν, ποιούσα, ποιῶν *doing*, ὁ ποιῶν *the doer*.

It is Verbal: (1) it is modified by *adverbs*, not qualified by adjectives: κακῶς ὑβρίζων *insulting maliciously*;

(2) it *governs* an object in the same case as the verb to which it belongs: λύων τὸν ἵππον *loosing the horse*, ἐπιθυμῶν ὕδατος *desiring water*;

(3) it expresses *voice*, act. ποιήσας, mid. ποιησάμενος, pass. ποιηθείς;

(4) it expresses *tense*, pres. ποιῶν, fut. ποιήσων, aor. ποιήσας, perf. πεποιηκώς;

(5) it can be used with the *particle* ἄν (§ 357, note 2).

Tenses of the Participle. The Present, Future and Perfect participles express time present, future and perfect respectively relative to the finite verb. The Aorist participle has two uses, (1) to express time past relative to the finite verb, καταπλεύσαντες ἐπὶ τῆς Μυκάλης ἐστρατοπεδεύσαντο *having sailed towards Mycale they encamped* (Thuc. viii. 79); (2) to express contemporaneous perfective action, accompanying a finite aorist verb; this is regularly the case with the verbs τυγχάνω, λαμβάνω and φθάνω (§ 262 (a) (1)), ἔτυχεν ἐλθὼν *he happened to arrive* (Thuc. vii. 2), and is common also with other verbs: ἦσθη ἰδὼν *he was pleased to see it* (Xen. An. i. 2, 18), εὖ δ' ἐποίησας μολὼν *thou hast done well to come* (Eur. Med. 472). This was the original use of the aorist tense; see § 229.

NOTES.—1. The pres. partic. is sometimes used with the force of an imperfect: οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν *those who went on the embassy with him and were present will give evidence against him* (Dem. F. L. 129); cp. also Soph. O. T. 835.

2. Some words originally participles have entirely lost their verbal meaning: ἄσμενος *glad*, γέρων *old man*, δράκων *serpent*, μούσα *muse*, πᾶς *all*, ὀδούς *tooth*, τένων *sinew*; others have partly lost it:

ἄρχων ruler as well as ruling, ἐκὼν willing, ἐρρωμένος strong, ὀρίζων horizon as well as limiting. Participles also show their adjectival force by being used in verbal periphrases with εἰμί, e.g. τεταγμένοι εἰσὶ they are posted, πεποιηκὼς ἔσομαι I shall have done; occasionally too they have adverbs formed from them, διαφερόντως, προσήκόντως, ἐρρωνένως, and admit of comparison, ἐρρωμενέστερος ἐρρωμενέστατος.

§ 260. The Participle has Three uses:—

- I. As an Attribute and Substantive,
- II. As a Predicate,
- III. Circumstantial.

§ 261. I. The Participle as Attribute and Substantive.

- (a) *As an attribute* the participle is practically an adjective ascribing to a substantive or pronoun a permanent quality, and when already defined or known is preceded by the article. With the article it stands in the attributive position (§ 143) and is equivalent to a relative clause: ὁ παρὼν καιρὸς the opportunity which is present, the present opportunity (Dem. Ol. iii. 3), ὁ ἱερός καλούμενος πόλεμος the so-called sacred war (Thuc. i. 112); without the article: ἐπειδὴν δὲ πρὸς νοσοῦντας ἐν αὐτοῖς προσπέσῃ whenever he attacks men at variance with one another (Dem. Phil. iii. 50), πόλις οἰκουμένη an inhabited city (Xen. An. i. 2, 7), δύναται ἂν οὐδ' ἂν ἰσχύων φυγεῖν not even a strong man could escape (Soph. El. 697).

NOTE.—As with the attributive adjective, the article is sometimes omitted in poetry, where in prose it would be inserted: ὃ δεινὸν ἔργον παράνομόν τ' ἐργασμένη O thou that hast wrought a terrible and lawless crime (Eur. Med. 1121).

- (b) *as a substantive* with the article it has two uses:—

(1) *individualising* (with negative οὐ): οἱ γραψάμενοι τὸν Σωκράτην those who indicted Socrates, ὁ οὐ δράσας the man who did not do it (a definite individual), οἱ δέκα στρατηγοὶ οἱ οὐκ ἀνελόμενοι τοὺς ἐκ τῆς ναυμαχίας the ten generals who did not pick up the men after the naval battle (Pl. Ap. 32 B);

(2) *generalising* (with negative μή): ὁ τυχὼν whoever chances to come first, τὰ δέοντα duty, ὁ μὴ λαβὼν μὴδὲ διαφθαρείς whoever has not taken bribes nor been corrupted (Dem. De Cor. 247), ὁ μὴ δράσας whoever did not do, ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται

whosoever has not been flogged is not educated (Men. 422), τὰ μὴ προσήκοντα *such things as are not befitting* (Thuc. iv. 61).

NOTE.—The article is sometimes (in poetry) omitted: *ιερεὺς θανόντων* *priest of the dead* (Eur. Alc. 25).

§ 262. II. The Participle as Predicate completes the action of the finite verb, adding to it an essential part of the idea. It may refer (a) to the subject of the sentence, or (b) to a dependent word in the sentence. In English this participle is translated in various ways.

(a) The *predicative participle* referring to the subject of the sentence is used with the following verbs, mostly intransitive:—

(1) with verbs denoting a condition: ἔχω *be (in a condition)*, λανθάνω *escape notice*, τυγχάνω (poet. κυρῶ) *happen, chance*, φθάνω *anticipate*, διατελῶ, διαγίγνομαι, διάγω, διαμένω *continue*, οἶχομαι *be gone*, φαίνομαι, φανερός εἰμι, δηλῶ (intr.), δῆλός εἰμι *be manifest*: κηρύξας ἔχει *he has announced* (Soph. Ant. 32), τυγχάνει πόλεμος ὦν *there happens to be a war* (Thuc. vi. 88), ἔλαθον ἐσελθόντες *they entered unperceived* (Thuc. ii. 2), ᾤχοντο ἀποπλέοντες *they had sailed away* (Thuc. vi. 61), ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα *the soul is clearly immortal* (Pl. Phaedo 107 c).

NOTES.—1. The use of the participle and infinitive must be distinguished in the following: φαίνομαι (φανερός, δῆλός εἰμι) ὦν (κακός) means *I am clearly (bad)*, but φαίνομαι (φανερός, δῆλός εἰμι) εἶναι (κακός) *I appear to be bad*.

2. With φαίνομαι, φανερός, δῆλός εἰμι a personal construction is used where English often uses an impersonal (compare § 254): δῆλος ἦν ἀνιώμενος *it was obvious that he was annoyed* (Xen. An. i. 2, 11).

3. φανερός, δῆλός ἐστι are also followed by an ὅτι clause: δῆλη ἡ οἰκοδομία ἐτι καὶ νῦν ἐστιν ὅτι κατὰ σπουδὴν ἐγένετο *it is clear even at the present day that the building was carried out hurriedly* (Thuc. i. 93).

4. δῆλον ὅτι (or δηλονότι) is often used adverbially independent of the rest of the sentence, meaning *obviously*: σοὶ ἤρεσκεν ἡ πόλις τε καὶ οἱ νόμοι ἡμεῖς δῆλον ὅτι *obviously the city and we the laws pleased you* (Pl. Crit. 53 A).

5. With the verbs λανθάνω, τυγχάνω, φαίνομαι, φθάνω the finite verb is often best translated by an adverb: ἔλαθον ποιήσας *I did it secretly*, ἔτυχον ἰδὼν *I actually saw it*, φαίνομαι ἀδικῶν *I am clearly wrong*, φθάνω λαμβάνων *I am getting it first*.

6. With λανθάνω and φθάνω the ordinary construction is sometimes reversed, thus *you came in unperceived* may be expressed ἔλαθες

εἰσελθὼν οἱ λαθὼν εἰσῆλθες, *you came in first ἔφθασας εἰσελθὼν οἱ φθάσας εἰσῆλθες*: ἔλαθε κατακαυθέν *it was burnt before it was noticed* (Thuc. iv. 30), ἐπεραιώθησαν λαθόντες *they crossed unperceived* (Thuc. ii. 80), λέγων ὅτι φθήσονται πλεύσαντες *saying that they will sail first* (Thuc. viii. 12), τὴν ἐσβολὴν φθάσαντες προκατέλαβον *they seized the pass first* (Thuc. iv. 127).

7. οὐκ ἂν φθάνοις *you cannot be too quick* has an imperative force (see § 246, 2, N. 1), thus: ἀποτρέχων οὐκ ἂν φθάνοις *you cannot run away too quickly*, i.e. *run away as quickly as you can* (Arist. Pl. 1133).

(2) With verbs denoting to begin ἄρχομαι, to continue διατελῶ, or to end παύομαι, λήγω: παύσεσθ' αἰεὶ περὶ τῶν αὐτῶν βουλευόμενοι *you will cease to be always deliberating about the same things* (Dem. Ph. i. 33), εὖνοιαν ἔχων ἐγὼ διατελῶ τῇ πόλει *I continue to feel goodwill towards the city* (Dem. De Cor. 1).

NOTES.—1. The act. παύω *make to cease* is constructed with the acc. and partic.: τοὺς βαρβάρους ἔπασεν ὑβρίζοντας *he made the foreigners cease from insulting* (Isoc. xii. 83). For acc. and gen. after παύω see § 167.

2. Attic prefers ἄρχομαι mid. to ἄρχω act. (which is more frequent in Homer) meaning *begin*: it is constructed sometimes with the partic. and sometimes with the infin. with different meanings: ἄρχομαι ἐπαινῶν means *I begin by praising* or *I am the first to praise*, but ἄρχομαι ἐπαινεῖν *I begin to praise*: ἤρξαντο τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν *the Athenians began to build their long walls* (Thuc. i. 107) (the partic. οἰκοδομοῦντες would mean *began by building* or *first built*), πόθεν ἂν ὀρθῶς ἀρξάμεθα ἄνδρας ἀγαθοὺς ἐπαινοῦντες; *at what point should we rightly first praise good men?* (Pl. Men. 237 A).

(3) With verbs denoting an action of the mind, ἀγανακτῶ *be vexed*, ἀγαπῶ *be satisfied*, αἰσχύνομαι *be ashamed*, ἄχθομαι *be dissatisfied*, ἵδομαι, τέρπομαι, χαίρω *rejoice*, λυποῦμαι *be pained*, μεταμέλομαι *repent*, βαρέως, χαλεπῶς φέρω *be grieved*: χαίρω ἀκούων *I like to hear* (Pl. Ion. 532 v), λυπήσῃ κλύων *thou wilt be pained to hear* (Eur. Med. 474), οὐδ' αἰσχύνει φθόνου δίκην εἰσάγων; *are you not ashamed of bringing into court a case resting on calumny?* (Dem. De Cor. 121), ῥαδίως φέρεις ἡμᾶς ἀπολείπων *you are little pained at leaving us* (Pl. Phaedo 63 A).

NOTE.—μεταμέλει μοι (impersonal) is used in the same sense as μεταμέλομαι *repent* but with partic. in dat.: μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι *they were sorry they had not accepted the truce* (Thuc. iv. 27), οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ *nor do I now repent of having made such a defence* (Pl. Ap. 38 E).

(4) With verbs denoting to hold out ἀνέχομαι, καρτερῶ, or to grow tired ἀπαγορεύω, κάμνω: μὴ

κάμης φίλον ἄνδρα εὐεργετῶν *do not grow tired of benefiting a friend* (Pl. Gorg. 470 c).

NOTES.—1. For the other tenses of ἀπαγορεύω see page 200.

2. ἀνέχομαι is used (1) with the nom. partic. referring to the subject, οὐκ ἀνέχομαι ζῶσα *I cannot endure to live* (Eur. Hipp. 354); (2) with the gen. abs. not referring to the subject, ἡνεσχόμην τῶν οἰκείων ἀμελουμένων *I have allowed my own private affairs to be neglected* (Pl. Ap. 31 b); like περιορῶ (b) (1), which has the same meaning, with the acc. and the partic. or infin. παῖδας ἐξανέξεται πάσχοντας; *will he allow his children to suffer?* (Eur. Med. 74); cp. περιῦδεν αὐτήν (*i.e.* τὴν γῆν) *τμηθεῖσαν* (Thuc. ii. 18), and τὴν γῆν οὐκ ἂν περιῦδεῖν τμηθῆναι (Thuc. ii. 20) *to allow the land to be ravaged*. The use of περιορῶ (often in Thuc. and Herod.) and ἀνέχομαι (rare) with the infin. is on the analogy of ἐῶ *allow* (§ 251 (a)), the idea of *perception* or *endurance* being kept in the background.

(5) With verbs denoting *to do right or wrong*, *to be superior or inferior*: καλῶς, εὖ ποιῶ *do right*, ὀδίκῳ, κακῶς ποιῶ *do wrong*, χαρίζομαι, χάριν φέρω *do a favour*, κρατῶ (with gen.), νικῶ (with acc.) *be superior*, ἡττῶμαι (with gen.), λείπομαι (with gen.), νικῶμαι (with gen.) *be inferior*, ἀδικεῖτε πολέμον ἄρχοντες καὶ σπονδὰς λύοντες *you are doing wrong by beginning a war and breaking the truce* (Thuc. i. 53), εὖ ἐποίησας μολῶν *thou didst right to come* (Eur. Med. 472), οὐδὲν ἐμοῦ λείπει γιγνώσκων *you are not inferior to me in knowledge* (Xen. Occ. 18, 5).

§ 263. (b) *The predicative participle* is also used referring to either the *subject* or the *object*.

Case of the Predicative Participle. The rules for the case of the participle are similar to those for the subject of the infinitive (§ 253). The participle when referring to the subject is **in the nominative case**: μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν *I remember incurring great danger* (Eur. Hec. 244), ὁρῶ μὲν ἑξαμαρτάνων *I see that I am making a mistake* (Eur. Med. 350), and when referring to the object is **in the same case as the object**, πάντες δέ σ' ἥσθοντ' οὖσαν Ἕλληνες σοφὴν *all the Greeks have learnt that thou art wise* (ib. 539), ἤκουσά του λέγοντος *I heard some one saying* (ib. 67).

The Predicative Participle is so used :

- (1) with verbs denoting *perception*: αἰσθάνομαι *perceive*, ἀκούω *hear*, γιγνώσκω *ascertain*, εὕρισκω, καταλαμβάνω *find*, μανθάνω *learn*, ὁρῶ *see*, περιορῶ *overlook*, πυνθάνομαι *ascertain*;

- (2) with verbs denoting the result of perception: οἶδα, ἐπίσταμαι, οὐκ ἄγνοω *I know*, μνησκόμαι, μέμνημαι *I remember*, σύννοια ἐμαντῷ *be conscious*;
- (3) with verbs denoting to cause perception: ἀγγέλλω *announce*, δείκνυμι, φαίνω, ἀποφαίνω *show*, δηλῶ, ἐξελέγχω *prove*, ποίω, τίθημι *represent*.

ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγομένου *I once heard Socrates discoursing about friends* (Xen. Mem. ii. 4, 1), ὁ Φίλιππος πάνθ' εἶνεχ' ἑαυτοῦ ποιῶν ἐξελέλεγκται *it has been proved that Philip is doing everything for his own benefit* (Dem. Ol. ii. 8), τίθημί σε ὁμολογούντα *I represent you as agreeing* (Pl. Ap. 27 c), ὀρθῶς ἐφάνησαν ἐγνωκότες *they have clearly decided rightly* (Dem. De Cor. 216), ἠγγέλθη Φίλιππος ἀσθενῶν ἢ τεθνεώς *Philip was reported to be sick or dead* (Dem. Ol. iii. 5), ὁ γὰρ Φορμίων παραπλέοντας αὐτοὺς ἐτήρει *for Phormio was watching them sail by* (Thuc. ii. 83), οὔτε μέγα οὔτε σμικρὸν ξύνοια ἐμαντῷ σοφὸς ὢν (nom.) *I am conscious that I am wise in nothing either great or small* (Pl. Ap. 21 B), ἐμαντῷ γὰρ ξυνήδη οὐδὲν ἐπίσταμένῳ (dat.) *I was conscious that I knew nothing* (ib. 22 c).

NOTES.—1. When these verbs are used in the pass. Greek prefers a personal to an impersonal construction; see instances quoted. Cp. also § 262 (a) (1), note 2.

2. Besides the predicative participle an ὥς or ὅτι clause is also regularly used with verbs of perception, e.g. οἶδα ἀκούων ὅτι Λακεδαιμονίους ἐνίκων *I know by hearsay that they conquered the Spartans* (Dem. Phil. i. 24). εἰδ' οἶδ' ὅτι meaning *I am sure* is sometimes used parenthetically; see Thuc. vi. 68.

3. ἀγγέλλω, αἰσθάνομαι, ἀκούω, πυνθάνομαι sometimes take the infin. instead of the partic. when the perception is indirect (see § 266): πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν *I hear that formerly the city kept a force of mercenaries in Corinth* (Dem. Ph. i. 24). On the regular use of the infin. with verbs of perceiving, in prose, see § 251, 2, note 2; and often in poetry, see *ib.*, note 3. On περιπαρῶ with the infin. see § 262 (4), note 2.

§ 264. III. The Circumstantial Participle is equivalent to a subordinate clause qualifying the whole sentence or some word or clause in the sentence.

A. 1. The Circumstantial Participle may be in agreement with some noun in the sentence (*Participium Coniunctum*): ἀφικόμενοι δὲ εἰς τὰς Ἀθήνας ἔλεξαν τοιαύδε *having arrived at Athens they spoke as follows* (Thuc. iv. 16).

2. The Circumstantial Participle is sometimes not in agreement with any noun in the sentence but is said to be used absolutely (*Participium Absolutum*).

The Absolute construction is used in the *genitive* and *accusative* cases (cp. Lat. ablative absolute).

- (a) The **Genitive Absolute** is used when the participle agrees with a noun which is in the genitive case but does not depend on any other word in the sentence: τοῦ χειμῶνος τούτου ἀρχομένου Σιτάλκης ἐστράτευσεν ἐπὶ Περδίκκᾳ *at the beginning of this winter Sitalces marched against Perdiccas* (Thuc. ii. 95), νέων φθινόντων μείζον ἄρνημαί γέρας *when the young die I gain a greater prize* (Eur. Alc. 55).

NOTES.—1. The Genitive Absolute was probably developed from the genitive of time (§ 164 (iv)): χειμῶνος means *in the course of the winter*, χειμῶνος ἐπιγιγνομένου *in the course of the winter as it was coming on*, i.e. *at the beginning of winter*, χειμῶνος ἐπιγενομένου *in the course of the winter when it had come on*, i.e. *when winter had begun*; the construction, when established, was extended to expressions not containing a substantive denoting time, e.g. παρῇ σοῦ λέγοντος *I was present while you were speaking*.

- (b) The **Accusative Absolute** has two uses:—

(1) An *Impersonal Accusative Absolute* is used with the participles of impersonal verbs: δέον *it being a duty*, ἐξόν, παρόν, παρέχον *it being possible*, προσήκον, πρέπον *it being fitting*, δόξαν, δεδογμένον *it being decided*, μέλον *it being a care*, εἰρημένον *it having been said*, τυχόν *it may be, perchance*; also the neuter participle of εἰμί accompanied by an adjective, δυνατόν ὄν *it being possible*, ἀδύνατον ὄν *it being impossible*, αἰσχροὺς ὄν *it being disgraceful*, ἄδηλον ὄν *it being uncertain* etc., δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for it is clear that you know since you have given care to the subject*, lit. *it being a care to you* (Pl. Ap. 24 D), σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν, λόγων ματαίων οὐνεκ' ἐκπεσῇ χθονός *for although it was open to thee to remain in this land and palace, thou shalt be banished for thy reckless speech* (Eur. Med. 448, 450).

(2) A *Personal Accusative Absolute* (rare) is used after ὥς and ὥσπερ: κατηγοροῦσί τινες ἡμῶν ὥσπερ οὐ μετὰ τῶν ἐπαινεῖν βουλομένων ἡμᾶς τοὺς λόγους ὄντας τοὺς τοιούτους *some accuse us as though such arguments were not on the side of those who wish to praise us* (Isoc. iv. 53).

2. The Accusative Absolute was originally an acc. in apposition to the sentence; see § 156 (d).

3. A Nominative Absolute only occurs when there is an irregularity or break in the construction of the sentence, e.g. καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν σοφὸς εἶναι and as I conversed with him, this man seemed to me to think he was wise (Pl. Ap. 21 c) (where διαλεγόμενος is nom. agreeing with ἐγὼ understood as though the verb were going to be ἐνόμισα I thought, but was abruptly changed to ἔδοξέ μοι he seemed to me); οἰμωγὴ ἐκ τοῦ Πειραιῶς εἰς ἄστυ διήκειν ὁ ἕτερος τῷ ἐτέρῳ παραγγέλλων a cry of woe spread from the Peiraens to the city, one passing the news along to another (Xen. Hell. ii. 2, 3) (where ὁ ἕτερος is used as though the finite verb had been ᾤμωζον); cp. also Thuc. v. 70, Xen. An. iii. 2, 13, Soph. Ant. 259.

§ 265. B. The *Circumstantial Participle* is equivalent in English to various kinds of subordinate clauses. The nature of these varies with the context, and a participle which is temporal in one sentence may be causal or conditional in another. The negative is οὐ except when the participle is conditional, when μή is used.

1. *Temporal (negative οὐ)*: παρελθὼν αὖθις ἔλεγε τοιάδε coming forward again he spoke as follows (Thuc. iii. 36), ναυμαχίας γενομένης τέτταρας τριήρεις λαμβάνει a naval battle being fought, he captures four triremes (Xen. Hell. v. 1, 10).

NOTES.—1. ἀρχόμενος means at first, τελευτῶν at last, διαλιπὼν χρόνον after a time.

2. Temporal particles are often added to the participle, ἅμα at the same time, αὐτίκα, εὐθὺς immediately, μεταξύ in the middle: ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες the Greeks fought whilst marching (Xen. An. vi. 3, 5), τῷ δεξιῷ κέρα εὐθὺς ἀποβεβηκότι ἐπέκειντο they attacked the right wing immediately it had landed (Thuc. iv. 43), ἐπέσχε με λέγοντα μεταξύ he checked me in the middle of my speech (Pl. Ap. 40 b).

Temporal particles are often added to the finite verb after a participle, εἶτα, ἔπειτα, τότε then.

2. *Modal, denoting manner, accompaniment etc. (negative οὐ)*: γελάσασα ἔφη she spoke with a smile (Pl. Sym. 202 b), ἐπὶ τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποιεῖτο he was making the journey seated in his chariot (Xen. An. i. 7, 20), λυπούμενος καὶ στένων καὶ δυσμεναίνων οἴκοι καθήτο he sat at home grieving and groaning and fretting (Dem. De Cor. 217).

NOTES.—1. ἄγων, ἔχων, λαβὼν, φέρων with the acc. may be translated by with: τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδαν they sent away Alcidas with the ships (Thuc. iii. 26).

2. ἀνύσας means quickly, διατεινόμενος impetuously, ἔχων continually, κλαίω to one's hurt, φερόμενος rushing, χαίρων with impunity, εὖ ποιῶν fortunately, καλῶς ποιῶν justly: see also the use of the partic. of λαθάνω and φθάνω, § 262 (1), note 5.

3. ἐστί μοι (σοι, αὐτῷ etc.) βουλομένη means *I (you, he etc.) am willing, προσδεχομένη, ἡδομένη, ἀχθομένη expecting, pleased, vexed, and is used absolutely: ἐπανάλθωμεν εἰ σοι ἡδομένη ἐστίν let us go back again if you please* (Pl. Phædo 78 B), or with the infin.: τῷ γὰρ πλήθει οὐ βουλομένη ἦν ἀφίστασθαι *for the people were not willing to revolt* (Thuc. ii. 3).

4. οἴχομαι is often used with a modal participle denoting the manner of departure, e.g. ἰὼν *going*, φερόμενος *rushing*, φεύγων *in flight*, τὰ ξενικὰ οἴχεται πλέοντα *the mercenaries sail away* (Dem. Ph. i. 24).

3. *Causal (negative οὐ)*: οὐκέτι ἔπλεον ἐπὶ τὸν Πειραιᾶ καταδείσαντες τὸν κίνδυνον *they no longer continued their voyage to the Peiræus because they feared the danger* (Thuc. ii. 93), ὑμῶν οὐ προσδεξαμένων ἐκωλύθημεν *we were prevented because you did not listen to us* (Thuc. iii. 13).

NOTES.—1. The Causal Participle is often preceded by—

(a) the particles ἄτε, οἷα, οἷα δὴ, when the reason given is the true one: ἄτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθεῖσαν (τὴν πόλιν) διήρπασαν *they sacked the town because it was not thrown open to them by capitulation* (Thuc. iv. 130);

(b) the particles ὥς, ὥς περ, when the reason is an alleged one, and is the supposed motive of the subject or of the principal person of the sentence: δεδίασι τὸν θάνατον ὥς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστίν *they fear death, as if they knew it was the greatest of evils* (Pl. Ap. 29 A), οὐ δὲ ἀθυμεῖν ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων *we need not despair for (we know that) the Athenians are not well disciplined* (Xen. Mem. iii. 5, 20). The adverb οὕτω often accompanies the finite verb following the participle, ὥς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε *be well assured, believing that I will go wherever you go* (Xen. An. i. 3. 6). οὕτω is similarly used after temporal and other participles.

2. τί μαθὼν and τί παθὼν are used in direct, and ὅ τι μαθὼν, ὅ τι παθὼν in indirect interrogative sentences, meaning *why*: τί μαθόντες τοῦτο ἐρωτᾶτε; *why do you ask this?*

4. *Final*, expressing purpose, mostly in the Future but occasionally in the Present Participle (*negative οὐ*): ἀπέπλευσαν ἐς τὴν Νάξον διαχειμάσοντες *they sailed away to Naxos to spend the winter there* (Thuc. vi. 72), ἔπλει διὰ τοῦ πελάγους ὥς γῇ οὐ σχήσων *he sailed across the open sea that he might not touch at any land* (ib. iii. 33), αἱ δὲ (ἔτιχον οἰχόμεναι) ἐπὶ Χίου καὶ Λέσβου περιαγγέλλουσαι (pres. partic.) *βοηθεῖν others had gone round to Chios and Lesbos to requisition help* (ib. i. 116); also preceded by the article: πρέσβεις πέμπει τοὺς ἀπολογησομένους *he sends ambassadors to defend him* (Dem. Phil. iii. 11).

NOTE.—The Final participle is often preceded by ὥς to denote the purpose alleged to be in the mind of the subject (see 3, note 1 (b)): οἱ

Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες *the Athenians made preparations (intending) to go to war* (Thuc. ii. 7).

5. *Conditional (negative μή)*: καὶ μὴν ἁμαρτήσῃ γε μὴ δράσας τάδε *and indeed thou wilt err, if thou dost not do this* (Eur. Alc. 1099), οὐκ ἔστιν ἄρχειν (*sc. τινὰ*) μὴ διδόντα μισθόν *a man cannot command if he does not give pay* (Dem. Phil. i. 24), γένοιτο μέντ' ἅν πᾶν Θεοῦ τεχνωμένου *however all may be done if God contrives* (Soph. Ai. 86).

6. *Concessive (negative οὐ)*: πολλοὶ γὰρ ὄντες εὐγενεῖς εἰσιν κακοί *for many although well-born are base* (Eur. El. 551), ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως *although suspicious of what had been done and indignant, you still maintained the peace* (Dem. De Cor. 43).

NOTE.—The Concessive participle is often preceded by the particle *καίπερ* *although*, more rarely *καί*, and the finite verb following is often accompanied by ὅμως *nevertheless*: προσεκύνησαν καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο *they saluted him although they knew he was being led out to execution* (Xen. An. i. 6, 10), πιθοῦ γυναιξιν καίπερ οὐ στέργων ὅμως *obey the women although thou likest it not* (Aesch. Sept. 695).

§ 266. Further Notes on Participle.

1. The participle of the verb *to be* is not omitted as in Latin except with the quasi-participles ἐκὼν and ἄκων and sometimes in poetry: Ἀγησίλαος ἔτι νέος ὢν ἔτυχε τῆς βασιλείας *Lat. Agesilaus puer regnum exceperit* (Xen. Ages. i. 6).

Exc. ἐμοῦ μὲν οὐχ ἐκόντος *I being unwilling* (Soph. Ai. 455); ἔξεστι φωνεῖν ὡς ἐμοῦ μόνης πέλας *thou mayest speak out in the conviction that I alone am near* (Soph. O. C. 83).

2. A participle may stand alone in the gen. abs. (i) when the noun is easily supplied: ἐλθόντων δὲ (*sc. τῶν πρέσβων*) *and when they (the ambassadors) arrived* (Thuc. iv. 16); or (ii) when used impersonally in the pass.: ἀγγελθέντος δὲ Ἱππία *the news being brought to Hippias* (Thuc. vi. 58).

3. ἄν gives the participle a potential or conditional force: πάντ' ἄν φοβηθεῖς' ἴσθι *know that thou wouldst fear anything* (Eur. Hipp. 519); see §§ 311 (b), 357, note 2.

4. Some verbs are used with the Infinitive as well as the Participle, with different meanings: the most important are:—

	WITH PARTIC.	WITH INFIN.
αἰδοῦμαι	} <i>I am ashamed to do,</i> i.e. <i>I do it with shame</i>	<i>I am ashamed to do,</i>
αἰσχύνομαι		i.e. <i>I do not do it for shame.</i>

[NOTE.—When the Partic. is conditional its meaning approximates to that of the Infin.: αἰσχυνοίμην ἂν ἀντιλέγων *I should be ashamed if I contradicted it (= to contradict it)* (Xen. Mem. ii. 6, 39).]

	WITH PARTIC.	WITH INFIN.
ἀκούω	} gen. part. <i>I hear personally that</i>	<i>I hear a rumour that</i>
αἰσθάνομαι		
πυνθάνομαι		
ἄρχομαι	<i>I begin by doing, I do first</i>	<i>I begin to do (§ 262 (2), n. 2)</i>
γινώσκω	<i>I recognise that</i>	<i>I determine to do, or I recognise how to do</i>
οἶδα	} <i>I know</i>	} <i>I know</i>
μανθάνω		
ἐπιλήθομαι		
μέμνημαι		
φαίνομαι	} <i>I learn</i>	} <i>I learn</i>
δηλῶ intr.		
φανερὸς εἰμι		
δηλός εἰμι		
	} <i>I forget</i>	} <i>I forget</i>
	} <i>I remember</i>	} <i>I remember</i>
	} <i>that</i>	} <i>how (to do)</i>
	} <i>I manifestly (do)</i>	} <i>I appear (to do)</i>

ἀγγέλλω *I announce* is used sometimes with the Partic. as with verbs of showing (causing perception) (§ 263) and sometimes with the Infin. as with verbs of saying (§ 251, 2). The participle is the more common, but the infin. may be used as with λέγω when an order is implied, and an ὅτι clause when a statement is made.

μέμνημαι ὅτε (with finite verb) *I remember the occasion when.*

The Verbal Adjectives in -τός and -τέος.

§ 267. The Verbal Adjectives in -τός and -τέος resemble participles, but being formed from the verbal stem, not a tense stem, have no reference to the time or kind of action.

A. The Verbal Adjectives in -τός, -τή, -τόν occur at all periods of the language and have two uses, (1) denoting *the state which results from the action of the verb*, and (2) denoting *possibility*; see § 122.

B. The Verbal Adjectives in -τέος, -τέα, -τέον denote *necessity, duty*, like the Latin gerund and gerundive, λυτέον *soluendum*, *must or ought to be loosed*, διδακτέον *docendum*, *must or ought to be taught*. They do not occur in Homer. They have two constructions, personal and impersonal, the latter being by far the more common. The **negative** is always οὐ.

1. The impersonal construction can be used with the verbal adjectives of all verbs. The verbal adjective is then equivalent to the Latin gerund, the verbal nature of the adjective being prominent. It is used either absolutely or with the same construction as its verb. θεραπευτέον τοὺς θεοὺς, τοὺς φίλους ἐνεργετητέον, τὴν πόλιν ὠφελητέον, τὴν Ἑλλάδα πειρατέον εἶ ποιεῖν, τὴν γῆν θεραπευτέον, τῶν βοσκημάτων ἐπιμελητέον, τὰς πολεμικὰς τέχνας μαθητέον *we must worship the gods, benefit our friends,*

help the state, try to do good to Hellas, cultivate the ground, look after the cattle, learn the arts of war (Xen. Mem. ii. 1, 28), οὐ μισθοφορῆτέον ἄλλους οὔτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις *they must not hire others, nor ought more than 5000 to share in the undertaking* (Thuc. viii. 65), οἷς ἢ ἀμφοτέρω ἢ οὐδέτερω πειστέον *whom we must obey in both or neither* (Pl. Rep. 365 E), οὐκοῦν ἐνόμιζον ἐκείνοι τῆς πάντων τῶν Ἑλλήνων σωτηρίας ἑαυτοῖς ἐπιμελητέον εἶναι *they thought they ought to look to the safety of all the Greeks* (Dem. Phil. iii. 45), ὑμῖν τὰ βέλτιστα τῶν ἡδίστων προαιρετέον *you must choose the best rather than the easiest* (Dem. Phil. ii. 5), φημί βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν *I say you must help the state* (Dem. Ol. i. 17).

2. The personal construction can only be used with the verbal adjectives of those verbs which govern an accusative case. The verbal adjective is then equivalent to the Latin gerundive, its adjectival nature being prominent. πᾶσιν ἐστι τιμωρητέος *he must be punished by all* (Dem. Meid. 142), οὐ σοὶ ῥητέαι αἱ συμφοραὶ *the misfortunes should not be mentioned by you* (Dem. Androt. 62), λυτέος καὶ οὐκ ἐατέος ὁ τοιοῦτος νόμος *such a law must be repealed and not allowed* (Dem. Timoc. 78), οὐ τυπτητέοι οὐδὲ ὑβριστεῖοι δῆπου ἐσμέν *we ought not to be beaten nor outraged* (Dem. Con. 44), ἡ δ' ὁδὸς πορευτέα *the journey must be made* (Soph. Phil. 993).

NOTES.—1. The copula in three cases out of every four is omitted, but when inserted is always the verb εἰμί *be* (exc. Soph. Phil. 116. θηρατέ' οὖν γίγνοιτ' ἐν *they should be sought for*). Thucydides and Herodotus usually insert it, Plato and poets usually omit, and in the orators the usage does not preponderate one way or the other.

2. The neuter plural is often used in the impersonal construction, especially in Thucydides and Aristophanes, παρητητέα (Thuc. i. 72), παραδοτέα, διακριτέα, τιμωρητέα (*ib.* i. 86), πολεμητέα (*ib.* vi. 50).

3. The agent with the verbal adjective is in both constructions expressed by the Dative (§ 175 (c)), but in the first occasionally by the Accusative: ποίαν ὁδὸν νῶν τρεπτέον; *which way must we two turn?* (Arist. Kn. 72), πολλὴν δὴ τὴν μετὰστασιν δευτέρον εἰσφέροντας (sc. ἡμᾶς) *we must make a great change by contributing* (Dem. Ol. i. 13). This is strictly an accusative of respect (§ 158), the agent being more vaguely conceived than when in the dative.

CHAPTER XII.

SENTENCES IN COMBINATION.

INTRODUCTORY.

§ 268. **The Arrangement of Complex Sentences.** The object of language is to express thought. When a thought is such that it cannot be expressed in a simple sentence, two or more sentences are used in combination. The relation between such sentences may be expressed in various ways:—

I. **By juxtaposition only**, the relation being inferred from the context: *παύσομαι κατηγορῶν, ἀκηκόατε, ἐοράκατε, πεπόνθατε, ἔχετε, δικάζετε* *I will cease to accuse, you have heard, you have seen, you have suffered, you have them in your power, give your verdict* (Lys. xii. 100).

II. **By two or more principal sentences connected by copulative or adversative conjunctions**, *e.g.* καί, δέ, ἀλλά, or by words referring backwards or forwards from one sentence to another, *e.g.* demonstrative pronouns: ὃδε, οὗτος, ἐκεῖνος (§ 215) or adverbial particles: μὲν . . . δέ, οὖν, ὅμως, γάρ, etc. (§ 376).

III. **By a compound sentence**, *i.e.* a principal sentence to which are attached one or more clauses grammatically subordinate to it. The relation between a subordinate clause and the principal sentence is expressed in several ways.

§ 269. **A. Formal Relation.** The subordinate clause is introduced by a relative pronoun, *e.g.* ὃς *who*, or adverb, *e.g.* ὅτι *that*, ὅτε *when*, ὡς *as* etc., or by a subordinating conjunction, *e.g.* ἐπεὶ *after*, ἵνα *in order that* etc. In this way it can be shown whether the relation of the subordinate to the principal clause is that of cause, result, purpose, time, condition, quotation, etc.

§ 270. B. Time Relation between a Principal Sentence and a Subordinate Clause.

1. When the time of the action of the subordinate clause is absolutely past or is prior to that of the principal clause, the verb in the subordinate clause is put into an **historic tense of the Indicative**: ὅσον δὲ χρόνον οἱ Πελοποννήσιοι ἦσαν ἐν τῇ γῇ, ἣ νόσος τοὺς Ἀθηναίους ἔφθειρε *while the Peloponnesians were in the country the plague was destroying the Athenians* (Thuc. ii. 57), λαβόντες τὴν στρατιὰν ἥπερ Περικλῆς ἐχρήσατο ἐστράτευσαν *they set out with the army which Pericles had commanded* (ib. 58).

NOTE.—The only exceptions are (a) when the optative is used in a subordinate clause to denote **indefinite frequency in past time** (§§ 303, 324, 328, 334): ἐτιμωροῦνθ' οὐς αἰσθοντο *they punished whomsoever they found out* (Dem. Phil. iii. 45), and (b) when the optative is used in indirect speech for the **aorist indicative of direct speech** (§ 350).

2. When the time of the action of the subordinate clause is **present**, the verb in the subordinate clause is put into the **present tense of the Indicative**: μὴ, ὃ τὼν ὑμεῖς δρᾶτε, τῆς σωτηρίας ἀφίεσθε *do not abandon hopes of safety, as you are now doing* (Thuc. ii. 60).

NOTE.—The only exception is that in subordinate clauses denoting **indefinite frequency in present time**, the relative or subordinating conjunction is compounded with ἄν and followed by the subjunctive (§§ 302, 324, 328, 333): ὅταν λόγοι γίνωνται περὶ ἄν Φίλιππος πράττει, αἰ τοὺς ὑπὲρ ἡμῶν λόγους καὶ δικαίους καὶ φιλανθρώπους ὁρῶ φαινόμενους *whenever a discussion takes place about Philip's acts, I always see that the arguments on our side are both just and generous* (Dem. Phil. ii. 1).

3. When the time of the action of the subordinate clause is **future**, or is **subsequent to that of the principal clause**, the verb is put into the **future indicative** or into the **subjunctive or optative**. Speaking generally, the future indicative is only used when a definite or positive assertion is made, *e.g.* in relative sentences which are not indefinite (§§ 320–323), λέξω δ' ἔργα ἃ πάντες εἴσεσθε *I will tell you facts which you will all know* (Dem. Phil. iii. 55); otherwise the subjunctive or optative is used, the subjunctive being usual when the leading verb is primary and the optative when it is secondary. In indefinite sentences (see next paragraph) whenever the subjunctive is used, the relative or subordinating conjunction is compounded with ἄν. The rules for the uses of the moods will be found in detail under the headings of the various forms of subordinate clauses.

§ 271. C. **The Relation of Definite and Indefinite Subordinate Clauses to the Principal Sentence.** The form of a subordinate clause, if relative, temporal, local, modal or conditional, varies according as the person, thing, time, place, manner or circumstance referred to by the subordinate clause is **definite** (known or particularised) or **indefinite** (unknown or general). In indefinite subordinate sentences in English the particle *-ever* or *-soever* is or can generally be inserted.

1. If it is **definite**, the verb in the subordinate clause is usually in the **indicative** (**negative** οὐ), the mood used for definite statement: αἱ τριακοντούταις σπονδαὶ αἱ ἐγένοντο μετὰ Εὐβοίας ἄλωσιν *the thirty years' truce which was concluded after the capture of Eubœa* (Thuc. ii. 2), οἱ δ' ἐν αὐτοῖς οἷς χαρίζονται, Φιλίππῳ συμπράττουσι *they are cooperating with Philip in those very things by which they make themselves popular* (i.e. *by their pleasant speeches*) (Dem. Phil. iii. 63).

2. If it is **indefinite**, a distinction is drawn according as the **time** referred to is (a) **present or future** or (b) **past**.

(a) If the time is **present or future**, ἄν is added to the subordinating conjunction or relative, and the **subjunctive** mood is used (**negative** μή), the principal verb being in the **present or future indicative** (or any other construction referring to present or future time which can be used in a principal sentence, e.g. an imperative, optative with ἄν, etc.): ἀξιόν γε πιστεῦν αὐτοῖς ὃ τι ἂν λέγωσι *we ought to believe them whatever they say* (Dem. against Aphob. B. 6), ἕως ἂν σφύζεται τὸ σκάφος, χρὴ πάντ' ἄνδρα πρόθυμον εἶναι *as long as (ever) the ship is safe, every man must do his best* (indefinite time) (Dem. Phil. iii. 69) [cp. ἕως ἔσμεν σῶοι *while we are safe* (i.e. *now*), *ib.* 70], ἐπειδὴν μηδεὶς ὑπὲρ τῆς χώρας ἐξίη, πολιορκεῖ *when(ever) no one comes out to defend his country, he (Philip) blockades it* (indefinite repetition) (*ib.* 50), ἐπειδὴν δὲ ταῦτα λύσητε, τηνικαῦτα τὸν γράψοντα ζητέετε *when you have repealed these laws, then look out for some one who will bring forward proposals* (indefinite futurity) (Dem. Ol. iii. 11), οὗτος ἄριστος ἔσται ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται *he will be the best man whoever shall be the first across* (Xen. An. iv. 3, 29).

- (b) If the time is past, the optative mood (negative μή) is used in the subordinate clause, the principal verb being in the imperfect indicative: ὁπότε προσπεσεῖσθαί πη μέλλοι ἡ μηχανή, ἀφίεσαν τὴν δοκὸν they would lower the beam whenever the engine was about to attack (Thuc. ii. 76), εἴ τις αἰσθοίτο, εἰτίγα if (ever) any one saw it he said nothing (Dem. Phil. iii. 61).

NOTES.—1. Indefiniteness is also expressed by the indefinite relative ὅστις with the indicative: Φιλίππῳ δ' ἐξέσται καὶ πράττειν καὶ ποιεῖν ὅ τι βούλεται Philip will be allowed to do and perform whatever he wishes (Dem. Phil. iii. 2), ὅ τι ἡδικοῦμεθα whatever wrongs we received (ib. 25), ὅ τι ὑμῖν δόξει whatever you determine (ib. 76), ὅποι βούλεται wherever he wishes (Dem. Ol. i. 12), or by the simple relative with the indicative, & μὴ οἶδα οὐδὲ οἶμαι εἶδέναι I do not think I know what(ever) I do not know (Pl. Ap. 21 D). The negative in a definite clause is οὐ, in an indefinite μή (but see § 364, note 4).

Obs.—The difference between (1) the rel. (without ἄν) and the indic. and (2) the rel. with ἄν and the subj. is that in the former case the rel. is generic, the rel. clause being essential to define an indefinite antecedent (§ 216), i.e. it is equivalent to Lat. *qui* with the subjunctive, whereas in the latter the rel. is itself indefinite and is equivalent to Lat. *quisquis* or *quicumque*. The two uses however shade into one another.

2. The Present Subjunctive and Optative denote continuous (durative) or repeated action, the Aorist Subjunctive and Optative the entire act or perfective action.

3. For the Imperative in subordinate clauses see § 240, note 3.

§ 272. I. Final Clauses.

Final Clauses or clauses expressing purpose are closely connected with others not strictly final. Such clauses are of three kinds:—(A) Final Clauses proper; (B) Object Clauses after verbs of striving; and (C) Object Clauses after verbs of fearing.

§ 273. A. Final Clauses proper expressing purpose are introduced when positive by ἵνα, ὅπως or (poet.) ὥς in order that, and when negative by ἵνα μή, ὅπως μή or (mostly poet.) μή (alone) in order that not, lest.

NOTE.—ἵνα is by far the most common final particle in Aristophanes and in Attic prose, except (a) in Thucydides, who uses ὅπως twice as often as ἵνα, and (b) in Xenophon, who uses ὅπως rather more often than ἵνα. ὥς is by far the most common in poetry but scarcely occurs in prose outside Xenophon. The most common final particle in Homer is ὅφρα, then ἵνα and then ὥς. In negative final sentences μή alone is the most common particle in Homer and Attic poetry (except Aristophanes); in prose μή alone is rare except in Plato and Xenophon.

§ 274. **Primary and Secondary Sequence.** When a final clause depends upon a Primary Tense, it is said to be in **Primary Sequence** and the **Subjunctive** mood is used; when it depends upon a Secondary (or Historic) Tense, it is said to be in **Secondary** (or Historic) **Sequence** and either the **Optative** or **Subjunctive** mood is used. The use of the Subjunctive in secondary sequence recalls the wording of the thought as it was first conceived in the mind of the subject of the leading verb, and therefore when the **Subjunctive** is used in secondary sequence, the **Sequence** is said to be **Graphic** (see also Indirect Speech, §§ 350, 351).

NOTES.—1. **Primary and Secondary Tenses.** The Primary Tenses are the Unaugmented Tenses of the Indicative and all the Tenses of the Imperative, the Subjunctive and the Optative; the Secondary Tenses are the Augmented Tenses of the Indicative. The Historic Present is both Primary and Secondary, and the Gnostic Aorist is Primary.

2. **Secondary and Graphic Sequence.** Thucydides and Herodotus prefer the Graphic to the Secondary Sequence; the Tragedians, Aristophanes, Plato, and especially Xenophon, prefer the Secondary Sequence; in the Orators the instances of the Secondary and of the Graphic Sequences are about equal in number.

§ 275. 1. The **Subjunctive** is used in **Primary Sequence**: βούλομαι δ' εἰπεῖν ἵν', εἰ μὲν ὀρθῶς λογίζομαι, μετάσχητε τῶν λογισμῶν, ἂν δὲ ληρεῖν δοκῶ, μήτε νῦν μήτ' αὐθις μοι προσέχητε *I wish to speak so that if I argue rightly you may support my arguments, but if I seem to be talking at random, that you may not pay any attention to me either now or at any future time* (Dem. Phil. iii. 20), πέμπωμεν πρέσβεις ὅπως ἢ ξυμμαχίαν ποιῶμεθα ἡμῖν ἢ μὴ δέχωνται Ἀθηναίους *let us send ambassadors so that either we may make an alliance for ourselves or that they may not receive the Athenians* (Thuc. vi. 34), τὰς Συρακούσας κακωθῆναι ἵνα σωφρονισθῶμεν βούλεται *he wishes Syracuse to suffer so that we may be taught a lesson* (ib. 78), ἀκουσον αὐτῆς, μὴ θάνῃ τοῦδ' ἐνδεής *hear her in order that she may not die in want of this* (Eur. Tro. 906).

§ 276. 2. The **Optative** is used in **Secondary Sequence**: ἐπὶ δ' αὐτῷ εἴκοσι ἔταξαν τὰς ἄριστα πλεούσας ὅπως μὴ διαφύγοιεν οἱ Ἀθηναῖοι *they placed the twenty fastest ships behind it that the Athenians might not escape* (Thuc. ii. 90), διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἵν' ἅμα τι καὶ μανθάνοιμι παρ' αὐτῶν *I would (i.e. I used to) ask them what they meant so*

that I might also at the same time learn something from them (Pl. Ap. 22 B).

§ 277. 3. The **Subjunctive** is used in **Graphic Sequence** (i.e. depending upon a secondary tense): ἔν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερά αὐτῶν ἀνηλίσκετε *you spent your own money that the others might obtain their rights* (Dem. Ol. ii. 24) (the thought as originally supposed to be conceived is: τὰ ἡμέτερα αὐτῶν ἀναλώσομεν ἔν' οἱ ἄλλοι τύχωσι τῶν δικαίων *we will spend etc.*), ἀμάξας ἐς τὰς ὁδοὺς καθίστασαν, ἔν' ἀντὶ τείχους ἦ *they placed waggons in the streets to serve instead of a wall* (Thuc. ii. 3) (the original thought was ἀμάξας ἐς τὰς ὁδοὺς καθιστώμεν ἔν' ἀντὶ τείχους ἦ *let us place etc.*).

NOTES.—1. The **Optative** and **Subjunctive** are sometimes combined in **Secondary Sequence** for the sake of variety: παρανίσχον δὲ καὶ οἱ Πλαταιῆς φρυκτοὺς ὕψος ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν *the Plataeans also raised beacons that the signals might be unintelligible to the enemy and that they might not render assistance* (Thuc. iii. 22; cp. also *ib.* vi. 96, vii. 17).

2. Sometimes the **Subjunctive** depending upon a **Secondary Tense** is not strictly graphic but is used because, although the action of the leading verb began in the past, its effect continues in the present, i.e. the **Secondary Tense** is equivalent to a perfect (§ 234, 3): οὐχὶ τετραρχίας κατέστησεν ἵνα μὴ μόνον κατὰ πόλεις ἀλλὰ καὶ κατ' ἔθνη δουλεύωσι; *has he not set up despotisms that they may be enslaved not only by cities but also by tribes?* (Dem. Phil. iii. 26).

§ 278. 4. The **Augmented Tenses** of the **Indicative** are used of an **unfulfilled purpose**, i.e. a purpose which ought to have been aimed at in past time but is now impossible; the leading clause usually contains an unfulfilled wish or an impossible condition (§ 308), or εἶδει or χρῆν: τί . . . οὐκ ἐν τάχει ἔρραψ' ἐμμαντὴν . . . ὅπως . . . τῶν πάντων πόνων ἀπηλλάγην; *why did I not straightway throw myself down that I might have been rid of all my troubles?* (Aesch. P. V. 747), οὐ γὰρ ἐχρῆν . . . ὄρχοντας οἰκείους εἶναι, ἔν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις; *ought not the officers to have been from among yourselves so that the force might really have belonged to your city?* (Dem. Phil. i. 27), εἰ γὰρ ὤφελον οἰοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἰοί τ' ἦσαν καὶ ἀγαθὰ τὰ μέγιστα *would that the multitude were able to do the greatest evil so that they might also be able to do the greatest good* (Pl. Crito 44 D; see § 310, note 1 (f)).

NOTE.—In these sentences the past indic. is used by attraction to the leading verb, but when the final clause is not emphasised, the

ordinary sequence is used: *χρῆν σε . . . οὐχ, ἵνα ὃ βούλει σὺ γένηται, πάντα τὰ πράγματα συνταράξει* you ought not to have thrown everything into confusion in order that what you wish may be done (Dem. Timocr. 44).

§ 279. NOTES.—1. Sequence of moods. (a) A final clause with the subjunctive mood is often used parenthetically, depending not upon the principal verb in the sentence but upon a verb which is implied, e.g. *Πύδνα Ποτείδαία Μεθώνη Παγασαί, τᾶλλ', ἵνα μὴ καθ' ἕκαστα λέγων διατρίβω, πολιορκούμεν' ἀπηγγέλλετο*, Pydna, Potidaea, Methone, Pagasae, and the other places, (I do not mention them all) that I may not waste time by dwelling upon each in detail, were reported to be besieged (Dem. Ol. i. 9). (b) The historic present may be followed by either the secondary or the graphic sequence: *ἐντὸς ποιοῦνται πέντε ναῦς τὰς ἄριστα πλεούσας ὅπως ἐκπλέοιεν* they put the five fastest ships inside so that they might sail out (Thuc. ii. 83), *πέιθουσι τὸν Σάδοκον τοὺς ἄνδρας ἐγχειρίσαι σφίσιν, ὅπως μὴ τὴν πόλιν βλάψωσι* they persuaded Sadocus to hand the men over to them that they might not injure the city (ib. 67). (c) Occasionally the secondary sequence is used after a primary tense: *τοῦτον δ' ὀχῶ ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι* I am letting him ride that he may not suffer hardship nor bear a burden (Arist. Frogs 18, cp. Dem. Ol. iii. 34). This is probably a survival from a time when the opt. was not confined to the secondary sequence. (d) Occasionally the Optative is used by assimilation to a preceding Optative: *ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὥς πᾶσιν ἀνθρώποις φόβον παράσχοι*; would he not have recourse to any plan that he may inspire fear in all men? (Xen. An. iii. 1, 10). (e) Also rarely the potential opt. with *ἂν* (Xen. Mem. iii. 1, 10).

2. *ὅπως* final. The uses of *ὅπως* final must be distinguished from those of *ὅπως* in object clauses after verbs of striving (§ 280). In pure final clauses it has not only the constructions of *ἵνα* but also the following: (a) it is occasionally followed by the fut. indic.: *ἔφη χρῆναι ἀναβιβάξιν ἐπὶ τὸν τροχὸν τοὺς ἀπογραφέντας ὅπως μὴ πρότερον νῦξ ἔσται* he said they ought to put the denounced men upon the wheel that the night might not come first (Andoc. i. 43); (b) *ὅπως ἂν*, followed by the subjunctive, the *ἂν* giving the clause a vaguer and less definite meaning: *Λεπτίνης εἶπεν, ὅπως ἂν οἱ πλουσιώτατοι λητουργῶσιν, ἀτελῇ μηδὲνα εἶναι* Leptines recommended that no one should be exempt so that (if possible) the richest men might discharge the public services (Dem. Lept. 127); and (c) rarely optative with *ἂν* (Thuc. vii. 65). *ἵνα* final never has the fut. ind. or *ἂν* with the subj. Besides *ὅφρα* alone with the subj. and opt., Homer uses *ὅφρα* with the fut. ind. (Il. viii. 110), and *ὅφρα κε(ν)* or *ἂν* with the subj., and occasionally *ὅφρα ἂν* with the opt. (Od. iii. 359, xvii. 10, xxiv. 334).

3. *ὥς* and *ὥς ἂν*. *ὥς* and *ὥς ἂν* with subj. are both commonly used as final particles in poetry and Xenophon: *μῆστέυε πολλὰς ὥς θάνωσι πλείονες* wed many wives so that more may die (Eur. Alc. 720), *σετείχωμεν ὥς ἂν ἐν πυρᾷ θῶμεν νεκρόν* let us go that we may place the dead body on the pyre, ib. 740 (also *ὅπως ἂν*, ib. 779). *ὥς ἂν* is found once in Thuc. (vi. 91). The force of *ἂν* with *ὥς* is the same as with *ὅπως* (note 2).

4. *ἵνα τί* is used elliptically in sentences like *ἵνα τί (sc. γένηται) ταῦτα λέγεις*; in order that what (may happen) do you say this? i.e. for what purpose do you say this? (Pl. Ap. 26 c).

5. The use of the **subjunctive in final sentences** was developed from the subjunctive of will or intention (§ 242); the interchange of subjunctive and optative corresponds to a similar use in certain sentences in indirect speech after a secondary tense (§ 350).

6. *ὧς* was probably by origin an adverb of place (perhaps an old instrumental from I.G. stem *i-* with rough breathing by analogy with the relative) meaning *where*, a use it retains in Attic (§ 330). *ὧς* and *ὁπως* (related like *ὅτε* and *ὁπότε*) were adverbs of manner (ablatives or instrumentals) meaning *as* or *how* and retain this use also in Attic (§ 326). *ὕψα* was originally an adverb of time, meaning *until, so long as*, and retains this use also in Homer, but is not used in Attic.

7. Other ways of expressing *purpose* in Attic are: (a) by the fut. partic. with or without *ὧς* and with or without the article (§ 265, 4), (b) by the infin. alone (§ 250, I) or with *τοῦ* (§ 252), (c) by the relative pronoun, usually *ὅστις*, and the fut. indic. (§ 323), (d) by the prep. *κατά* with acc. (§ 200 B (d)), or *ἐπί* with dat. (§ 204 c (c) (vi)).

§ 280. B. **Object clauses after verbs of striving** are introduced by *ὁπως* (positive) or *ὁπως μὴ* (negative). The chief verbs of *striving* are: *ἐπιμελοῦμαι*, *φροντίζω* *take care*, *σκοπῶ* *take thought*, *σπουδάζω* *be anxious*, *βουλεύω*, *μηχανῶμαι* *plan*, *παρασκευάζομαι* *make preparations*, *πράττω* *act*, *φυλάττομαι* *take precaution*; with such verbs the whole *ὁπως* clause is practically the direct object of the action.

1. In Primary Sequence the regular construction is the **Future Indicative** or, more rarely, the **Subjunctive**.
2. In Secondary Sequence the regular constructions are (a) the **Future Indicative**, and, more rarely, (b) the **Optative** or (**Graphic**) **Subjunctive**.

§ 281. 1. Primary Sequence:—

- (a) Future Indicative: *δεῖ σκοπεῖν ὅπως τὰ παρόντ' ἐπανορθωθήσεται καὶ μὴ προελθόντα πορρωτέρω λήσει* *we must take heed that the present state of affairs may be remedied and not go on still further unregarded* (Dem. Phil. ii. 5).
- (b) Subjunctive: *οὐ φυλάξεσθ' ὅπως μὴ πολέμου ζητούντες ἀπαλλαγῇναι δεσπότην εὔρητε*; *will you not take precaution that you may not, in seeking to get rid of war, find a tyrant?* (Dem. Phil. ii. 25).
- (a) and (b) Fut. Indic. and Subj. combined: *παρασκευάσασθε ὅπως ἐνθὲνδε βοηθήσετε καὶ μὴ πάθητε ταῦτόν ὅπερ καὶ πρότερον* *take measures that you may send help from here and not make the same*

mistake as before (Dem. Ol. i. 2). This only occurs in the Orators.

§ 282. 2. Secondary Sequence:—

(a) Future Indicative: *ἐπρασσον ὅπως αὐτοῖς ὡς πλείστοι προσχωρήσονται* *they were aiming that as many as possible should come over to them* (Thuc. vi. 88).

(b) Optative: *ἐπεμέλετο αὐτῶν ὅπως αἰὲ ἀνδράποδα διατελοῖεν* *he was striving that they should always continue slaves* (Xen. Cyr. viii. 1, 44.); Subjunctive: *ἐπρασσεν ὅπως πόλεμος γένηται* *his object was that there should be war* (Thuc. i. 57).

§ 283. NOTES.—1. *ὄτῳ τρόπῳ, ὅπῃ, ὅποι* are sometimes used instead of *ὅπως*: *ὄρῳτε ὄτῳ τρόπῳ κάλλιστα ἀμυνεῖσθε αὐτοὺς* *see how you can most honourably repel them* (Thuc. vi. 33); for *ὅπῃ* cp. *ib.* 93.

2. Occasionally in Xenophon, Plato and the Orators, the Future Optative is used in secondary sequence for the Future Indicative: *ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσονται* *he took care that they should never be without food* (Xen. Cyr. viii. 1, 43).

3. Elliptical use of *ὅπως*. *ὅπως* is often used colloquially in Attic with the future indie. without a preceding principal verb: *ὅπως τοῖνυν περὶ τοῦ πολέμου μὴδὲν ἐρεῖς* (*see*) *that you say nothing about the war* (Dem. F. L. 92); *ὅπως καὶ τὰ Παναθηναῖα νικήσομεν* *we must take care also to win the Panathenaea* (Pl. Ion. 530 B).

4. After verbs of precaution *μή* is sometimes used without *ὅπως*: *φύλαξαι μὴ θράσος τέκη φόβον* *take care that rashness begets not panic* (Aesch. Supp. 498). See C, § 287, note 2.

5. Xenophon often uses *ὥς* and *ὥς ἄν* instead of *ὅπως*.

6. Homer does not use the Fut. Indic. after *ὅπως* to denote purpose but only the Subj. and Opt. (sometimes with *κεν* or *ἄν*): *φραζώμεθ' ὅπως ὕχ' ἄριστα γένηται* *let us take thought that by far the best result may happen* (Od. xiii. 365); for Opt. see Od. iii. 129.

7. The use of the Fut. Indic. in Attic, denoting only confident expectation, not purpose, shows that these sentences are not strictly final. The substitution in them of the fut. indie. for the Homeric subj. shows that the subj. was prospective or anticipatory (§ 242, 3), not, as in the final clauses, volitive. The use of the subj. as an alternative in Attic may be a continuation of the Homeric construction, the change to the future being only partly carried through, or a later resubstitution for the fut. owing to the gradual approximation of these clauses to the final clauses proper. Originally these clauses were interrogative, being mostly used in Homer with words like *μερμηρίζω, ὀρμαίνω, φράζομαι, βουλεύω*, but later the interrogative force was weakened, and in Attic they were regular after non-interrogative verbs, e.g. *πράττω, ἐπιμελοῖμαι*, etc. The substitution of the Opt. in secondary sequence corresponds to a similar use in Indirect Speech (§ 350).

8. Other ways of expressing *object clauses* are (1) infin. (usually with *τοῦ*) after *ἐπιμέλομαι*: *ἐπιμέλομαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι* *I strive to please him that pleases me* (Xen. Mem. ii. 6, 29); (2) an indirect question is substituted for the *ὅπως* clause: *εἰ ξυμπονήσεις καὶ*

ξυνεργάσθῃ σκόπει *take care to* (lit. *see whether thou wilt*) *cooperate and help to do the deed* (Soph. Ant. 41).

§ 284. C. **Object Clauses after words denoting fear** are introduced by μή or μή οὐ. μή Lat. (*vereor*) *ne* is used when it is feared that something may happen, is happening or has happened, and μή οὐ Lat. (*vereor*) *ne non* when it is feared something may not happen, is not happening or has not happened. The fear may refer to the Future (Absolute or Relative to the leading verb), the Present or the Past.

§ 285. 1. **When the fear refers to Future Time:** the **Subjunctive** is used in Primary Sequence, the **Optative** or (**Graphic**) **Subjunctive** in Secondary Sequence (as in A. final sentences).

Primary Sequence, Subjunctive: αἰὲν διὰ φόβον εἰσὶ μή ποτε οἱ Ἀθηναῖοι αὐτοῖς ἐπὶ τὴν πόλιν ἔλθωσιν *they are always in a state of fear that the Athenians may come against their city* (Thuc. vi. 34), ὃ δέδοικ' ἐγὼ μή πάθῃθ' ὑμεῖς *I am afraid you may experience this* (Dem. Phil. iii. 65), οὐ δέδοικα μή οὐκ ἔχω ὅτι δῶ *I am not afraid I may not have anything to give* (Xen. An. i. 7, 7), δέδοικ' ἐγὼ μή μοι βεβήκη (perf. subj.) *I am afraid I shall find him gone* (Soph. Phil. 493).

Secondary Sequence, Optative: ἔδεισαν οἱ Ἕλληνες μή ἀμφοτέρωθεν αὐτοὺς κατακόψειαν *the Greeks were afraid that they might cut them down on both flanks* (Xen. An. i. 10, 9).

Subjunctive (Graphic): οἱ Θεσσαλοὶ ἐφοβήθησαν, μή καὶ ἐπὶ σφῶς ὁ στρατὸς χωρήσῃ *the Thessalians were afraid that the army might also march against them* (Thuc. ii. 101).

Subjunctive and Optative (combined): ἔδεισα μή . . . ὁ παῖς Τροίαν ἀθροίσῃ . . . γνόντες δ' Ἀχαιοὶ . . . αὐτὸς ἄρειαν στόλον *I was afraid that the boy might gather the remnants of Troy together and the Achaeans knowing it might again make an expedition* (Eur. Ilec. 1138).

NOTES.—1. The (Graphic) Subjunctive is far more common than the Optative in secondary sequence after expressions of fear.

2. Very rarely the Future Indicative is used instead of the Subjunctive and expresses a more vivid fear: δέδοικα μή μεθέξω πλέον ἢ βούλομαι *I fear I shall (certainly) have a greater share than I want* (Xen. Cyr. ii. 3, 6).

§ 286. 2. When the fear refers to Present or Past Time:

- (a) The **Present Indicative** denotes a fear that something is now happening: δέδοικα μὴ πληγῶν δέει *I fear that you need a beating* (Arist. Clouds 493), ὅρα μὴ πῆμα σαυτῇ τιθῆς *take care that thou art not prescribing sorrow for thyself* (Soph. El. 580).
- (b) The **Perfect Indicative** denotes a fear that something has already happened: ἦν (= τὴν εἰρήνην) δέδοικα μὴ λελήθαμεν ὡς οἱ δανείζοντες ἐπὶ πολλῷ ἄγοντες *I am afraid that we have unconsciously been enjoying the peace like people who borrow money at a high rate of interest* (Dem. F. L. 96).
- (c) The **Imperfect Indicative** denotes a fear that something was happening in past time: ὅρα μὴ παίζων ἔλεγεν *take heed that he was not speaking in jest* (Pl. Theaet. 145 B).

§ 287. NOTES.—1. The **Aorist Indicative** occurs in Homer but not in Attic: δίδω μὴ δὴ πάντα θεᾶ νημερτέα εἶπεν *I fear that the goddess spoke all things truly* (Od. v. 300).

2. The construction of verbs of *fearing* was also used with other verbs implying apprehension, as in the following, where the sense is almost that of a dependent question: ἄθρει μὴ οὐ τοῦτο ἢ τὸ ἀγαθόν *take heed lest or see whether this is not the good thing* (Pl. Gorg. 495 B).

3. The use of the **Subjunctive** with **μή** is derived from its use in principal sentences expressing apprehension (§ 243, 3); by prefixing a verb of fearing in order to show more clearly that apprehension is implied **μή** was changed to a conjunction. The construction may have arisen either before or after **μή** in these clauses had lost its interrogative force, thus: either (1) **μή** ποιῇ: *is he likely to do it?* (2) φοβοῦμαι· **μή** ποιῇ; *I have a fear—is he likely to do it?* (3) φοβοῦμαι **μή** ποιῇ *I fear he is likely to do it*; or: (1) **μή** ποιῇ *perhaps he may do it*, (2) φοβοῦμαι· **μή** ποιῇ *I have a fear—perhaps he may do it*, (3) φοβοῦμαι **μή** ποιῇ *I fear that he may do it*. The use of the optative as in final clauses and object clauses with verbs of striving is connected with its use in Indirect Speech (§ 350).

4. Other constructions found with verbs of *fearing* are (1) ὅπως (or ὥς) **μή** (on the analogy of object clauses with verbs of *striving*): δέδοικ' ὅπως **μή** ἀνάγκη γένηται (v. l. γενήσεται) *I fear it may be necessary* (Dem. Phil. iii. 75; cp. Soph. El. 1309); (2) **μή** and the potential optative with **ἄν**: δεδιότες **μή** καταλυθείη **ἄν** ὁ δῆμος *afraid that the democracy might be put down* (Lys. xiii. 51); (3) the infinitive, as a rule only when the subject of the verb of fearing and of the infinitive is one and the same, and when *fearing* implies shrinking from, e.g. καρθανεῖν φοβούμενος *fearing to die* (Eur. Ion. 628), meaning *shrinking from death*; (4) ὅτι or ὥς with the indic. or opt.: ἐφοβείτο ὅτι ὀφθήσεσθαι

ἔμελλε *he feared that he was likely to be seen* (Xen. Cyr. iii. 1, 1); and (5) εἰ with the indic. (dependent question, § 375): φόβος γὰρ εἴ μοι ζῶσιν *for I have a fear as to whether they are alive* (Eur. Her. 791).

§ 288. II. Consecutive Clauses.

Consecutive Clauses express a result, and are introduced by ὥστε *so that*, which has two constructions: (1) the **Indicative**, and (2) the **Infinitive**. The leading verb is often modified by οὕτως *so*, or some case of τοσοῦτος or τοσούδε *so much*, or τοιούτος or τοιόσδε *such*.

§ 289. 1. ὥστε (negative οὐ) with the **Indicative** expresses an actual result, a past tense showing that it has occurred and a present tense that it is occurring: οὕτω δ' ἀθλίως διέκειντο ὥστε ἐτόλμησεν οὐδεὶς ῥῆξαι φωνήν *they were in such a miserable state that no one dared to utter a word* (Dem. Phil. iii. 61), οὕτω σκαιὸς εἰ ὥστε οὐ δύνασαι λογίσασθαι; *are you so stupid that you are not able to reason?* (Dem. De Cor. 120), εἰς τοῦθ' ὑπηγμένα πάντα τὰ πράγματα ὁρῶ ὥστε δέδοικα *I see that all our affairs have gone so far that I am actually afraid* (Dem. Phil. iii. 1).

NOTES.—1. The **future indicative** is occasionally found after ὥστε denoting a result which it is confidently expected will actually occur: γράψω ὥστε χειροτονήσετε *I will make a proposal so that you will vote on it* (Dem. Phil. iii. 70).

2. The **Optative** with ἄν (potential) is similarly found when a condition is stated or implied: πλοῖα δ' ὑμῖν πάρεστιν ὥστε ἔπη ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε *you have boats so that you could (i.e. if you chose) make a sudden attack wherever you wish* (Xen. An. v. 6, 20).

§ 290. 2. ὥστε (negative μή) with the **Present** or **Aorist Infinitive** denotes a result likely to follow without implying whether it occurs or not; (a) the result may be an *intended* one: πᾶν ποιῶσιν ὥστε δίκην μὴ δίδόναι *they do anything so as not to be punished* (Pl. Gorg. 479 c), ἀναπείθεται ὑπὸ Σεύθου ὥστ' ἐν τάχει ἀπελθεῖν *he is persuaded by Seuthes to depart quickly* (where ὥστε, as frequently after πείθω, seems redundant) (Thuc. ii. 101); (b) a *probable* or *natural* result: οὐδεὶς πώποτ' ἐς τοσοῦτ' ἀναιδείας ἀφίκετο ὥστε τοιοῦτόν τι τολμῆσαι ποιεῖν *no one ever reached such a pitch of shamelessness as to dare to do such a thing* (Dem. Meid. 62), σὺ δὲ σχολάζεις ὥστε θαυμάζεις ἐμέ *thou lingerest so that I am likely to wonder* (Eur. Hec. 730); (c) the result is *equivalent to a condition*: ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων ὥστ' αὐτοὺς

ὑπακούειν βασιλεῖ *it being open to them to rule the rest of the Greeks on condition that they submitted to the king* (Dem. Phil. ii. 11); (d) ἢ ὥστε is used after comparatives: μεῖζον ἢ ὥστε φέρειν δύνασθαι κακόν *an evil too great to bear* (Xen. Mem. iii. 5, 17). [Sometimes ὥστε is omitted: κρείσσον' ἢ φέρειν κακά *evils too great to bear* (Eur. Hec. 1107)].

§ 291. The difference between ὥστε with the Indicative and ὥστε with the Infinitive resembles the difference between *so that* and *so as* in English: οὕτως ἐτραυματίσθη ὥστε ἀπέθανε *he was so badly wounded that he died*, οὕτως ἐτραυματίσθη ὥστε ἀποθανεῖν *he was so badly wounded as to die*; ὥστε ἀπέθανε states the result as a definite occurrence, but ὥστε ἀποθανεῖν states only what is likely to result, leaving it to be inferred from the context whether it actually happened. ὥστε with the infinitive therefore does not exclude and sometimes implies an actual result, and hence the negative οὐ occasionally occurs with the infinitive: οὕτω δ' ἀρχαίως εἶχον ὥστ' οὐδὲ χρημάτων ὠνεῖσθαι παρ' οὐδενὸς οὐδέν *they were so old-fashioned as to buy nothing for money from anyone* (Dem. Phil. iii. 48), (where ἐνοῦντο might be substituted for ὠνεῖσθαι without changing the meaning).

§ 292. In Indirect Speech (a) dependent upon verbs of *saying* and *thinking*, οὐ is used with the infinitive after ὥστε because the infinitive is put for the indicative of direct speech by attraction to the infinitive on which it depends (§ 345): ἢ λήθην ἅπαντας ἔχειν ἡγεί ὥστε οὐ μεμνήσθαι τοὺς λόγους; *do you think forgetfulness has come upon all so that they do not remember about your words?* (Dem. De Cor. 283), (where μεμνήσθαι is infin. by attraction to ἔχειν, and the direct speech would be λήθην ἅπαντας ἔχει ὥστε οὐ μέμνηται); (b) dependent upon a verb of *perceiving*, the participle is occasionally found instead of the infinitive: τὰ δὲ πράγματα εἰς τοῦτο προήκοντα ὁρῶ ὥστε . . . σκέψασθαι δέον *I see that affairs have gone so far that it is necessary to take thought* (Dem. Ol. iii. 1), (where the participle δέον is used by attraction to προήκοντα after ὁρῶ).

§ 293. NOTES.—1. From its use with the indicative ὥστε came to be used, meaning *so* or *wherefore*, to introduce principal sentences, the result being then regarded as an independent fact: ὥστε . . . ἡγοῦμαι *wherefore I think* (Thuc. iv. 10), ὥστε μὴ λίαν στένε *so do not lament too much* (Soph. El. 1172), ὥστε πῶς οὐ βοηθήσουσιν ἡμῖν; *so they will surely help us* (lit. *so how will they not help us?*) (Dem. Megalop. 13).

2. *είον* and *ἔσον* are sometimes used with the infinitive on the analogy of *ῥοτε*: *ἐλείπετο τῆς νυκτὸς ἔσον σκοταίους διελθεῖν τὸ πεδῖον enough of the night remained for them to cross the plain in the dark* (Xen. An. iv. 1, 5), *οὐκ ἦν ὥρα οἷα τὸ πεδῖον ἔρδειν it was not the season for watering the plain* (ib. ii. 3, 13). From this use of *οἷος* came *οἷός τ' εἶμι* *be able with infin.* (§ 216, note 1).

3. *ἐφ' ᾧτε* and *ἐφ' ᾧ* are used with the pres. or aor., rarely fut., infinitive, on the analogy of *ῥοτε*, meaning *on condition that*: *ἀφίμεν σε ἐφ' ᾧτε μηκέτι φιλοσοφεῖν we acquit you on condition that you no longer pursue philosophy* (Pl. Ap. 29 c). *ἐφ' ᾧτε* and *ἐφ' ᾧ* are also used (in Herodotus and Thucydides, cp. i. 126, iv. 30) with the future indicative. *ἐφ' ᾧ(τε)* is by relative assimilation (§ 217) for *ἐπὶ τούτῳ ᾧ(τε)*, where *ᾧ* is accusative of respect.

4. In poetry, Herodotus, and Xenophon, *ὥς* is frequently used with the infinitive instead of *ῥοτε*: *χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην they have made it sure that at last they shall be punished* (Soph. Ant. 303; cp. also ib. 292); so once in Thucydides, vii. 34, 6. See also note 7.

5. *Ὅν ῥοτε* with *ἄν* and the infinitive, which is always potential (cp. Soph. O. T. 374-5), see § 311 (b).

6. Homer never uses *ῥοτε* in consecutive sentences (except Il. ix. 42, *ῥοτε νέεσθαι*, and Od. xvii. 21), but *ὅς*, *ὅς κε* or *ῥοτε* with the subj. or opt.; *ῥοτε* or *ὥς τε* in Homer is only used in comparisons with a finite verb, meaning *as* (cp. Il. xi. 67).

7. *ὥς* is by origin the ablative or instrumental case of the relative pronoun *ὅς*. It was placed before the infinitive, as a preposition before a case or a conjunction before a subjunctive or optative, to show more clearly the relation of the infinitive to the rest of the sentence. *ὥς* and *ῥοτε* must have differed originally, *τε* adding some limitation to the meaning of the infinitive phrase, but whatever it was, the two were soon used synonymously and *ῥοτε* drove out the use of *ὥς* (except as in Note 4). The use of the indicative after *ῥοτε* was a subsequent development, when it was felt desirable to show clearly that the result actually occurred.

8. Other ways of expressing result are (1) the relative with the indic. (§ 322), (2) the infin. without *ῥοτε* (§ 251, 3, § 372).

§. 294. III. Conditional Sentences and Wishes.

A Conditional Sentence consists of two parts, a **Protasis** and an **Apodosis**. The **Protasis** or **if-clause** makes a supposition or condition, the **Apodosis** states what results if the supposition is fulfilled. Usually the mood and tense in the two clauses correspond, but sometimes the **if-clause** is omitted and must be supplied from the context or it is expressed by a participle or in some other way.

§ 295. **Conditional Particles and Negatives.** The **Protasis** is introduced by *εἰ* (Hom. *εἰ* and *αἰ*), *εἰάν* (= *εἰ-αν*) contracting to *ἦν* or *ᾗν* (Hom. *εἰ ᾗν* and *εἰ κε(ν)*) meaning **if**.

NOTES.—1. The uses of *εἰ* meaning *if*, stating a condition, must be distinguished from those of *εἰ* meaning *whether*, introducing a dependent question (§ 375).

2. *ἐάν* is the form used in Attic inscriptions. Thucydides, however, uses only *ἤν* (which is the Ionic form), Tragedy and Aristophanes use *ἐάν* (*metri gratia*) and *ἤν*, Isocrates *ἤν* and *ἄν*, rarely *ἐάν*, Demosthenes *ἄν* and *ἐάν*, Plato *ἐάν*.

The negative in the **Protasis** is *μή*, and in the **Apodosis** *οὐ*, except when the verb is a command or wish or in a subordinate clause requiring the negative *μή* (§ 364).

The **Apodosis** sometimes contains the particle *ἄν* (Hom. also *κε(ν)*). The use of this particle must be distinguished from that of *ἄν* (*ἐάν* or *ἤν*), which means *if* and is always followed by the Subjunctive Mood. *ἄν*, which has the force of *in that case, on that supposition*, is not itself as a rule translated into English but is taken closely with the verb and affects its translation. It cannot stand as first word in the apodosis, and is only used with (1) the Augmented Tenses of the Indicative, (2) the Optative, (3) the Infinitive and Participle, mostly in Indirect Speech when they represent an augmented tense of the Indicative or an Optative with *ἄν* in Direct Speech (see § 352, also § 311 (b)), and (4) rarely the Future Indicative, Infinitive and Participle (see § 312 (b) (2)).

The presence or absence of *ἄν* from the **Apodosis** marks the most important difference of meaning between **Conditional Sentences**. When *ἄν* does not occur in the Apodosis, English translates the Greek verb by the Indicative; when *ἄν* does occur English translates the Greek verb by the Conditional mood (*should* or *would*). Similarly when Greek has no *ἄν* in the Apodosis Latin would use the Indicative in both Protasis and Apodosis, and where Greek has *ἄν* Latin would use the Subjunctive in both Protasis and Apodosis.

§ 296. Comparison of Conditional Sentences in English, Latin and Greek.

A. Where no *ἄν* is used in the Apodosis, there is a resemblance between Greek, English and Latin in the use of mood and tense, except that in a Protasis relating to future time English uses the present tense, and Greek prefers *ἐάν* (*ἤν* or *ἄν*) with the Subjunctive to *εἰ* with the Future Indicative (see below, § 300).

	English.	Latin.	Greek.
Past Entire Act (or Perfective) Continuous (or Durative)	<i>If it lightened, it thundered</i> <i>If it was lightening, it was thundering</i>	<i>si fulsit,</i> <i>tonuit</i> <i>si fulgēbat,</i> <i>tonābat</i>	εἰ ἤστραψεν, ἐβρόντησε(ν) εἰ ἤστραπτεν, ἐβρόντα
Present Entire Act Continuous	<i>If it lightens, it thunders</i> <i>If it is lightening, it is thundering</i>	<i>si fulget,</i> <i>tonat</i>	εἰ ἀστράπτει, βροντᾷ
Future	<i>If it lightens, it will thunder</i>	<i>si fulgēbit,</i> <i>tonābit</i>	ἐὰν (ἦν or ἔν) ἀστράπτῃ (also εἰ ἀστράψει), βροντήσῃ

B. Where *ἄν* is used in the Apodosis, Latin uses the Subjunctive in both clauses and English uses the Conditional mood in the Apodosis:

	English.	Latin.	Greek.
Past Entire Act (or Perfective) Continuous (or Durative)	<i>If it had lightened, it would have thundered</i> <i>If it had been lightening, it would have been thundering</i>	<i>si fulsisset,</i> <i>tonuisset</i> <i>si fulgēret,</i> <i>tonāret</i>	εἰ ἤστραψεν, ἐβρόντησεν ἄν εἰ ἤστραπτεν, ἐβρόντα ἄν
Present	<i>If it lightened, it would thunder</i> <i>If it were lighten- ing, it would be thundering</i>	<i>si fulgēret,</i> <i>tonāret</i>	εἰ ἤστραπτεν, ἐβρόντα ἄν
Future	<i>(If it should lighten, If it lightened, it would thunder</i>	<i>si fulgeat,</i> <i>tonet</i>	εἰ ἀστράπτοι, βροντᾷ ἄν

NOTES.—1. It is not necessary that the tenses be exactly the same in the two clauses as long as they logically correspond, e.g. in A we

can say *if it has lightened, it will thunder*, *si fulsit, tonābit*, εἰ ἤστραψεν, βροντήσῃ; or *if it is lightening, it will thunder*, *si fulget, tonābit*, εἰ ἀστράπτει; βροντήσῃ; and in B *if it had lightened, it would be thundering*, *si fulsisset, tonāret*, εἰ ἤστραψεν, ἐβρόντα ἔν, and so on. For combinations of A and B, see §§ 300 (end), 307 notes, 308 (end).

2. The tense and mood in the protasis of the conditional clauses in B are the same as the tense and mood of wishes in past, present and future time, e.g. English, *would that it had lightened or had been lightening, would that it lightened or were lightening, would that it would lighten*; Latin, *utinam fulsisset or fulgēret, utinam fulgēret, utinam fulgeat*; Greek, εἴθε or εἰ γὰρ ἤστραψεν or ἤστραπτεν, εἴθε or εἰ γὰρ ἤστραπτεν, (εἴθε or εἰ γὰρ) ἀστράπτοι. See below, § 313.

§ 297. A. Conditional Sentences without ἄν in the Apodosis.

Conditional Sentences without ἄν in the Apodosis may differ from one another in two ways:—

1. According as the condition (I) relates to one particular act or occasion, *i.e.* is **definite** or **particular**, or (II) relates to an indefinite number of occasions, *i.e.* is **indefinite** or **general** (see § 271); e.g. the sentence *if it lightened, it thundered* may refer to one definite or particular occasion, or be a general statement referring to past time. Greek treats the protases of general conditions differently from those of particular conditions.
2. According to Time: **Past, Present, and Future.**

§ 298. (I) **Particular or Definite Conditions, without ἄν in the Apodosis.** In these sentences nothing is implied as to the truth or otherwise of the condition, but assuming the condition, *i.e.* the particular case supposed to occur, to be true, the apodosis is also true. These conditional sentences resemble those used in Euclid, e.g. *if the three sides of the triangle are equal, then the three angles are equal*. Hence they are often called logical conditional sentences.

§ 299. (a) **Time Past and Present: the Protasis has αἰ (negative μή) with the past or present Indicative, the Apodosis has the past or present Indicative without ἄν, the Imperative, the Hortatory or Prohibitive Subjunctive, or the Optative of wish: εἰ τις ὑμῶν ταῦτα οὕτως ἔχειν ἡγείται, οὐκ ὀρθῶς οἶεται**

if any one of you thinks this is so, he is wrong (Dem. Ol. ii. 9), *εἰ ἐκεῖνοι ἀδίκως ἔφευγον, ὑμεῖς δικαίως (ἐφεύγετε) if they were banished unjustly, you were banished justly* (Lys. xii. 57), *οὐδ' ἡμεῖς θαναμαστόν οὐδὲν πεποιήκαμεν εἰ ἀρχὴν διδομένην ἐδεξάμεθα we have not done anything extraordinary if we received empire when offered us* (Thuc. i. 76), *λέγ' εἴ τι βούλη speak if thou desirest anything* (Eur. Med. 610, 1320), *μὴ δὴ τοῦθ' ὡς ἀδίκημ' ἐμὸν θῆς, εἰ κρατῆσαι συνέβη Φιλίππῳ τῇ μάχῃ do not consider it as my offence if Philip happened to win the battle* (Dem. De Cor. 193), *κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ may I perish miserably, if I do not love Xanthias* (Arist. Frogs 579).

§ 300. (b) **Time Future: the Apodosis has the Future Indicative (or the Imperative, Subjunctive or Optative as in (a)) ; the Protasis has two forms:**

(i) The ordinary form is *ἐάν* (ἢν or ἂν) (negative *μή*) with the Subjunctive: *ἐὰν γὰρ ἐμὲ ἀποκτείνητε, οὐ ῥαδίως ἄλλον τοιοῦτον εὐρήσετε for if you kill me, you will not easily find another like me* (Pl. Ap. 30 E), *ἐὰν ἀντέχῃ τὰ τῶν Ὀλυνθίων, ὑμεῖς ἐκεῖ πολεμήσετε if Olynthus holds out, you will fight in that country* (Dem. Ol. i. 25), *ἣν τ' ἐπὶ τὴν χώραν ἡμῶν πεζῇ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσόμεθα and if they march by land against our country, we will sail against theirs* (Thuc. i. 143).

(ii) **α with the Future Indicative** is used (1) when the condition is specially particularised, or is emphasised as a serious possibility involving a warning or threat: *εἰ μὴ μιᾷ γνώμῃ ἀμυνόμεθα αὐτούς, ἡμᾶς ἀπόνως χειρώσονται if we do not resist them with one accord, they will reduce us without difficulty* (Thuc. i. 122), *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά unless thou restrain thy tongue, evil will befall thee* (Eur. Fragm. 5); or (2) in conditions which really refer to present time, the future indicative denoting present or immediate intention with regard to the future, and the apodosis having the present indicative or an equivalent (as in (a)): *εἰ μέχρι τούτου περιμενοῦμεν, πάντων ἐσμέν εὐθιέστατοι if we are going to wait for this, we are the most foolish of all men* (Dem. Phil. iii. 10), *αἶρε πλῆκτρον, εἰ μαχῇ raise your spur, if you intend to fight* (Arist. Birds 759).

The forms in (a) and (b) may be combined when not logically inconsistent (see § 296, Note 1): ἡ γὰρ πόλις ἤδε, καὶ εἰ ἔρχονται (pres.) Ἀθηναῖοι, ἀμυνεῖται (fut.) αὐτοὺς *for even if the Athenians are coming, this city will repel them* (Thuc. vi. 40), εἰ γὰρ βλέποντος μὴ ᾽δυνήθημεν (past) κρατεῖν, πάντως θανόντος γ' ἄρξομεν (fut.) *for if we could not control him when alive, we shall certainly rule him now that he is dead* (Soph. Ai. 1067).

§ 301. (II) **General or Indefinite Conditions.** In these sentences the words *ever*, *-soever* or *at any time* are or can generally be added after *if* in English. Differing from the corresponding Particular Conditions, they usually imply that the condition is or has been fulfilled on more than one occasion and that what is stated in the apodosis is or was the result. These conditions are of two kinds, (a) referring to Present Time, (b) referring to Past Time. The time is shown by the tense of the verb in the Apodosis.

§ 302. (a) **Present Time:** the Protasis has ἴαν (ἤν or ἄν) (negative μή) with the Present or Aorist Subjunctive, and the Apodosis the Present or Gnostic Aorist Indicative, or some other form of the Verb referring to the Present time: ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν *if (ever) death comes near, no one wishes to die* (Eur. Alc. 671), δεῖ τὰ βέλτιστ' ἀντὶ τῶν ἡδέων, ἂν μὴ συναμφότερ' ἐξῆ, λαμβάνειν *one must take what is best instead of what is pleasant, if (ever) both are not possible* (Dem. Ol. iii. 18), ἐλπὶς δέ, κὰν (= καὶ ἦν) βλάβῃ, οὐ καθεῖλεν (gnomic aorist) *hope even if it injures does not destroy* (Thuc. v. 103).

§ 303. (b) **Past Time:** the Protasis has αἰ (negative μή) with the Present or Aorist Optative, and the Apodosis has a Past Tense of the Indicative, generally the Imperfect: τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον *if (ever) they caught any of their enemies, they put him to death* (Thuc. iii. 81), εἰ μὲν πρόσωπον ἐξανισταίνην ἐμόν, κόμης κατεῖχον, εἰ δὲ κινούην χέρας, πλήθει γυναικῶν οὐδὲν ἦννον τάλας *if (ever) I raised my head, they held me down by the hair, and if (ever) I moved my hands, I, wretched one, availed nothing owing to the number of the women* (Eur. Hec. 1165-7).

§ 304. **Iterative Imperfect or Aorist Indicative with ἄν.** ἄν is occasionally added to the Imperfect or Aorist Indicative in the Apodosis of a General Conditional Sentence, without making any appreciable difference in the meaning: *εἴ τινες ἰδοῖεν πρὸς τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσυσαν ἄν, if (ever) any saw their own side winning anywhere, they took courage* (Thuc. vii. 71); cp. *ἀναλαμβάνων αὐτῶν τὰ ποιήματα, διηρώπων ἄν αὐτοὺς τί λέγοιεν taking up their poems, I would ask them (i.e. I asked them every time) what they meant* (Pl. Ap. 22 B), *πρὸς δὲ τοῦθ', ὅ μοι βάλοι νευροσπαδῆς ἄτρακτος, αὐτὸς ἄν τάλας εἰλυόμην, I, wretched one, would crawl to whatsoever my arrow, sped from the bow, hit for me* (Soph. Ph. 289-291).

§ 305. **NOTES.**—1. The use of *ἐάν* with the Subjunctive and *εἰ* with the Optative is exactly parallel to the use in Temporal, Local and Relative sentences of *ὅταν, ἕως ἄν, ὅς ἄν, ὅπως ἄν, ᾧ ἄν* etc. with the Subjunctive, and *ὅτε, ἕως, ὅς, ὅπως, ᾧ* etc. with the Optative; see §§ 321, 328, 333, 334.

2. It will be seen that *ἐάν* with the Subjunctive has two uses: (1) to denote a particular or definite future condition, and (2) to denote a general or indefinite present condition; the two are distinguished by the difference of the verb in the apodosis; in (1) the verb in the apodosis is future, and in (2) present. Similarly (1) the use of *εἰ* with the optative of indefinite frequency is distinguished from (2) the use of *εἰ* with the optative (below, § 307) in a particular condition; in (1) the apodosis has the imperfect indicative, and in (2) the optative with *ἄν*. From this it is clear that the time is shown not by the verb in the protasis, but by the tense of the verb in the apodosis.

3. **Position of *αἰ* and *ἐάν*.** As a rule *εἰ* and *ἐάν* stand first in the protasis, but they are not infrequently preceded by some emphatic word or words: *τριήρεις κενὰς καὶ τὰς παρὰ τοῦ δεινὸς ἐλπίδας ἄν ἀποστείλῃτε, πάντ' ἔχειν οἴσθε; if you send unmann'd warships and hopes from this person or that, do you think you have everything?* (Dem. Phil. i. 43).

§ 306. B. Conditional Sentences with ἄν in the Apodosis.

When ἄν occurs in the apodosis, a condition is assumed which may range from what is probable in the near future to what is improbable in the remote future or is impossible in the present or past. Such Conditional Sentences correspond to those in English in which the Conditional mood is used (§ 296 B), and are of two kinds: (1) When the protasis or *εἰ* clause contains the optative, and the apodosis the optative with ἄν; (2) When the protasis or *εἰ* clause contains an augmented tense of the indicative, and the apodosis an augmented tense of the indicative with ἄν.

§ 307. (i) **Conditional Sentences in which the Protasis has *αἰ* (negative *μή*) with the Optative, and**

the Apodosis has the Optative with *ἄν* (negative *οὐ*). (This is the same as the Potential Optative with *ἄν*, § 246, 2). These are conceived as occurring in future time, and whether what they assume is probable or improbable depends upon the context. *κλέοις ἄν, εἰ ψαύσεις, οὐ μάλ' ἐς μακράν thou wouldst regret it if thou shouldst touch (them), and that right soon* (Aesch. Supp. 925), *εἰ τις αἰρεσὶν μοι δοίη, τὴν τῆς ἡμετέρας πόλεως τύχην ἂν ἐλοίμην if any one were to offer me the choice, I should choose the fortune of our city* (Dem. Ol. ii. 22), *εἰ τις αὐτοὺς ξυνελὼν φαίη πεφυκέναι ἐπὶ τῷ μὴ ἔχειν ἡσυχίαν, ὀρθῶς ἂν εἴποι if in short one were to say that they were born never to keep quiet, he would speak correctly* (Thuc. i. 70).

NOTES.—1. If the context shows that the condition is likely, the **Opt.** with *ἄν* approaches in meaning to the Fut. Ind. (§ 246, 2, note 1), and then the condition is stated less directly but does not greatly differ in meaning from A (i) *b* (§ 300); cp. the following, in which the protasis has the form of A (i) *b* and the apodosis the opt. with *ἄν*: *ἀλλ' ἦν ἐφῆς μοι, λείξαιμ' ἂν ὀρθῶς but if thou allowest me, I would rightly speak* (Soph. El. 554); and this, in which the protasis has the fut. indic. and the apodosis again the opt. with *ἄν*: *ἄγοιμ' ἄν, εἰ τις τάσδε μὴ ἔξαιρήσεται I would take them unless some one shall take them from me* (Aesch. Supp. 924) (cp. 925 above, and also 941; see also note 2). On the other hand the condition may be altogether imp. probable, but the opt. with *ἄν* is used so long as it is conceived as occurring in the future: *φαίη δ' ἂν ἡ θανούσά γ', εἰ φωνήν λάβοι the dead woman would say so should she speak* (Soph. El. 548).

2. The **Opt.** with *ἄν* is often used in combination with a protasis containing *εἰ* with the Pres., Perf. or Fut. Indic. or *ἐάν* with the Subj. (cp. A (i)): *εἰ τι χρήσιμον ἐσκεμμένος ἦκει τις, τοῦτ' ἂν λάβοιτε if any one has come having thought out some good advice, you should receive it* (Dem. Ol. i. 1); *πολλὴ ἂν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλόγιστός εἰμι I should have a great love of life, if I am so unreasonable* (Pl. Ap. 37 c); *ἐὰν ἐθελήσῃτε στρατεῦσθαι, ἴσως ἂν κτήσασθ' ἀγαθόν if you are willing to take the field, you might perhaps gain some advantage* (Dem. Ol. iii. 33); *ἴσως ἂν ἐκκαλέσαιθ' ὑμᾶς, εἴπερ μὴ παντάπασιν ἀπεγνώκατε perhaps he might rouse you, unless you have altogether given up* (Dem. Ph. i. 42); *τῶν ἀποπτωτάτων ἂν εἴη, εἰ ταῦτα μὴ πράξει it would be most foolish if he does not do this* (Dem. Ol. i. 26).

§ 308. (ii) **Conditional Sentences in which the Protasis has *εἰ* (negative *μή*) with an augmented tense of the Indicative, and the Apodosis an augmented tense with *ἄν* (negative *οὐ*).** These as a rule state conditions which are—or for the sake of argument are for the time being assumed to be—contrary to the fact and therefore impossible of fulfilment. They may refer to present or past

time. (a) For present time the **Imperfect Indicative** is used; (b) for past time the **Imperfect Indicative** is used of continuous (or durative) or repeated action, the **Aorist Indicative** of the entire act (or perfective action); (c) the **Pluperfect Indicative** is used of action completed at the present time.

(a) Present time, Imperfect Indicative: *φῶς εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν* if we had not the light, we should be like the blind (Xen. Mem. iv. 3, 3) [this is contrary to the fact in the present, viz. *φῶς ἔχομεν* we have light, and is therefore impossible of fulfilment], *εἰ τῷ ὄντι ξένος ἐτύγχανον ὦν, ξυνεγινώσκετε δήπου ἂν μοι* if I were really a stranger, you would I am sure pardon me (Pl. Ap. 17 v) [implying *οὐ ξένος τυγχάνω ὦν* I am not a stranger], *σφόδρ' ἂν ἡγοῦμην φοβερὸν τὸν Φίλιππον, εἰ τὰ δίκαια πράττονθ' ἐώρων* ηἰξημένον I should deem Philip very formidable if I saw that he had grown great by doing right (Dem. Ol. ii. 6) [implying *οὐχ ὁρῶ* I do not see it].

(b) Past time, continuous action, Imperfect Indicative: *εἰ τὴν αὐτὴν παρειχόμεθ' ἡμεῖς ὑπὲρ ἡμῶν αὐτῶν προθυμίαν, εἶχετ' ἂν Ἀμφίπολιν τότε* if we had continued to show the same eagerness in our own behalf, you would still have held Amphipolis at that time (Dem. Ol. i. 8) [implying *οὐ παρειχόμεθα* we did not go on showing the same eagerness].

Past time, repeated action, Imperfect Indicative: *εἰ οὖν ἐν τῷ δικαστηρίῳ ἐκρίνοντο, ῥαδίως ἂν ἐσώζοντο* if then they had (individually, each in his turn) been tried before the courts, they would easily have been saved (Lys. xiii. 36) [implying *οὐκ ἐκρίνοντο* they were not tried].

Past time, perfective action, Aorist Indicative: *ἔπραξαν ἂν ταῦτα, εἰ μὴ ἀπώλοντο* they would have done it, if they had not been destroyed (Lys. xiii. 16) [implying *ἀπώλοντο* they were destroyed], *οὐκ ἂν ᾗτησάμεθα εἰπεῖν, εἰ βραχέως ἀπεκρίναντο* we should not have asked to speak, if they had replied briefly (Thuc. iii. 61) [implying *οὐ βραχέως ἀπεκρίναντο* they did not reply briefly], *ἴσως ἂν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελίθη* I should perhaps have been put to death for this if the

- government had not soon afterwards been put down (Pl. Ap. 32 D) [implying κατελύθη it was put down].
- (c) Present time, completed action, Pluperfect Indicative: this is not found in both clauses but only in a mixed conditional sentence: εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγη ἂν if only thirty votes had fallen differently, I should have been acquitted (Pl. Ap. 36 A) [the protasis implies οὐ μετέπεσον they did not fall differently, and the apodosis οὐκ ἀποπέφευγα I am not acquitted].

The Imperfect, Aorist and Pluperfect Indicative are often combined in various ways: εἰ τότε ἐβοηθήσαμεν (aor.) οὐκ ἂν ἠνώχλει (impft.) νῦν ὁ Φίλιππος if we had resisted him then, Philip would not now be troublesome (Dem. Ol. iii. 5), εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ, ἔκτεινά τοί σ' ἂν κοῦ φονγαῖς ἐξημίουν if thou hadst been my son and I thy father, I should have slain thee and not be punishing thee with exile (Eur. Hipp. 1042-3).

NOTES.—1. Occasionally the opt. with ἂν is combined with a protasis having a past tense of the indicative, εἰ γὰρ οὔτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε for if these men revolted rightly, you would (in future) rule wrongly (Thuc. iii. 40).

2. Position of ἂν. ἂν is generally placed near the beginning of the apodosis, second or third word. It is sometimes repeated when the sentence is long (cp. Pl. Ap. 31 A, 40 D, E), or to emphasise some special word: οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί I shouldn't pay even an obol to anyone (Arist. Cl. 118). ἂν is regularly displaced (1) when the conditional clause depends on a verb of *thinking*, οἶμαι etc., or *knowing* οἶδα etc., being placed with οἶμαι etc., and not with the infin. or partic. to which it belongs: τίς γὰρ ἂν φήσῃ ταῦτα γενέσθαι: who thought that this would happen? (Dem. Phil. iii. 68, cp. Pl. Ap. 40 D, E); (2) in the phrase οὐκ οἶδ' ἂν εἰ followed by the opt. or indic. (where εἰ means *whether*; see § 375): οὐκ οἶδ' ἂν εἰ πείσαιμι I do not know whether I should persuade (Eur. Med. 941).

§ 309. Regular omission of ἂν in the Apodosis with the Imperfect Indicative. When the predicate in the Apodosis of an unfulfilled conditional sentence expresses *necessity*, *duty*, *probability*, *possibility* or the like, the Imperfect Indicative is used without ἂν. Such verbs are ἔδει it was right, χρῆν it was necessary, προσῆκεν it was proper, ἐξῆν it was possible, εἰκὸς ἦν it was probable, ἦν accompanied by a verbal adjective in -τέος, and ἦν used impersonally with adjectives like δυνατόν, ἀδύνατον, αἰσχρόν, δίκαιον, καλόν etc. In these expressions the emphasis lies on the infinitive and ἂν is omitted because

the force which it usually gives to the imperfect indicative is implied in the meaning of the predicate itself: *e.g.* εἰ ἤστραπτεν ἐβρόντα ἄν *if it lightened it would thunder* is akin in meaning to εἰ ἤστραπτεν ἔδει βροντᾶν *if it lightened it ought to thunder*.

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμῆν γάμον τόνδ' *if thou wert not base, thou shouldst be making this match only after persuading me* (Eur. Med. 586-7), ἐξῆν σοι φυγῆς τιμήσασθαι, εἰ ἐβούλου γοῦ *might have proposed the penalty of exile if you had wished* (Pl. Crito 52 c), εἰ ἅπαντες ὁμολογοῦμεν, οὐδὲν ἔδει λέγειν *if we were all of one mind, words would be unnecessary* (Dem. Phil. iii. 6), καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, εἰς αὐτὸν *it would have been honourable to yield even if we were wrong* (Thuc. i. 38).

NOTES.—1. But when the emphasis lies on the finite verb, *ἄν* is inserted: εἰ γὰρ τὰ δέονθ' οὗτοι συνεβούλευσαν, οὐδὲν ἄν ὑμᾶς νῦν ἔδει βουλευέσθαι *for if these men had advised you rightly it would not have been necessary for you now to be deliberating* (Dem. Ph. i. 1) (the emphasis is on ἔδει), εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μήδῃ, οὐδὲν ἄν ἔτι ἔδει ὑμᾶς ναυμαχεῖν *if we had first joined the Mede there would have been no further need for you to fight by sea* (Thuc. i. 74).

2. Occasionally *ἄν* is omitted for rhetorical effect in other sentences where it would usually be inserted: εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἑλλήνων δορί, φόβον παρέσχεν οὐ μέσως δδε κτύπος *if we had not known that the towers of the Phrygians had fallen by the spear of the Greeks, this sound caused (= would have caused) no little fear* (Eur. Hec. 1111-1113). A similar rhetorical effect is produced in Latin by the substitution of historic tenses of the indic. for the corresponding tenses of the subj.; *cp.* Hor. Od. ii. 17, 27-29, Livy iii. 19.

FURTHER NOTES ON CONDITIONAL SENTENCES.

§ 310. 1. The Protasis:

- (a) **Other forms.** The protasis is sometimes expressed by (1) a relative (§ 324); (2) a participle (§ 265, 5); (3) a phrase, *e.g.* διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἄν ἀπωλόεσθε *by yourselves you would have perished long ago* (Dem. De Cor. 49), the protasis being implied in διὰ γ' ὑμᾶς αὐτοὺς, *i.e.* *if it had depended on yourselves*. In phrases like εἰ δὲ μὴ *but otherwise* (Dem. Phil. iii. 71, Eur. Med. 243), εἰ μὴ διὰ (with acc.) *but for* (Dem. F. L. 172, Lys. xii. 60), there was originally an ellipse, but in Attic Greek they were regularly used as adverbial expressions, the idea of an ellipse having passed away.
- (b) **Omission.** The protasis is sometimes understood from the context: οὐτ' ἄν τι δεξαίμεσθα *nor would I receive anything (if thou wert to offer it)* (Eur. Med. 617); sometimes it is only vaguely conceived—so commonly of past time: ἐβουλόμην ἄν (Lat. *uellem*) (Dem. Phil. i. 51) [*also* ἐβουλόμην *without ἄν* (Arist. Frogs 866)], φόβμην ἄν, φέτό τις ἄν, ἔγνω τις ἄν, ἦσθετό τις ἄν, εἶδες ἄν, ἡγήσω ἄν (like Lat. *putares, crederes, diceres, uideres* etc.) (Soph. Ai. 430, Eur. I. A. 432, 1582, Thuc. vii.

55, Xen. An. i. 5, 8, Hell. vi. 4, 16), and of future time *βουλοίμην ἄν* (Lat. *uelim*) (Dem. Phil. ii. 37), *εἴποι τις ἄν*, *γνοίης ἄν*, *γνοίη τις ἄν*, *ἴδοι τις ἄν* (like Lat. *dicat aliquis*, *cognoscas*, *videas* etc.) (Dem. De Cor. 220, 252, Xen. Cyr. i. 6, 21).

- (c) There may be more than one protasis: *εἰ ξένος ἐτύγχανον ἄν*, *ἐννεγιγνώσκετε δῆπου ἄν μοι*, *εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον*, *ἐν οἷσπερ ἐτεθράμμην* if I were a stranger you would doubtless pardon me if I spoke in the accent and manner in which I had been brought up (Pl. Ap. 17 D; cp. Dem. Phil. iii. 10, *ib.* De Cor. 217, Thuc. vi. 34, 5).
- (d) *εἰ* is occasionally found with the potential Opt. or Indic. with *ἄν*: *οὐδὲ σπέρμα δεῖ καταβάλλειν οὐδ' εἰ μή πω ἄν ἐκφύοι* nor ought we to drop the seed, not even if it were never likely to produce anything (Dem. Timoc. 154; cp. *ib.* Phil. i. 18), *ἀπολοίμην εἰ . . . ἄν . . . ἐπρέσβευσα* may I perish if I would have gone as an ambassador (Dem. F. L. 172). In such protases there is usually an implied condition, e.g. in the latter instance *ἐπρέσβευσα ἄν* is conditioned by a participial clause, viz. *προσλαβὼν γ' ἀργύριον πάνν πολὺ* even if I had received a very large sum of money.
- (e) *οὐ* in the protasis: *οὐ* is used in the protasis with *εἰ* and *ἔάν* instead of *μή* when the negative belongs closely to a word, forming practically a negative prefix to it: *ἔάν τε οὐ φῆτε ἔάν τε φῆτε* whether you deny it or assert it (Pl. Ap. 25 B), *εἰ δ' ἀποστήναι Ἀθηναίων οὐκ ἠυελήσαμεν* if we refused to revolt from the Athenians (Thuc. iii. 55); see § 364, note 2.
- (f) The conditional force of the protasis is carried on to subordinate clauses; cp. (c) *ἐν οἷσπερ ἐτεθράμμην* is equally hypothetical with *εἰ . . . ἔλεγον*, lit. *in which I should in that case have been brought up*.

§ 311. 2. The Apodosis:

- (a) The Verb in the apodosis is sometimes omitted when it can be easily supplied, especially in the phrase *ὥσπερ ἄν εἰ: παραπλήσιον οἱ τοιοῦτοι πάσχουσιν*, *ὥσπερ ἄν* (sc. *πάσχοι*) *εἰ τις ἵππον κτήσαιο καλὸν κακῶς ἵππεύειν ἐπιστάμενος* such men are in the same case as a man (would be) if he bought a fine horse and was a bad rider (Isoc. i. 27); so *ἡ πόλις ἐκινδύνευσε διαφθαῖναι* (sc. *καὶ διεφθάρη ἄν*) *εἰ ἄνεμος ἐπεγένετο* the city ran the risk of being destroyed (and would have been destroyed) if a wind had arisen (Thuc. iii. 74).
- (b) The apodosis is sometimes contained in an infinitive or participle, not the finite verb; in such cases the infin. or partic. is accompanied by *ἄν* when the condition is similar to those in B. *ἀνάγκη ἐπιβουλεύειν διὰ τὸ ἀρχθῆναι ἄν . . . κινδυνὸν εἶναι εἰ μὴ ἄλλων ἀρχοιμεν* (= *ἀρχεῖμεν ἄν*) it is necessary to plot against others because there is a danger we should be ruled if we did not rule others (Thuc. vi. 18), *τὰλλ' εἰπὼν ἄν ἠδέως, ἔάσω* (= *εἴποιμι ἄν ἀλλὰ ἔάσω*) although I would gladly mention the other things I will forbear (Dem. De Cher. 52), *δυνήθεις ἄν αὐτὸς ἔχειν* (= *ἐδυνήθη ἄν*) *εἰπερ ἐβουλήθη, παρέδωκε* although he could have kept it himself, if he had wished, he gave it up (Dem. Aristocr. 107), *Ἀρίστιππος αἰτεῖ τὸν Κύρῳ*

εις δισχιλίους ξένους ὥς οὕτω περιγενόμενος ἄν (= εἰπὼν ὅτι περιγένοιτο ἄν) τῶν ἀντιστασιωτῶν Aristippos asks Cyrus for two thousand mercenaries, saying that in this way he would defeat his opponents (Xen. An. i. 1. 10). The tense of the infin. or partic. corresponds to the tense of the indic. or opt. that would be used if the apodosis had not been in a subordinate form. For the infin. and partic. with ἄν in indirect speech, see § 352, note 2, § 357, note 2.

- (c) The omission of the apodosis sometimes gives the protasis the sense almost of a dependent question or of a final clause: *πειρώμεθα εἰ ἄρα τι λέγεις* let us try (to find out what you mean) if you mean anything, i.e. let us try to see whether you mean anything (Pl. Phaedo 95 B), *ἔπεμψαν ἐς Καρχηδόνα τριήρη περὶ φιλίας, εἰ δύναντό τι ὠφελεῖσθαι* they sent a ship to Carthage (to receive assistance) if they could be helped, i.e. in order that they might be helped (Thuc. vi. 88); *πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν* they marched to the city (that they might fight) in case (lit. if) the enemy should come out against them (Thuc. vi. 100); cp. also Arist. Frogs 175, 339.

§ 312. 3. (a) Homeric and Attic usages compared. (1) Protasis: Homer uses εἰ with subj. in general propositions where Attic uses ἔάν: *εἴ ποτε δὴ αὖτε χρεῖω ἐμείω γένηται* if ever again need of me shall arise (Il. i. 340), and *εἴ κε(ν)* or *εἰ ἄν* in particular propositions: *εἰ δέ κε μὴ δώσωσι* if they do not give it (ib. 137). (2) Apodosis: Homer sometimes uses the subj. with *κε(ν)* or *ἄν* where Attic uses the fut. indic.: *ἐγὼ δέ κεν αὐτὸς ἔλωμαι* I myself will take it (ib. 137); the fut. with *κε(ν)* or (rarely) *ἄν*: *ὁ δέ κεν κεχολώσεται* he will be angry (ib. 139). The opt. with *ἄν* is timeless and may refer to past time as well as to fut.: *ἦ γὰρ ἄν . . . νῦν ὕστατα λαβήσαιο* for else thou wouldst have uttered thy last insult (ib. 232). Homer uses *ἄν* (or *κε(ν)*) in the protasis to particularise, Attic to generalise, and Homer uses it similarly in the apodosis where Attic does not use it at all.

- (b) Archaic usages in Attic. (1) εἰ with subj. without ἄν (poetical only): *δυστάλαινα τὰρ' (= τοι ἄρα) ἐγὼ, εἴ σου στερηθῶ* I shall be very wretched if I am bereft of thee (Soph. O. C. 1443); *κεῖ τις ᾗ σοφός* even if one is wise (Soph. Ant. 710). The only passage in prose is Thuc. vi. 21, *εἰ ξυστῶσι* if they combine (cp. §§ 335, 339, notes). (2) ἄν is occasionally used with the fut. indic., infin. and partic. in the apodosis in Attic prose (not poetry): *οὐχ ἥκει οὐδ' ἄν ἥξει δεῦρο* he has not come and will not come here (Pl. Rep. 615 D; see also Pl. Ar. 29 C, 30 B, Cr. 53 D, Thuc. ii. 80, vi. 66). (3) Occasionally the opt. is used in poetry and Herodotus to refer to pres. time: *οὐδ' ἄν σὺ φαίης εἴ σε μὴ κνίζοι λῆχος* not even thou wouldst say so unless the marriage vexed thee (Eur. Med. 568; cp. Soph. Phil. 1047, Aesch. P. V. 979).

4. On εἰ with verbs of emotion, see Causal sentences, § 361.

5. *εἴτε . . . εἴτε, ἴάν τε . . . ἴάν τε* whether . . . or are used with alternate conditions (Lat. *sive . . . seu*). *εἴπερ* means *if as I assume* (Soph. Ai. 746), *εἴ γε* *if as I believe* (almost equivalent to *seeing that*) (Thuc. vi. 10), *εἰ καὶ* *granting that* (admitting

the existence of a condition) (Soph. O. T. 408), *καὶ ἂν even if, although* (not admitting the existence of a condition) (Soph. Ant. 234, 461).

§ 313. Wishes.

The expression of wishes corresponds (with some extensions) to the form of protases of conditional sentences of Type B (§§ 306–308). The wish may be a probable or improbable one referring to the future or an impossible one referring to the present or past. Wishes of the latter type are often called regrets.

Particles.—The following particles are used to introduce wishes: *εἴθε*, *ἂν γάρ* (and poet. also *εἰ* and *ὥς*). When the wish is future, a particle is not essential. If the wish is negative, *μή* is always used.

§ 314. 1. **Wishes for Future time are expressed by the Optative** with or without an introductory particle: *μή πως τοσαύτας δίκας φύγοιμι may I never be prosecuted on so many charges* (Pl. Ap. 19 c), *εἴθ' ἄνδρὸς ἔλθοις τοῖδέ γ' ἐς χρεῖαν ποτέ mayst thou some day come to want me* (Eur. Alc. 719), *ὥς ὄλοιτο may she perish* (Eur. Hipp. 407). See also § 246, 1.

§ 315. 2. **Wishes for the Present time are expressed** (1) **by the Imperfect Indicative** introduced by a particle: *εἰ γὰρ τοσαύτην δύναμιν εἶχον would that I had such power* (Eur. Alc. 1072), *εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ would that thy power was proportioned to thy zeal* (Eur. Heracl. 731); or (2) **by ὥφελον with the Present Infinitive** with or without an introductory particle: *ἀλλ' ὥφеле μὲν Κῦρος ζῆν would that Cyrus were alive* (Xen. An. ii. 1, 4), *εἰ γὰρ ὥφελον οἰοί τ' εἶναι ἐργάζεσθαι would that they were able to do it* (Pl. Crit. 44 d).

§ 316. 3. **Wishes for Past time are expressed** (1) **by the Aorist Indicative** introduced by a particle: *εἴθε σοι τότε συνεγενόμην would that I had met you at that time* (Xen. Mem. i. 2, 46), *εἴθ' ἠύρομέν σ', Ἄδμητε, μὴ λυπούμενον would that I had not found thee in grief, Admetus* (Eur. Alc. 536); (2) **by ὥφελον with the Aorist Infinitive** with or without an introductory particle: *μή ποτ' ὥφελον λιπεῖν τὴν Σκῆρον would that I had never left Scyrus*

(Soph. Phil. 969), εἴθ' ὄφελες τότε εὐθὺς λιπεῖν βίον *would that thou hadst died then forthwith* (Eur. Hel. 388), ἐπειδὴ δ' ἂ μὴ ποτ' ὄφελεν (sc. συμβῆναι) συνέβη *when those things happened which would that they had never occurred* (Dem. De Cor. 320).

§ 317. NOTES.—1. ὄφελον is the sec. aor. indic. of δφείλω *owe, ought*; ὄφελον (μὴ) ποιῆσαι lit. means *I ought (not) to have done it*, and this being practically equivalent to a wish εἴθε or εἰ γάρ was prefixed by analogy with regular wishes, so that this had become as early as Homer a stereotyped form of expressing a regret: ὥς πρὶν ὄφελ' ἀπολέσθαι *would that he had first perished* (Il. vii. 390).

2. πῶς ἂν with the opt. was used in poetry as the equivalent of a wish referring to the future: πῶς ἂν ὑμῖν ἐμφανὴς ἔργῳ γενομένην *would that I could manifest myself to you in deed* (Soph. Phil. 531).

3. Homer uses the opt. for wishes in fut. and pres. time and ὄφελον with the infin. (sometimes preceded by ὥς or αἴθε) for wishes in pres. and past time. Homer does not use the past tenses of the indic. in wishes. The ambiguity in the time referred to by the opt. and the fact that the opt. became more and more identified with fut. time led to two new constructions for wishes in pres. and past time, (1) ὄφελον with the infin. (Hom. and Att.) (see note 1), and (2) the substitution of the past tenses of the indic. for the opt.—this also taking place in conditional sentences. In both (1) and (2) the introductory particles sufficed to show that the sentence was a wish. At first the impft. and aor. indic. both referred to past time and differed only in the kind of action which they denoted (§ 232), but as both wishes and the apodoses of conditional sentences with ἂν referring to pres. and past time expressed what was impossible of fulfilment, by a further step the imperfect came to be used of pres. as well as past time, the time being strictly inferred from the context. This use of the impft. and aor. indic. was already partially developed in Homer, who uses them in conditional sentences, but only for past time, and does not use them in wishes.

§ 318. IV. Concessive Clauses.

Concessive Clauses are expressed (1) as conditions introduced by καὶ εἰ or καὶ ἰάν *even if, although* (negative μὴ) with the same constructions as conditional sentences (§ 294 etc.) or (2) by the **circumstantial participle**, often preceded by καίπερ or καί or καὶ ταῦτα (negative οὐ) (§ 265, 6). γελάει δ' ὁ μῶρος κἄν τι μὴ γελοῖον ἢ *the fool laughs although there is nothing to laugh at* (Men. 19), ὁδοποιήσει γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπείναι *he would make a road for them even if they wanted to depart in four-horsed chariots* (Xen. An. iii. 2, 24).

NOTE.—On the difference between εἰ καί and καὶ εἰ see § 312, note 5.

§ 319. V. Relative, Modal, Temporal and Local Clauses.

Relative Clauses.

Relative Clauses are introduced by Relative Pronouns and Adverbs: the most important relative pronouns are *ὅς* *who*, *ὅστις* *whoever*, *ὅσπερ* *the very one who*; see § 216.

For assimilation or attraction of the relative see § 217.

Relative Clauses are of the following kinds:—

§ 320. 1. **Explanatory Relative Clauses**, merely defining the antecedent more closely; these have all the constructions possible in a principal sentence, thus: *πρᾶγμα* *a thing*—*ὃ οὐκ ἐγένετο* *which did not happen* (§ 234), *ὃ οὐ γενήσεται* *which will not happen* (§ 236), *ὃ οὐκ ἂν γένοιτο* *which would not happen* (§ 246, 2), *ὃ οὐκ ἂν ἐγένετο* *which would not have happened* (§ 308), *ὃ μὴ γένοιτο* *which I hope may not happen* (opt. of wish, § 246, 1), *ὃ μὴποτε ποιῶμεν* *which let us never do* (jussive subj., § 243), *ὃ μὴ ποίει* *which do not do* (imperative, § 240); *ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε χρήματα σοφισταῖς πλείω ἢ ξυμπάντες οἱ ἄλλοι* *for I happened to meet a man who has paid more money to the sophists than all the rest of mankind* (definite assertion) (Pl. Ap. 20A), *πάνθ' ὅσα τοιαῦτ' ἂν ἔχοιμι διεξελθεῖν. παραλείψω* *I will pass over everything of this kind which I could relate* (potential opt.) (Dem. Phil. iii. 21), *οἶεσθ' αὐτὸν οἱ ἐποίησαν οὐδὲν ἂν κακόν, τούτους ἐξαπατᾶν αἰρεῖσθαι;* *do you think that he chooses to deceive those who would have done him no harm?* (potential indic.) (*ib.* 13), *οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν ὅα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν* *I think we should suffer such things as I pray the gods may inflict on our enemies* (wish) (Xen. An. iii. 2, 3), *οἶσθ' οὖν ὃ δρᾶσον;* *dost thou then know the thing which thou must do?* (command) (Eur. Hec. 225).

§ 321. 2. **Causal Relative Clauses** (cp. § 359), used with the Indicative (negative *οὐ*): *θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως,* *you act strangely in giving us nothing* (Lat. *mirum facis qui nobis nil des*, subj.) (Xen. Mem. ii. 7, 13), *ἀθυμίαν τε πλείστην ὃ χρόνος παρέιχε παρὰ λόγον ἐπιγιγνόμενος, οὗς ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν* *the time going on contrary to their expectation caused them very great discouragement inasmuch as they had expected to capture them by blockade in*

a few days (lit. with regard to the men whom they etc.) (Thuc. iv. 26). This is common when γε follows the relative; see § 216, note 2.

§ 322. 3. **Consecutive Relative Clauses**, used with the Indicative, frequently the future but also other tenses (negative οὐ); contrast the uses of ὥστε (§ 288): ἐκεῖ οὐ πλοῖα ἔστιν, οἷς ἀποπλευσόμεθα there are no boats there in which (i.e. so that) we can sail away (Lat. non adsunt naues quibus fugiamus, subj.) (Xen. An. vi. 3, 16), τίς οὕτως εὐήθης ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρ' ἔξοντα which of you is so foolish as to be ignorant that the war there will come here (Dem. Ol. i. 15), τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι; who is so infatuated as to be unwilling to be your friend? (Xen. An. ii. 5, 12).

The following phrases are common:—εἰσὶν οἱ (ind.) sunt qui (subj.), οὐκ ἔστιν ὅστις nemo est qui, οὐδεὶς ἔστιν ὅστις οὐ nemo est quin, τίς ἔστιν ὅς; quis est qui? οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος nemo est hominum qui sit liber (Eur. Hec. 864), οὐκ ἔστιν ὅστις ἀνθρώπων σωθήσεται there is no man who will be saved (Pl. Ap. 31 E).

NOTE.—Occasionally the fut. indic. is used with the neg. μή practically equivalent to ὥστε μή with the infin.: οὐ πρέπει τοιαῦτα λέγειν ἐξ ὧν ὁ βίος μηδὲν ἐπιδώσει it is not befitting to indulge in arguments as the result of which life will not be improved (= ὥστε τὸν βίον μηδὲν ἐπιδοῦναι) (Isoc. iv. 189). Compare also the use of οἷος with the infin., § 293, note 2.

§ 323. 4. **Final Relative Clauses**, always used with the Future Indicative (negative μή). The antecedent is always indefinite and the relative generic, being essential to describe the antecedent. The same construction is used with relative adverbs of place, § 330. πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρῆσται τοῖς πράγμασι to send an embassy to say this and to be on the spot (Dem. Ol. i. 2), ἔξω μέ που ἐκρίψατ' ἐνθα μήποτ' εἰσόψεσθ' ἔτι cast me out where (= to such a place so that there) you shall never see me more (Soph. O. T. 1412).

NOTES.—1. Occasionally the fut. opt. is used after secondary tenses instead of the fut. indic.: ἔφηνον ἐνθα μήποτ' ὀψομένην I fled where I should never see (Soph. O. T. 796). Very rarely the aor. opt. is used: κρύψασ' ἑαυτὴν ἐνθα μή τις εἰσῖδοι hiding herself where none should see (Soph. Trach. 903; cp. ib. Phil. 281); but the latter use of the opt. is probably developed from the opt. of indirect speech representing the deliberative subj. of direct speech (§ 350).

2. In Homer the rel. is regularly used with the Subj. and Opt. with or without *κε(ν)* or *ἄν* to express purpose: *τιμὴν δ' Ἀργείοις ἀποτίνεμεν ... ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται* *to pay a price to the Achaeans that shall remain among men yet to be* (Il. iii. 286), *κλητοὺς δῖν' ὄν' ἔλθωσ' ἐς κλισίην* *let us send messengers to go quickly to his tent* (Il. ix. 165; cp. Il. i. 64, v. 192).

3. The final use of the Fut. Partic. is more common than that of final relative sentences; see § 265, 4.

§ 324. 5. **Conditional Relative Clauses** (negative *μή*), the relative clause being equivalent to an *if*-clause; *ὅς* = *εἰ τις*, *ὃς ἄν* = *εἰάν τις*. These correspond exactly to the forms of conditional sentences given in §§ 297–308.

A. Where the Apodosis has no *ἄν* (§ 297):

(i) **Particular Conditions:**

(a) **Time Past and Present, the Indicative:** *ἄ* (= *εἴ τινα*) *μή οἶδα, οὐδὲ οἶομαι εἰδέναι* *I do not think I know what I do not know* (= *if I do not know anything*) (Pl. Ap. 21 D), *ὅστις* (= *εἴ τις*) *βούλεται, ἀναβάς με ἐλεγξάτω* *if anyone wishes, let him get up and prove me wrong* (Andoc. i. 35), *ὅσοι* (= *εἴ τινες*) *μή μετέωροι ἐάλωσαν, κατενεχθέντες ἐξέπεσον ἐς τὸ στρατόπεδον* *all who* (= *if any*) *were not caught at sea, being driven ashore rushed into the camp* (Thuc. vii. 71).

(b) **Time Future, the Relative with *ἄν* followed by the Subjunctive:** *τῷ ἀνδρί, ὃν ἄν* (= *εἰάν τινα*) *ἔλθῃ, πείσομαι* *I will obey the man whom you choose* (Xen. An. i. 3, 15), *ἀπόκριναι ὃ τι ἄν* (= *εἰάν τι*) *σε ἐρωτῶ* *answer what I am going to ask you* (Lys. xii. 24).

(ii) **General Conditions:**

(a) **Present Time, the Relative with *ἄν* followed by the Subjunctive:** *προαπώλετο* (gnomic aor.) *ἐφ' ὃ ἄν* (= *εἰάν ἐπί τι*) *ἐκπλέωμεν* *whatever we are sailing out for is lost* (Dem. Phil. i. 37), *ἀεὶ ἀποτρέπει με τοῦτο ὃ ἄν* (= *εἰάν τι*) *μέλλω πράττειν* *it always turns me aside from whatever I am intending to do* (Pl. Ap. 31 D).

(b) **Past Time, the Optative (without *ἄν*):** *ὅσοι δὲ* (= *εἰ δέ τινες*) *γαλήνῃ κινδυνεύσειαν, ἠλίσκοντο* *if any risked it in calm weather, they were caught* (Thuc. iv. 26).

B. Where the Apodosis has $\alpha\upsilon$ (§§ 306–308).

- (i) **The Apodosis has the Optative with $\alpha\upsilon$ and the Relative Clause the Optative:** ἐγὼ γὰρ ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ᾶ (= εἰ τινα) Κῦρος ἡμῖν δοίη *for I should be afraid to embark in the ships that Cyrus would give us* (Xen. An. i. 3, 17).
- (ii) **The Apodosis has an augmented tense of the Indicative with $\alpha\upsilon$, and the Relative Clause an augmented tense of the Indicative:** οἱ παῖδες ὑμῶν, ὅσοι ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο *your children, if there had been any here, would now be suffering insults from these men* (Lys. xii. 98).

NOTES.—1. As εἰ is sometimes used with the subjunctive without $\alpha\upsilon$, so the relative is sometimes used with the subjunctive without $\alpha\upsilon$ in Thuc. and Tragedy, this being a relic of Homeric usage: τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι *those punishments hurt most which are seen to be self-chosen* (Soph. O. T. 1230–1; see also Thuc. iv. 17 and 18).

2. The Optative is sometimes used in a relative sentence (1) by attraction to an optative in the leading clause: ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην *let every man practise the trade he knows* (Arist. Wasps 1431) [cp. Note on Final Clauses, § 279, 1 (d)]; (2) instead of $\alpha\upsilon$ with the subj. as a vaguer form of general condition in present time in expressing a general truth: ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν *whomsoever the city may (conceivably) appoint, him it is necessary to obey* (Soph. Ant. 666; so *ib.* O. T. 315, and with ἐπεὶ, *ib.* Trach. 93).

§ 325. **Relative Clauses** proper are closely connected with many other subordinate clauses introduced by conjunctions, of which some are clearly relative in form and others are relative by derivation (§ 67). Some of these have constructions analogous to those used in Relative Clauses, especially (A) **Modal**, (B) **Temporal**, and (C) **Local Clauses**.

§ 326. A. Modal Clauses.

Modal Clauses or clauses expressing manner are introduced by ὡς, ὅπως, ὅπῃ, ὅτῳ τρόπῳ, ὅποῳ τρόπῳ, καθάπερ, *as, according as, in which way, how*. The preceding clause often contains οὕτως *thus*, or a similar demonstrative adverb or phrase.

§ 327. 1. These may be **explanatory** and be used like explanatory Relative Clauses (§ 320): οὕτως ὡς

βούλεσθε λαμβάνετε *you take it just as you please* (Dem. Ol. i. 19), ἴτω ὅπη τῷ θεῷ φίλον (sc. ἐστὶ) *let it result as pleases God* (Pl. Ap. 19 A), ἔχει ὡς ἂν ἐλών τις ἔχοι πολέμῳ *he holds them as one would hold them if he took them in war* (Dem. Phil. i. 6), κακῶς (ἔχω) καθάπερ σὺ (ἔχεις) *I am badly off as you are* (Arist. Kn. 8).

So often in parenthetical phrases like ὡς ἔοικε *as it seems*, ὡς ἐγὼ μάλιστ' *as I think*, ὡς ἐμοὶ δοκεῖ *in my opinion*.

§ 328. 2. The manner may be indefinite: There are then two constructions, as in General Relative or Conditional Clauses (§ 324 (ii)).

(a) **Present Time**, the Modal Conjunction is combined with ἄν (ὡς ἄν, ὅπως ἄν, ὅπη ἄν etc.) and followed by the Subjunctive (negative μή): τὸ πέρας ὡς ἂν ὁ δαίμων βουλευθῇ πάντων γίγνεται *the end of all things comes in whatever way fate wishes* (Dem. De Cor. 192).

(b) **Past Time**, the Optative without ἄν (negative μή): ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαίνειν *they put them (the stones) together just as each happened to go* (Thuc. iv. 4).

§ 329. NOTES.—1. On ὥσπερ ἄν εἰ *just as if*, see § 311 (a).

2. οὐκ ἔστιν (or ἔσθ') ὅπως non fieri potest ut, means *it cannot be that you were wrong* (Dem. De Cor. 208), οὐκ ἔστιν ὅπως ἡσυχίαν σχήσει *it cannot be that he will keep quiet* (Dem. Ol. i. 14); οὐκ ἔστιν (or ἔσθ') ὅπως οὐ non fieri potest quin, *it cannot but be that, it must be that*, οὐκ ἔστιν ὅπως σὺ ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν ταύτην *it must be that you brought this indictment to test me* (Pl. Ap. 27 E), οὐκ ἔσθ' ὅπως οὐκ εἰ σὺ γεννάδας ἀνὴρ *you certainly are a noble fellow* (Arist. Frogs 640).

3. Manner is also expressed (1) by the participle (§ 265, 2), (2) by the dative case (§ 183), and (3) by prep. phrases (§§ 194, 200, 202 etc.).

4. From this use of ὅπως was developed the use of ὅπως in object clauses after verbs of *striving* (§ 280).

§ 330. B. and C. Temporal and Local Clauses.

Temporal Clauses are introduced by ὅτε, ὁπότε, ὡς, ἡνίκα *when*, ἐπεὶ, ἐπειδὴ *when, after*, ἐπεὶ (ἐπειδὴ or ὡς) τάχιστα, ἐπεὶ πρῶτον *as soon as*, ἐξ οὗ, ἀφ' οὗ *since*, ὅσον χρόνον, ἐν ᾧ, ἐν ᾧ, ἕως, ἕστε *whilst*, ἕως, ἕστε, μέχρι, ἄχρι, μέχρι οὗ, ἄχρι οὗ *until*, πρὶν *before, until*.

NOTES.—1. ἕως has two meanings, (1) *so long as, while, dum, quamdiu* (rarer ἕστε), (2) *until* (ἕστε, μέχρι).

2. For the constructions of πρὶν see below, §§ 336–339.

3. ὅτε, ὡς, ἐπεὶ, ἐπειδὴ are often causal, meaning *as, since*, § 359.

Local Clauses are introduced by οὐ, ὅπου, ἐνθα, ἔνθα, ἧ, ὅπη *where*, οἷ, ὅποι *whither*, ὅθεν, ὅπόθεν, ἐνθεν *whence*. The constructions of Temporal and Local Clauses are similar to those of Conditional Relative Clauses where the Apodosis has no ἄν; but only those clauses coming under heading 3 can be regarded as conditional; the negative οὐ in 1 shows that the clauses under that heading are not conditional statements.

§ 331. 1. **Time Past and Present, when the time or place referred to is particular or definite, the Indicative (negative οὐ)**: ἐπειδὴ ἔτεμον τὸ πεδίον, παρήλθον μέχρι Λαυρίου οὐ τὰ ἀργύρεα μέταλλά ἐστὶν Ἀθηναίοις *when they had ravaged the plain they went on to Laurium where the Athenians have their silver mines* (Thuc. ii. 55), ὡς οὐκ ἐδύναντο, ἀπέπλεον ἐπ' οἶκον *when they were unsuccessful they sailed away homewards* (ib. 33), ὅσον δὲ χρόνον οἱ Πελοποννήσιοι ἦσαν ἐν τῇ γῇ, ἣ νόστος τοὺς Ἀθηναίους ἐφθείρε *all the time the Peloponnesians were in the country the plague was destroying the Athenians* (ib. 57), πέμπει ἡνίκα ξυνεσκοτάζεν *he sends just when it was getting dark* (Thuc. vii. 73), ἐξ οὗ δ' οὗτοι πεφήνασι, τοιαυτὴ συμβαίνει *since these men have appeared, such are the results* (Dem. Ol. iii. 22), παρεκομίζοντο τὴν Ἰταλίαν ἕως ἀφίκοντο ἐς Ῥήγιον *they coasted along till they came to Rhegium* (Thuc. vi. 44), οὐ ἐκείνοι ἔταπτον, ἔμενον *I stayed where they placed me* (Pl. Ap. 28 E), ἐχώρουν πρὸς τὴν Συκὴν οἱ Ἀθηναῖοι ἵναπερ ἐτείχισαν τὸν κύκλον *the Athenians came to Syce where they built the circular fort* (Thuc. vi. 98).

§ 332. 2. **Time Future (Definite or Indefinite), the temporal or local conjunction (except ὡς) is combined with ἄν (ὅταν, ἐπειδάν etc.) and followed by the Subjunctive (negative μή)**; in indirect speech after a past tense the construction may be changed to the optative without ἄν (see § 350).

NOTES.—1. Combined with ἄν the conjunctions become ὅταν, ὀπόταν, ἡνίκ' ἄν, ἐπὶ ἄν, ἐπειδάν, ἐξ οὗ ἄν, ἀφ' οὗ ἄν, ὅσον ἄν χρόνον, ἐν ᾧ ἄν, ἕως ἄν, ἕστ' ἄν, μέχρι ἄν, οὗ ἄν, ὅπου ἄν, ἐνθ' ἄν, ἔνθ' ἄν, ἧ ἄν, ὅπη ἄν, οἷ ἄν, ὅποι ἄν, ὅθεν ἄν, ὅπόθεν ἄν. ὡς is combined with ἄν, but not as a temporal particle (see § 279, 3).

2. This use of the subj. with ἄν is sometimes called the subjunctive of indefinite futurity.

3. The pres. subj. and opt. denote continuous or durative action and the aor. subj. and opt. the entire act or perfective action.

ἐπειδὴν ἅπαντ' ἀκούσητε, κρίνατε, *when you have heard all, judge* (Dem. Phil. i. 14), τοὺς υἱεῖς μου, ἐπειδὴν ἡβήσωσι, *τιμωρήσασθε punish my sons when they grow up* (Pl. Ap. 41 E), τάφος δὲ ποῖος δέξεται μ', ὅταν θάνω; *what kind of tomb will receive me when I am dead?* (Eur. I. T. 625), χρή διαμάχασθαι ὅσον ἂν δύνῃσθε *you must fight as long as you can* (Thuc. vii. 63), οἷεσθ' αὐτὸν ὑμῖν ἐκ προρρησεως πολεμήσειν ἕως ἂν ἐξαπατάσθε; *do you think he will make war upon you after a declaration, while you are deceived?* (Dem. Phil. iii. 13), περιμενοῦμεν ἕως ἂν ἡμῖν ὁμολογήσῃ πολεμεῖν *we are going to wait until he admits that he is at war with us* (Dem. Phil. iii. 10), ὅπου δ' ἂν ζῶ, κακὸς φανήσομαι *I shall be thought a coward, wherever I live* (Eur. Phoen. 1005).

NOTES.—4. For local conjunctions with the fut. indic. or fut. opt. expressing purpose, see under Relative Sentences, § 323.

5. The form of the temporal or local clause is the same in 2 as in 3 (next §), the time to which the sentence as a whole refers being shown by the leading clause. See a similar note on conditional sentences, § 305, note 2.

§ 333. 3. Time Past and Present, when the time or place referred to is general or indefinite (= General Relative or Conditional Clauses, § 324 (ii)).

(a) Present Time, ἂν with the Subjunctive as in 2: ἐπειδὴν δὲ κρύψωσι γῇ, ἀνὴρ λέγει ἐπ' αὐτοῖς ἔπαινον *when(ever) they bury them a man delivers a panegyric over them* (Thuc. ii. 34), ὅταν πᾶσι ταῦτα συμφέρῃ, συμπονεῖν ἐθέλουσιν ἄνθρωποι (= οἱ ἄνθρωποι) *whenever all have the same interests, men are willing to work together* (Dem. Ol. ii. 9), οὐ ἂν τις ὑπ' ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ κινδυνεύειν *wherever a man is placed by his officer, there he ought to meet danger* (Pl. Ap. 28 D), ὅποι δ' ἂν ψήφισμα κενὸν ἐκπέμψητε, οὐδὲν γίνεται *wherever you send an empty resolution, nothing is done* (Dem. Phil. i. 45).

§ 334. (b) Past Time, the Optative without ἂν (negative μή): οἱ ἐπιβάται ἐθεράπευον ὅτε προσπέσοι ναῦς *the marines were on the look out whenever one ship charged another* (Thuc. vii. 70), ὅσον χρόνον προσφέροιτο ναῦς, τοῖς ἀκοντίοις ἐς αὐτὴν ἐχρῶντο *as long as (ever) a ship was approaching they used their javelins against it* (ib.), ἐπειδὴ προσμίξαιεν, οἱ ἐπιβάται ἐπειρῶντο ἐπιβαίνειν *whenever they closed, the marines tried to board* (ib.), περιεμένονεν οὖν ἐκάστοτε, ἕως ἀνοιχθείη τὸ δεσμωτήριον . . . ἐπειδὴ δὲ ἀνοιχθείη,

εἰσῆμεν *we used always to wait about till the prison was opened, and when it was opened we went in* (Pl. Phaedo 59 D), ὅπου μὲν στρατηγὸς σῶς εἴη, τὸν στρατηγὸν παρεκάλουν, ὅπόθεν δὲ οἴχοιτο, τὸν ὑποστράτηγον *wherever the general survived they summoned the general, and where he was dead, the under-general* (Xen. An. iii. 1, 32).

§ 335. NOTES.—1. The opt. with ἄν is sometimes used (after a primary verb) when the clause is potential and there is an implied condition: ἐπιχειρεῖ ἥνικ' ἄν ἡμεῖς μὴ δυνάμεθ' ἐκεῖσ' ἀφικέσθαι *he attacks when we could not (even if we wished) reach them* (Dem. Phil. i. 31).

2. ἕως *while* usually takes the impft. indic. or pres. subj. or opt., ἕως *until* the aor. indic. or aor. subj. or opt.

3. In *poetry* and *Thucydides*, by archaic idiom as in conditional clauses (§ 312, note 3 (b)), the subj. is sometimes used without ἄν: ἕως ... μάθης *until thou learnest* (Soph. Ai. 555; see also *ib.* 1074), μέχρι πλοῦς γένηται *until the weather is favourable* (Thuc. i. 137).

4. The ideas of *time* and *cause* being closely connected, several of the temporal conjunctions are also used as causal conjunctions; see § 359.

5. An augmented tense of the indicative is used in clauses depending upon an augmented tense accompanied by ἄν: ἡδέως ἂν Καλλικλεῖ ἔτι διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥήσιν *I would gladly have continued the conversation with Callicles until I had given him in return the speech of Amphion* (Pl. Gorg. 506 B). See § 278, note, § 310 (f).

§ 336. πρὶν *before, until* has as a rule the constructions of an ordinary temporal conjunction only when the leading verb is negative or quasi-negative. Its constructions in Attic prose are as follow:—

1. When the clause on which it depends is positive, πρὶν meaning “before” is generally constructed with the Infinitive (usually aorist) (negative μὴ): πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι, Πελοποννήσιοι ἐσέβαλον ἐς τὴν Ἀττικὴν *the Peloponnesians invaded Attica before the corn was ripe* (Thuc. iv. 2), ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι *they send him away before hearing him* (Thuc. ii. 12), πρὶν (τὴν βουλήν) χρηματίσαι, πᾶς ὁ δῆμος ἄνω καθῆτο *all the people were sitting on the hill before the senate transacted any business* (Dem. De Cor. 169), πρὶν παθεῖν φυλάξομαι *I will be on my guard before I suffer* (Eur. Med. 289).

NOTES.—1. The infin. is sometimes used both in prose and poetry when the leading clause is negative, especially if the πρὶν clause comes first: οὐ βουλόμενος μάχῃ διαγωνίσασθαι πρὶν οἱ καὶ

τοὺς βοηθοὺς ἤκειν *not wishing to fight a battle before his reinforcements had come to him* (Thuc. v. 10), πρὶν ταῦτα πράξει, μὴ σκοπεῖτε *do not begin to consider before you do this* (Dem. Ol. iii. 12; cp. also 13).

2. The pres. infin. is used with πρὶν (1) when the verb has no aorist in use, and (2) when attempted action is implied: πρὶν ἀνάγεσθαι ἐκόπτοντο *they were disabled before they could try to set sail* (Thuc. iv. 14).

3. For the case of the subject of the infin. see § 253.

§ 337. 2. When the clause on which it depends is negative or quasi-negative.

(a) When referring to past time, πρὶν meaning "until" is constructed with a historic tense of the Indicative (usually aorist): οὐκ ἔδωσαν ὁμήρους πρὶν αὐτῶν εἶλον κώμην *they did not give hostages until they (the enemy) had captured one of their villages* (Thuc. iii. 101), ἐτόλμησεν οὐδεὶς ῥῆξαι φωνὴν πρὶν πρὸς τὰ τεῖχη προσῆσαν οἱ πολέμοι *no one dared to open his mouth until the enemy came up to the walls* (Dem. Phil. iii. 61).

NOTE.—In Thucydides and poetry the indic. is sometimes used even where the leading verb is positive, when πρὶν means *until*: παραπλήσια δὲ καὶ οἱ ἐπὶ τῶν νεῶν αὐτοῖς ἔπασχον, πρὶν γε δὴ οἱ Συρακόσιοι ἔτρεψαν *those on board the ships were in the same state until at last the Syracusans routed them* (Thuc. vii. 71, also vii. 39), ἡγόμεν δ' ἀνὴρ ἀστῶν μέγιστος τῶν ἐκεῖ πρὶν μοι τύχη τοιάδ' ἐπέστη *I was deemed the greatest of the townsfolk of that place until the following incident befell me* (Soph. O. T. 775-7).

§ 338. (b) When referring to future time, πρὶν meaning "until" is combined with ἄν (πρὶν ἄν) and constructed with the Subjunctive (usually aorist) (negative μὴ) or sometimes in indirect speech after a historic tense (§§ 350, 351) with the Optative without ἄν (negative μὴ):

πρὶν ἄν and Subjunctive: προορᾷτ' οὐδέν, πρὶν ἄν ἡ γεγενημένον ἢ γιγνόμενόν τι πύθησθε *you foresee nothing until you hear that something has happened or is happening* (Dem. Phil. i. 41), προείρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἄν αὐτὸς σημήνῃ *orders had been given them by Phormio not to attack until he gave the signal* (Thuc. ii. 84), οὐκ ἄπειμι πρὶν ἄν σε γαίας τερμόνων ἔξωβάλω *I shall not depart until I have expelled thee from the borders of the land* (Eur. Med. 275-6),

πρίν and Optative: οὐχ ἡγοῦντ' οὐδὲν οἶοι τ' εἶναι κινεῖν τῶν καθεστώτων, πρίν ἐκποδὼν ἐκείνος αὐτοῖς γένοιτο *they did not believe they would be able to effect any change until he was put out of their way* (Isoc. xvi. 5) (= O. R. οὐδὲν οἶοι τ' ἐσμὲν . . . πρίν ἂν . . . γένηται).

§ 339. NOTES.—1. In Thucydides and poetry πρίν is occasionally used with the **subjunctive without ἂν** (see § 335, 3); ἡμεῖς δὲ κακοί, πρίν ἐν τῷ παθεῖν ὤμεν, προφυλάξασθαι *we are poor hands at taking precautions (i.e. we do not take precautions) until we are in the act of suffering* (Thuc. vi. 38), μὴ στέναζε πρίν μάθῃς *do not groan till thou shalt learn* (Soph. Phil. 917).

2. πρίν ἂν and the subj. depending upon a positive clause is very exceptional: ὅστις οὖν οἴεται τοὺς ἄλλους κοινῇ τι πράξειν ἀγαθόν, πρίν ἂν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λῖαν ἀπλῶς ἔχει, *whoever thinks that the others will achieve any common success until he reconciles their leaders is very simple-minded* (Isoc. iv. 16).

3. πρίν is used mainly with the aor. tense because it implies comparison between the time of the occurrence of two (or more) events, and the πρίν clause states the action as a whole which is the standard of time to which the action of the main clause is referred, e.g. ἀποπέμπουσι πρίν ἀκοῦσαι = ἀποπέμπουσιν οὐκ ἀκούσαντες.

4. πρίν is used in Homer mostly with the infin. (almost always aor.) and usually after a negative (cp. Il. xix. 423); but also after a positive verb (Il. xiii. 172). It is used with the subj. (without κε(ν) or ἂν) only when the sentence is conditional and the principal verb is imperative or future (Il. xviii. 135), and with the opt. in implied indirect speech (Il. xxi. 580). πρίν γ' ὅτε is used with the indic. (Od. xiii. 322) and the opt. (Il. ix. 488), and πρίν γ' ὅταν with the subj. (Od. ii. 374). A second πρίν is often added adverbially with the leading verb (Il. ii. 354). The use of πρίν as a conjunction began like that of ὥστε (§ 293, 7) by its insertion before an infin., probably an imperative infinitive (§ 257) following an imperative or future, e.g. οὐδὲ πρίν . . . λοιγὸν ἀπώσσει, πρίν . . . δόμεναι . . . κόρυην *nor shall he first ward off destruction, first he is to give up the girl, i.e. nor shall he ward off destruction before he gives up the girl* (Il. i. 97, 98). It then spread to positive sentences, and after the infin. lost its imperative force there grew up the use of the subj. and opt. and finally (post-Homeric) of the indic.

§ 340. VI. Indirect Speech (Oratio Obliqua).

Words once spoken or supposed to have been spoken may, when quoted, be given either (1) directly or (2) indirectly. Thus: (1) *the speaker* $\left\{ \begin{array}{l} \text{says} \\ \text{said} \end{array} \right\}$: *I do not believe in the war*; the words after *says* or *said* are given exactly as they are supposed to have been uttered; grammatically they stand apart by themselves and may

be put into inverted commas, thus: *the speaker says* (or *said*): "*I do not believe in the war*"; this is called **direct speech** (*oratio recta*). (2) *the speaker* ^{says}_{said} *that he* ^{does}_{did} *not believe in the war*; the words after *says* (or *said*) no longer stand apart by themselves as in (1), but have been changed to make them grammatically dependent upon the verb of saying; this is called **indirect speech** (*oratio obliqua*).

§ 341. In direct speech therefore the words supposed to have been used are quoted without change. In Greek we find this in the long speeches interspersed in the narrative of Thucydides, in the speeches of the Attic orators, and in the dramatic dialogue of the tragedians, of Aristophanes and of Plato. As a rule, in Greek, direct speech embodied in a narrative or another speech stands apart by itself, but occasionally it is introduced by ὅτι, which then serves the same purpose as inverted commas in English: ἀπήγγειλεν ὅτι οἱ Λακεδαιμόνιοι κελεύουσιν ὑμᾶς αὐτοὺς περὶ ὑμῶν αὐτῶν βουλεύεσθαι, μηδὲν αἰσχρὸν ποιούντας *he reported: "The Lacedaemonians order you to decide about yourselves, doing nothing dishonourable"* (Thuc. iv. 38). For other instances see Thuc. ii. 12, Dem. F. L. 40, Pl. Ap. 29 D, Xen. An. iv. 8, 5 and 6.

§ 342. In indirect speech the person who quotes has in his mind to start with the words that he supposes to have been actually spoken, but alters them in order to make them grammatically dependent upon the verb of saying or other verb introducing them.

NOTE.—The indirect form of speech arose from a desire to avoid ambiguity. If a long speech is quoted verbatim in the direct form in the middle of a piece of narrative, it is not always easy to see where the speech ends and the narrative resumes. This ambiguity is lessened when the speech is thrown into the indirect form, since it is easily seen that the speech ends where the indirect form ceases and the direct form of the narrative is resumed.

§ 343. The grammatical alterations of indirect speech (*oratio obliqua*) differ in different languages. The object aimed at is however the same; alterations are made by the person quoting so that the words may be

readily recognised as a quotation. This is accomplished by adapting the words quoted to the construction of the verb which introduces them. In Greek words quoted were liable to two changes and sometimes a third.

§ 344. I. When necessary the Persons were changed in indirect speech as in English :

1. If a speaker quotes his own words, e.g. *I know you are wrong*, to the same audience, there is no change in the persons, e.g. *I told you that I knew you were wrong*; if the audience is different, the second person becomes the third: *I told them that I knew they were wrong*.
2. If one of the audience quotes a speaker's words to him, the persons are interchanged: *you told us that you knew we were wrong*; but if quoted in the absence of the speaker, the first person becomes the third, and the second person becomes the first: *he told us that he knew we were wrong*.
3. The usual form of indirect speech however is for a third person (neither the speaker nor one of the audience) to quote the words supposed to have been used, and then the first and second persons disappear: *he told them that he knew they were wrong*. Attic Greek however distinguishes the person or persons whose speech is quoted by the use of the Indirect Reflexive οἱ (enclitic) σφεῖς σφᾶς σφῶν σφίσι(ν); see § 213.

§ 345. II. The Principal Verbs of the words quoted, i.e. of the direct speech, are treated in indirect speech as follows:—

1. Statements:

- (a) The finite verb (or verbs) of the first principal sentence of the direct speech follows the construction of the introductory verb on which it immediately depends, i.e. it is expressed by

(i) the corresponding tense of the Infinitive when dependent upon a verb of saying: φημί say, οὐ φημι deny, φάσκω assert, λέγεται it is said (and rarely λέγω, εἶπον say); of thinking:

δοκῶ, ἡγοῦμαι, νομίζω, οἶμαι; of *promising*: ἐπαγγέλλομαι, ὑπισχνοῦμαι; of *hoping*: ἐλπίζω; of *swearing*: ὅμνυμι (see also § 251, 2); or,

(ii) **ὅτι or ὥς with the finite verb retained in the same tense** when depending upon the verbs of *saying*: λέγω, εἶπον, διηγοῦμαι *narrate*, ἀπαγγέλλω *report*, ἀποκρίνομαι *answer*, βοῶ *cry*, δηλῶ *shew*, διδάσκω *teach*.

(b) **Other principal verbs of the direct speech are expressed by the corresponding tenses of the infinitive.**

NOTE.—The later principal verbs of the direct speech are sometimes expressed by a different construction when the sentence differs in its nature from the preceding one: ἐπεμαρτύρετο μὴ ἀπόντος πέρι αὐτοῦ διαβολὰς ἀποδέχεσθαι . . . καὶ ὅτι σωφρονεστερον εἶη μὴ . . . πέμπειν αὐτόν *he begged them not to listen to slanders about him in his absence and urged that it was wiser not to send him* (Thuc. vi. 29), the first sentence being a command and the second a statement. Cp. vi. 50, where the reverse takes place, κηρύξαι being used first with ὅτι, a dependent statement (ὅτι . . . ἤκουσι), and then with the infin., a dependent command (τοὺς οὖν ὄντας . . . ἀπιέναι).

§ 346. 2. **Direct Questions of the direct speech become indirect questions of the indirect speech** and are introduced by a *verb of asking*: ἔρομαι, ἐρωτῶ, πυνθάνομαι, and so on, followed by an interrogative particle. The **Interrogative Particles** are the interrogative pronouns τίς, ὅστις *who*, and adverbs ποῦ, ὅπου *where*, etc. (for full list see §§ 66, 67, 220), and in single questions εἰ *whether*, and in double questions πότερον . . . ἢ, εἰ . . . ἢ, εἴτε . . . εἴτε *whether . . . or* (§ 375). The negative in the second half is either οὐ or μή (§ 364, note 6).

§ 347. 3. **Commands of the direct speech are expressed by the infinitive dependent upon a verb of ordering**: λέγω, εἶπον *tell, bid*, κελεύω *order*, δέομαι, ἀξιώ *request*, κηρύττω *proclaim*, ἱκετεύω *beseech*, etc. A command is often changed to a statement by the substitution of the infinitive with δεῖν or χρῆναι dependent upon a verb of saying (cp. § 240, note 4).

These two changes, (1) of the person (where necessary) and (2) of the principal verbs to the infinitive (except in questions or in statements depending upon ὅτι or ὥς), always take place in adapting direct speech to the indirect form. No others are essential; hence sub-

ordinate clauses frequently remain as in the direct speech with merely a change of person. For the third change see below.

§ 348. **Indirect Speech depending upon a Primary Tense.**

Σωκράτης φησὶν ἀδικεῖν (= O. R. Σωκράτης ἀδικεῖ) *he says that Socrates is guilty* (Pl. Ap. 24 B), ἀναβάλλουσιν ὑμᾶς, λέγοντες ὡς ἐκείνός γ' οὐ πολεμεῖ τῇ πόλει (= O. R. οὐ πολεμεῖ) *they put you off, saying that he at least is not at war with the city* (Dem. Phil. iii. 14), οὐδ' ἐνθυμηθῆναί φησι (= O. R. οὐδ' ἐνθυμήθην) *he says he did not even think of it* (Dem. F. L. 39), λέγουσιν ὡς οὐδὲν κακὸν οὐδ' αἰσχρὸν εἰργασμένοι εἰσὶ *they say they have done nothing wrong or dishonourable* (= O. R. οὐκ εἰργασμένοι ἐσμέν) (Lys. xii. 22), ἄρα προσδοκᾶν (impft. inf.) αὐτοὺς τοιαῦτα πείσεσθαι, ἣ λέγοντος ἂν τινος πιστεῦσαι οἴεσθε; (= O. R. προσεδόκων, ἐπίστευσαν ἂν) *do you think they expected to suffer such things or would have believed it if anyone had told them?* (Dem. Phil. ii. 20), οὐκέτι ἐρήσομαι περὶ τούτου εἰ ἔτι τινὸς ὁ τοιοῦτος προσδεῖται (= O. R. ἄρα προσδεῖται;) *I will no longer ask concerning this man whether such an one still needs something further* (Xen. Oec. xv. 1), μῆνυσσον αὐτοῖς τίς ἐστι (= O. R. τίς ἐστι;) *tell them who it is* (Pl. Ap. 24 D), τριήρεις παρασκευάσασθαι φημι δεῖν (= O. R. παρασκευάσασθε imper. or παρασκευάσασθαι δεῖ) *I say you must prepare men of war* (Dem. Phil. i. 16), μηνυταὶ γίνονται τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσὶ τε τὴν Λέσβον . . . καὶ τὴν παρασκευὴν ἅπασαν . . . ἐπείγονται· καὶ εἰ μὴ τις προκαταλήψεται ἤδη, στερήσεσθαι αὐτοὺς Λέσβου (= O. R. ξυνοικίζουσι, ἐπείγονται, εἰ . . . προκαταλήψεται, στερήσεσθε) *they inform the Athenians that they are settling in Lesbos and hastening all their preparations; and if someone does not now occupy it before them, they (the Athenians) will lose Lesbos* (Thuc. iii. 2), οὐ γὰρ δὴ δι' ἀπειρίαν γ' οὐ φήσεις ἔχειν ὅτι εἴπῃς (= O. R. οὐκ ἔχω ὅτι εἴπω deliber. subj., § 243, 4), *for you will not allege that from want of experience you do not know what to say* (Dem. F. L. 120).

§ 349. **Indirect Speech depending upon a Secondary Tense.**

ἐλέχθη τοὺς Πελοποννησίους ἐκ τῆς γῆς ἐξελθεῖν (= O. R. οἱ Πελοποννησίοι ἐξῆλθον) *it was reported that the Peloponnesians had left the country* (Thuc. ii. 57), ἀνέκραγεν ἡ βουλὴ ὡς εὖ λέγει (= O. R. εὖ λέγεις or εὖ λέγει) *the senate cried out*

that he spoke rightly (And. i. 43), ἔλεγε δὲ ὁ Στύφων ὅτι βούλονται διακηρυκεύσασθαι ὅ τι χρὴ σφᾶς ποιεῖν (= O. R. βουλόμεθα, χρὴ ἡμᾶς) Styphon said they wished to send a herald to know what they should do (Thuc. iv. 38), ὥστε ἐμὲ ἐμαυτὸν ἀνερωτᾶν (impft. inf.) πότερα δεξαίμην ἂν οὕτως ὥσπερ ἔχω ἔχειν (= O. R. δεξαίμην ἂν, ἔχω) so I asked myself whether I would be content to be as I was (Pl. Ap. 22 E), ἀπεκρινάμην οὖν ὅτι μοι λυσιτελεῖ ὥσπερ ἔχω ἔχειν (= O. R. λυσιτελεῖ, ἔχω) I replied that it was good for me to be as I was (ib.), ἐπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων πρὶν ἂν τι καὶ αὐτοὶ βουλευώσιν περὶ αὐτῶν (= O. R. μηδὲν ποιεῖτε imper., ἔχετε, πρὶν ἂν βουλευώμεν) they sent a herald bidding him to tell them to do nothing rash about the Theban prisoners until they themselves had consulted about them (Thuc. ii. 6), ἔφη χρῆναι λέγειν ἦντινα αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται (= O. R. λέγε ἦντινα σοὶ παρασκευὴν . . . ψηφίσωνται delib. subj., § 243, 4) he said that he ought to state what equipment the Athenians should vote him (Thuc. vi. 25), οἱ δὲ οὐδὲ μεθ' ἑτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ, τοῦτο ποιήσιν (= O. R. οὐκ ἐσόμεθα, ὅτι ἂν δοκῇ, ποιήσομεν) but they refused to join either side and said they would do whatever the rest of the Italians resolved (Thuc. vi. 44). Compare also Thuc. i. 90, iv. 8, v. 30, v. 46, v. 69, vi. 35, vi. 47-49, vi. 93, viii. 76, viii. 78. Thucydides usually retains the mood of the direct speech after ὅτι or ὥς, and in subordinate clauses.

§ 350. III. The tenses of the Indicative (except the Imperfect and the Pluperfect) and of the Subjunctive, when they are not changed to the Infinitive (as under II), are sometimes changed to the Optative Mood, but only when depending upon a Secondary Tense. Often in the same sentence of a quotation some verbs are changed to the optative and others are not.

The Optative alone: εἶπον ὥς δοίην (= O. R. ἔδωκα) I said that I had given it (Soph. O. T. 1161), ὥς δ' ἴδοι καὶ περιτύχοι τῷ πράγματι, ἔλεγε (= O. R. εἶδον καὶ περιέτυχον) he said he had seen and been present at the affair (And. i. 37), ἤρετο γὰρ δὴ, εἴ τις ἐμοῦ εἴη σοφώτερος (= O. R. ἀρά τίς ἐστι;) for he asked if anyone was wiser than I (Pl. Ap. 21 A), ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφᾶς αὐτοῦς (= O. R. παραδεδώκασι) they said that Demosthenes and his soldiers had surrendered (Thuc. vii. 83), Κῦρος ἔλεγεν ὅτι ἡ

ὁδὸς ἔσοιτο πρὸς βασιλεία (= O. R. ἔσται) *Cyrus said that the march would be against the king of Persia* (Xen. An. i. 4, 11), τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν (= O. R. ἄρα παραδῶμεν *delib. subj.*, § 243, 4) *they asked the god whether they were to give up the city to the Corinthians* (Thuc. i. 25).

The Optative in combination with the Indicative or Subjunctive: ἦκον λέγοντες ὅτι οὐχ ἵππῆς εἰσιν ἀλλ' ὑποζύγια νέμοιτο (= O. R. οὐκ εἰσι, νέμεται) *they came saying they were not cavalry but mules grazing* (Xen. An. ii. 2, 15), προηγόρευεν ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἶη (= O. R. ἐμοὶ ξένος ἐστὶ), οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο (= O. R. ἐγένετο), τοὺς δὲ ἄγροὺς τοὺς ἑαυτοῦ (= O. R. ἑμαυτοῦ) καὶ οἰκίας ἦν ἄρα μὴ δηλώσωσιν (= O. R. ἦν . . . δηλώσωσιν) οἱ πολέμιοι, . . . ἀφίησιν (= O. R. ἀφίημι) αὐτὰ δημόσια εἶναι *he publicly said Archidamus was his friend but had not become so for the injury of the city, and if the enemy did not plunder his lands and houses he gave them up to be public property* (Thuc. ii. 13), πείθουσι λέγοντες ὅτι ἦν μετὰ σφῶν ἔλθωσι (= O. R. ἦν μεθ' ἡμῶν ἔλθῃτε) ῥαδίως . . . τῆς Ζακύνθου κρατήσουσι (= O. R. κρατήσομεν) καὶ ὁ περίπλους οὐκέτι ἔσοιτο (= O. R. ἔσται) τοῖς Ἀθηναίοις *they tried to persuade them by saying that if they came with them they would easily conquer Zacynthus and the Athenians would no longer be able to sail round* (Thuc. ii. 80).

N.B.—The Tense of the Direct Speech is not changed in the Indirect, the Negative is not changed, and *an* in the Apodosis of a conditional sentence is not omitted.

§ 351. NOTES.—1. The following scheme shows the possible alterations in Indirect Speech depending on a secondary tense:—

UNCHANGED.

Pres. Indic.—ἡγγέλλετο ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσι *news was brought that the ships were at Rhegium* (Thuc. vi. 45).

Fut. Indic.—εἰπέ τις ὅτι ἦν τι φάγωσιν *ἀναστήσονται someone said that if they ate something they would get up* (Xen. An. iv. 5, 8).

CHANGED TO OPTATIVE.

διῆλθεν ὁ λόγος ὅτι οὐκ εἶη ἐν τῇ Ἐγέστῃ τὰ χρήματα *the report went abroad that there was no money in Egesta* (Thuc. vi. 46); ἡγγέλθη ὅτι φεύγοιεν *news was brought that they were banished* (Xen. Hell. i. 1, 27).

εἶπεν ὅτι καθ' ἡσυχίαν μᾶλλον βουλευσοίτο *he said he would rather deliberate at his leisure* (Thuc. vi. 25). [N.B.—This is the most frequent use of the fut. opt.]

UNCHANGED.

Perf. Indic.—ἦκε δ' ἀγγέλλων τις
ὡς Ἐλάτεια κατείληπται a mes-
senger came saying that Elatea
had been seized (Dem. De
Cor. 169).

Impft. Indic.—ἐπεὶ δὲ παρὰ τὸ
προπύλαιον τὸ Διόνυσου ἦν,
ὁρᾷν ἀνθρώπους πολλοὺς (ἔφη)
he said that when he was by
the gateway of the temple of
Dionysus, he saw a large num-
ber of men (And. i. 38).

Aor. Indic.—ἐτόλμα λέγειν ὡς
ὑπὲρ ὑμῶν ἐχθροὺς ἐφ' ἑαυτὸν
εἰλκυσε he dared to say that
he had brought enemies upon
himself for your sakes (Dem.
Androt. 59).

Plupft. Indic.—ἔπεισε πέμψαι
πρέσβεις κελεύσοντας τὴν Βοιω-
τῶν συμμαχίαν ἀνεῖναι καθάπερ
εἶρητο he persuaded them to
send ambassadors to urge them
to give up the alliance with
the Boeotians in accordance
with the terms of the agreement
(Thuc. v. 46).

ἄν and the Subj.—προεἶρητο μὴ
ἐπιχειρεῖν πρὶν ἂν αὐτὸς σημήνῃ
orders were given not to attack
until he himself gave the signal
(Thuc. ii. 84).

(ἔφη) ἦν δὲ χρονίῳ (στρά-
τευμα) ἀνθρώπους καταφρονεῖν
but if an army delayed, he
said, men despised it (Thuc.
vi. 49).

[NOTE.—When the Subj. is
changed to the Opt. ἄν is
omitted, thus e.g. ἦν (or εἰάν),
ὅς ἄν, ὅπου ἄν, ὅταν, πρὶν ἄν
etc. become respectively εἰ,
ὅς, ὅπου, ὅτε, πρὶν etc.].

CHANGED TO OPTATIVE.

ἐλέχθη ὡς οἱ Πελοποννήσιοι φάρ-
μακα ἐσβεβλήκοιεν ἐς τὰ
φρέατα it was said that the
Peloponnesians had thrown
poison into the wells (Thuc.
ii. 48).

[Very rarely changed to Opt. and
only when the context admits
of no ambiguity: διηγούντο
ὅτι αὐτοὶ μὲν ἐπὶ τοὺς πολεμίους
πλέοιεν (= O. B. ἐπλέομεν),
τὴν δὲ ἀναίρεσιν τῶν ναυαγῶν
προστάξαιεν (= O. B. προσε-
τάξαμεν) ἀνδράσιν ἱκανοῖς they
explained that they themselves
had sailed against the enemy
and had commissioned com-
petent officers to pick up the
men on the wrecks (Xen. Hell.
i. 7, 5).]

διεθρόησαν ὡς χρήματα πολλὰ ἴδοιεν
they noised it abroad that they
had seen plenty of money
(Thuc. vi. 46).

Κῦρος ὑπέσχετο τοῖς φυγάσι μὴ
πρόσθεν παύσεσθαι πρὶν καταγ-
άγοι Cyrus promised the exiles
not to rest until he had restored
them (Xen. An. i. 2, 2). See
also § 338.

εἴ τε καὶ μὴ ἐπεξέλθοιεν ἐκείνῃ τῇ
ἐσβολῇ οἱ Ἀθηναῖοι, ἀδεέστερον
τὸ πεδίον τεμεῖν (ᾤετο) and
if indeed the Athenians did
not come against them during
this invasion (he thought) he
would ravage the plain more
fearlessly (Thuc. ii. 20).

UNCHANGED.

εἶπον . . . ποιήσῃν ὅτι ἂν
 δίκαιον ᾗ *they said they would*
do whatever was right (Thuc.
 v. 30).

CHANGED TO OPTATIVE.

εἰ with the opt. in o. o. usually
 represents ἔαν or ἥν with the
 subj. or εἰ with the opt. of
 o. r., but occasionally also
 εἰ with the pres. indic.: οὐκ
 ἔφη εἰκὸς εἶναι ἐν Ἐπιδάυρῳ
 ὁρμεῖν εἰ μὴ ἦκουεν κ. τ. λ. *it*
was not likely, he said, that
they were anchoring at Epi-
daurus unless they had come
etc. (= o. r. ἦκουσι) (Thuc.
viii. 92).

For deliberative subjunctive see instances above, §§ 348-350.

Opt. with and without ἂν.—

ἐσηγγέλλετο δὲ αὐτοῖς ἐκ Κα-
 μαρίνης, ὥς, εἰ ἔλθοιεν, προσ-
 χωροῖεν ἂν *news was brought*
from Camarina that if they
came there the inhabitants
would join them (Thuc. vi. 52).

§ 352. 2. **Infinitive with ἂν.** When an apodosis with ἂν (§ 306) depends upon any of the verbs of saying or thinking in II (1) (i) (§ 345) the construction which results is the infin. with ἂν: (ἔφασαν) οὐκ ἂν εὐορκεῖν προδιδόντες αὐτούς (= O. R. οὐκ ἂν εὐορκοῖμεν) (*they said they would not be true to their oaths if they betrayed them* (Thuc. v. 30); ἀπεκρίνατο πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακτον, εἰ τοὺς ἀγαθοὺς διεγίγνωσκε (= O. R. πολλοῦ ἂν ἄξιος ἦν ὁ ἄτρακτος) *he replied that the arrow would be worth a great deal if it distinguished the good* (Thuc. iv. 40), ἀρ' οὖν ἂν με οἴσασθε τοσάδε ἔτη διαγενέσθαι, εἰ ἔπραττον τὰ δημόσια; (= O. R. διεγενόμην ἂν) *do you think I should have lived so many years if I had taken part in public life?* (Pl. Ap. 32 E). For another use of the infin. with ἂν (after the article τὸ) see § 258. For the partic. with ἂν see below, § 357, note 2.

3. Occasionally the infinitive is used in subordinate clauses by attraction to the infinitive in principal clauses: λέγεται Ἀλκμαῖωνι, ὅτε δὴ ἀλᾶσθαι αὐτόν, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν *it is said that Apollo gave Alcmæon an oracle to dwell in this land when he was a wanderer* [ἀλᾶσθαι αὐτόν is acc. and infin. by attraction to χρῆσαι] (Thuc. ii. 102), εἰ μὲν ἐπὶ πλεόν ὀνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν *they said that if they could conquer more of their land they would keep it* [ὀνηθῆναι is infin. by attraction to ἔχειν] (Thuc. iv. 98).

4. The Optative is sometimes used without a conjunction in the continuation of direct speech: ἔλεγον πολλοὶ ὅτι παντὸς ἄξια λέγοι Σευθῆς· χειμῶν γὰρ εἴη *many said that Seuthes spoke rightly, for it was winter* [εἴη is opt. by attraction to λέγοι] (Xen. An. vii. 3, 13), ἀπεκρίναντο ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἴεν *they replied that they could not do what he proposed without the consent of the Athenians; for their wives and children were with them* [εἴεν is opt. by attraction to εἴη] (Thuc. ii. 72).

5. Direct Speech is sometimes combined with Indirect Speech: *κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα* *if he was there he said he wished to punish him, but if he flees we will there take counsel about this* (Xen. An. i. 3, 20).

§ 353. 6. Indirect Speech in Homer. There are no properly developed forms of indirect speech in Homer; when another person's speech is referred to, it is usually described from the standpoint of the narrator and the tenses thrown into the past as in English. This survives in Attic in dependence upon verbs of perception; see § 357. *γινώσκων, ὃ οἱ αὐτὸς ὑπέειχε χεῖρας Ἀπόλλων* *knowing that Apollo held his hands over him* (Il. v. 433), *πεύθετο . . . οὔνεκ' Ἀχαιοί . . . ἀναπλεύσεσθαι ἔμελλον* *he heard that the Achaeans would sail* (Il. xi. 21), *κήρυκες δ' ἐλίγαινον . . . τοὺς ἴμεν οἷσι χρεῖος ὀφείλετο* *the heralds made proclamation that those should come to whom a debt was owed* (Il. xi. 685). But the beginnings of change are present in Homer from which the later developments came: (1) the infin. is used after verbs of saying, *φάτο δύμεναι* *he said that he had entered* (Il. vi. 185); (2) the subjunctive is changed to the optative after a past tense, *μερμήριζεν ἦ . . . ἀναστήσειεν . . . ἐναρίζοι ἡὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν* *he pondered whether he should break up the meeting and slay him or check his anger and curb his wrath* (= o. r. delib. subj.) (Il. i. 189); (3) the opt. is used in dependent questions for the indic. of direct speech, *εἰρώτα δὴ ἔπειτα τίς εἶη καὶ πόθεν ἔλθοι* (= o. r. τίς εἶ καὶ πόθεν ἦλθες;) *he asked who he was and whence he came* (Od. xv. 423); (4) in one passage *ὥς* is found with the opt. in indirect speech, *εἰπεῖν ὥς ἔλθοι* *to say how he came* (= o. r. πῶς ἦλθον) (Od. xxiv. 237). The first starting point of the later form of indirect speech was the substitution of the potential opt. for the subj. of will in questions after a past tense; *τίς ἔλθῃ; who is to go?* could not well be used after a past tense, when will or certain expectation was incongruous, hence *ἠρώτα · τίς ἔλθοι; he asked—who would go?* the potential opt. (expressing only possibility) being first substituted, and the two clauses being then brought into closer dependence, *ἠρώτα τίς* (and later *ὅστις*) *ἔλθοι*.

§ 354. The principles and rules for indirect speech apply not only where a verb of saying or thinking is expressly stated but also where indirect speech is implied from the context.

ἔμελλον μαχεῖσθαι ἣν περιτύχωσιν *they intended to fight if they met (the enemy)* (= implied o. r. *μαχοῦμεθα ἣν περιτύχωμεν*, with subjunctive retained in o. o.) (Thuc. v. 66), *ἐβούλοντο καταστρέψασθαι εἰ δύναντο* *they wanted to reduce it if they could* (= implied o. r. *βουλόμεθα κ. ἣν δυνώμεθα*) (Thuc. vi. 1), *ἔχαιρον ἀγαπῶν εἴ τις ἐάσοι* (= implied o. r. *ἀγαπῶ εἴ τις ἐάσει*) *I was glad, being content if any one would allow it* (Pl. Rep. 450 A), *ψκτιρον εἰ ἀλώσειντο* (= implied o. r. *οἰκτίρομεν εἰ ἀλώσονται*) *they pitied them if they should be caught* (Xen. An. i. 4, 7), *ἦν δ' οὐδὲν αὐτῷ πράξαι εἰ μὴ*

Φωκέας ἀπολεῖ (= implied O. R. ἔσται ἐμοὶ . . . εἰ μὴ ἀπολῶ) *it was possible for him to do nothing unless he destroyed the Phocians* (Dem. De F. L. 317), οὐ γὰρ εἶχομεν . . . ὅπως . . . καλῶς πράξαιμεν (= implied O. R. πῶς καλῶς πράξωμεν *delib. subj.*) *for we did not know how we were to fare successfully* (Soph. Ant. 270). (This is a common use of the deliberative opt. after verbs of doubting in a past tense.)

See also Causal sentences, § 360, 2.

§ 355. The rules for indirect speech are also partly extended to statements, questions and exclamations depending upon verbs denoting perception, the result of perception and the cause of perception (§ 263), *i.e.* verbs of *hearing, seeing, learning, knowing, showing* and so on, αἰσθάνομαι, γινώσκω, δέικνυμι, δηλῶ, οἶδα, ὁρῶ, πυνθάνομαι κ. τ. λ.

These verbs which usually take a participle admit also for dependent statements of the construction of a dependent clause introduced by *ὅτι* or *ὥς*, and for dependent questions and exclamations of a dependent clause usually introduced by a relative, and sometimes by an indirect interrogative pronoun or adverb. These dependent clauses have two constructions:—

§ 356. 1. The same construction as verbs of saying and thinking, the tenses remaining the same as in the direct speech, and the moods remaining the same or (after a secondary tense) being changed to the optative. δηλοῖ ὅς ἐστι (= O. R. τίς εἰμι;) *he shows who he is* (Thuc. i. 136, 5), ἦδει δὲ οὐδεὶς ὅποι στρατεύουσι (= O. R. ποῖ στρατεύομεν) *no one knew where they were marching* (Thuc. v. 54), ἐδήλου ὥς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθεῖν (= O. R. ἐξεπέμφθην) *he showed them that he had been sent out to free Hellas* (Thuc. iv. 108), αἰσθόμενος ὥς ἔχοιμι (= O. R. πῶς ἔχω) *perceiving in what condition I was* (Andoc. i. 62); ἐπυνθάνοντο ὅτι ἐν τῇ πόλει εἶη (τὸ νόσημα) (= O. R. ἐστὶ) *they learnt that the plague was in the city* (Thuc. ii. 57); ἦδῃ ὅτι εὐρήσοιμι (= O. R. εὐρήσω) *I knew I should find* (Pl. Ap. 22 D).

§ 357. 2. The dependent statement or question is not quoted but described by the speaker from his own standpoint, the tenses being thrown into the past where in indirect speech proper they would not be

changed; thus the imperfect and pluperfect take the place of the present and perfect indicative, and the future indicative is replaced by a periphrasis, ἔμελλον with the infinitive.

οἱ δὲ ἐπειθοντο ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα οἱ δὲ ἄλλοι ἄπειροι ἦσαν (in o. o. ἐφρόνει and ἦσαν would be φρονεῖ or φρονοῖη and εἰσίν or εἰεν) *they obeyed him seeing that he alone had the mind of an officer and that the others were without experience* (Xen. An. ii. 2, 5), ὁ δὲ Νικίας ὁρῶν οἷος ὁ κίνδυνος καὶ ὡς ἐγγὺς ἦδη ἦν, ἀνεκάλει *Nicias seeing how great and how near the danger was called them up* (= o. o. ποῖος or ὁποῖος, πῶς or ὅπως, εἷη or ἐστί, and o. R. ποῖος, πῶς ἐστί;) (Thuc. vii. 69), ἦδει τὸ ἀργύριον οὗ ἦν (= o. o. ποῦ or ὅπου, ἐστί or εἷη and o. R. ποῦ ἐστι;) *he knew where the money was* (Dem. Olymp. 14), προυδήλου ἃ ἔμελλε πράξειν (= o. o. τί or ὅτι, πράξει or πράξει and o. R. τί πράξω;) *he showed what he would do* (Thuc. i. 130), ᾤχετο οὐχ ὑπολογισάμενος ὅτι πρεσβευτὴς ἄλλος ἦρητ' ἀντ' αὐτοῦ (= o. o. ἦρηται or ἦρημένος εἷη, and o. R. ἦρηται ἀντ' ἐμοῦ) *he went off without taking into account that another had been elected ambassador in his place* (Dem. De F. L. 126).

NOTES.—1. Sometimes 1 and 2 are combined: αἰσθόμενος δ' οὗ ἦν κακοῦ καὶ λογισμὸν λαβὼν ὅτι ληφθήσεται *perceiving in what evil he was and reflecting that he would be caught* (Dem. Aristocr. 156), ὁρῶν ὅτι οὐχ οἷός τε ἔσοιτο εἰσπράττειν ὅσα Πασίων δεδανεικῶς ἦν *seeing that he would not be able to get in the money which Pasion had lent* (Dem. Pro Phorm. 6).

2. The Participle with ἄν. When the apodosis of a conditional sentence with ἄν becomes dependent upon a verb of perceiving, its verb may either be changed to a participle or to an ὅτι or ὡς clause. In the former case the ἄν is retained with the participle, the pres. partic. with ἄν representing the pres. opt. with ἄν or the impft. indic. with ἄν, and the aor. partic. with ἄν the aor. opt. or indic. with ἄν. πάντ' ἄν φοβηθεῖς ἴσθι (= o. R. πάντ' ἄν φοβηθείης) *I know thou that thou (Phaedra) wouldst fear anything* (Eur. Hipp. 519); ἄν with the partic. is therefore always potential; cp. οὔτε ὄντα οὔτε ἄν γενόμενα λογοποιούσιν (= ἂ οὔτε ἔστιν οὔτε ἄν γένοιτο) *they make up stories which neither are nor could be true* (Thuc. vi. 38); see also § 311 (b). For infin. with ἄν see § 352.

3. A subordinate clause occasionally has its verb attracted into the participle: αἰσθάνομαι οὐκ οὐ σου ὅτι οὐ δυναμένου ἀντιλέγειν *I perceive that you are not able to contradict this* (Pl. Gorg. 481 D).

§ 358. The construction of described speech is often used when the dependent statement is the subject or object of a non-personal verb, when ὅτι may usually be translated by *the fact that*: δῆλον ἦν ὅτι

ἐγγύς που ὁ βασιλεὺς ἦν *it was clear that the king was somewhere near* (Xen. An. ii. 3, 6), αἴτιον δ' ἦν ὅτι κατείχε τὸ πλῆθος *the reason was that he held the people in check* (Thuc. ii. 65), μάλιστα δ' αὐτοὺς ἐπείζεν ὅτι δύο πολέμους ἅμα εἶχον *what especially troubled them was that they had two wars at the same time* (Thuc. vii. 28).

Sometimes the construction of indirect speech is used: σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλείᾳ *it now seemed plain to all that the expedition was against the king* (Xen. An. iii. 1, 10), δῆλον ἦν ὅτι πρᾶγμα τι εἶη *it was plain that something was the matter* (Xen. An. iv. 1, 17).

NOTES.—1. These clauses are very common after δῆλον, φανερόν accompanied by the verb *be*. From this has developed an adverbial use of δῆλον ὅτι as a single expression, sometimes written as a single word δηλονότι, meaning *clearly*.

2. Sometimes the tense of the verb is thrown back even after a verb of saying: πρέσβεις ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν, εἰ ἄνδρας διέφθειρεν *the ambassadors said he was not freeing Greece in an honourable way if he was putting men to death* (Thuc. iii. 32) (in o. o. proper this would be διαφθείρει or διαφθείροι); οὐκ ἠγόρευον ὅτι παρέξειν πράγματα ἐμελλέτην μοι; *did I not say that these two were likely to cause me trouble?* (Arist. Pl. 102) (= o. o. μέλλετον or μελλοίτην).

3. An ὥς clause is sometimes used elliptically in poetry (depending upon an imperative ἴσθι *know* understood) to make a final and decisive statement: ὥς τῇσδ' ἐκοῦσα παῖδος οὐ μεθήσομαι *know that I will never willingly let this my daughter go* (Eur. Hec. 400); cp. Soph. O. T. 445. This is quite different from the elliptical use of ὅπως, § 283, 3.

Causal Clauses.

§ 359. Causal clauses are introduced by ὅτι, διότι, οὖνεκα, διούνεκα *because*, and the following particles which are also temporal (§ 330) ὥς *when* or *as*, ὅτε, ὁπότε *when, now that*, ἐπεὶ, ἐπειδὴ *since*.

Obs.—The temporal particles are not so emphatic as the causal particles proper in this sense. The double use of temporal particles is similar to that of *cum* etc. in Latin, and *when, since* etc. in English. ὅτι and διότι are relative in origin, ὅτι meaning *as regards the fact that*, διότι *on account of the fact that*. Of ἐπεὶ and ἐπειδὴ, ἐπεὶ is more common in the causal sense (except in Xenophon) and ἐπειδὴ in the temporal.

§ 360. Causal clauses have two constructions:—

1. Similar to that of explanatory relative clauses, § 320, the reason being that of the

narrator: οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν, ὅτι οὐκ εἶχον τὸν μισθόν *the soldiers blamed Xenophon because they had not received their pay* (Xen. An. vii. 5, 7), καὶ οἱ στρατηγοὶ εὐθὺς ἐν ἀθυμία ἦσαν, ὅτι τοῦτο ἀντεκεκρούκει *and the generals were at once despondent because this difficulty had confronted them* (Thuc. vi. 46), Ἀριαῖος ἐτύγχανεν ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο *Ariæus was riding in a carriage because he had been wounded* (Xen. An. ii. 2, 14), τὰς προφάσεις ἀφελεῖν (κελεύω) ἐπεὶ νῦν γε γέλως ἐστὶν ὡς χρώμεθα τοῖς πράγμασι *I bid you put away all excuses, since the way we manage our affairs is at the present time a laughing stock* (Dem. Phil. i. 25), ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει ἐθέλειν ἀκοῦειν *since then this is so, you ought to be willing to listen* (Dem. Ol. i. 1).

2. **Similar to that of indirect speech**, § 354, the causal clause giving the alleged reason of the subject of the leading verb: οἱ Ἀθηναῖοι τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι (= O. R. οὐκ ἐπεξάγεις) *the Athenians blamed Pericles because being their general he did not lead them out* (Thuc. ii. 21), ὁ δὲ ἐχαλέπαινε ὅτι πρῶως λέγοι τὸ αὐτοῦ πάθος (= O. R. λέγεις) *and he was angry because he spoke mildly about his ill usage* (Xen. An. i. 5, 14).

NOTE.—ἐπεὶ is often used not as a subordinate conjunction, but as a particle introducing an independent sentence: ἐπεὶ διδάξον τοῦτο *for (or else) tell me this* (Eur. Hec. 1208). Compare the similar development of ὥστε, § 293, 1.

§ 361. With verbs of emotion, ἀγανακτῶ *be indignant*, ἀγαπῶ *acquiesce*, αἰσχύνομαι *be ashamed*, θαυμάζω *wonder*, χαίρω *rejoice*, χαλεπαίνω *be angry* etc., and corresponding impersonal expressions δεινόν, θαυμαστόν ἐστι *it is strange*, wonderful etc., the causal particle is sometimes ὅτι (negative οὐ), sometimes εἰ (negative usually μὴ, occasionally οὐ): οἱ μὲν Ἠλεῖοι ὀργισθέντες ὅτι οὐκ ἐπὶ Λέπρεον ἐψηφίσαντο, ἀνεχώρησαν ἐπ' οἶκου *the Eleians, angry because they did not vote for going against Lepreum, returned home* (Thuc. v. 62), μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *do not be surprised that I am angry at the present state of affairs* (Xen. An. i. 3, 3), θαυμάζω δ' ἔγωγε εἰ μηδεὶς ἡμῶν μὴτ' ἐνθυμεῖται μὴτ' ὀργίζεται (negative μὴ) *I am surprised that*

none of you reflects nor is angry (Dem. Phil. i. 43), *μὴ θαυμάσης εἰ πολλὰ οὐ πρόπει σοι* (negative οὐ) *do not be surprised that many things do not become you* (Isoc. i. 44).

NOTES.—1. In this use εἰ is not so strong as ὅτι. The difference may be brought out in English by translating *θαυμάζω ὅτι I wonder that*, and *θαυμάζω εἰ I wonder why*.

2. Other ways of expressing cause are (1) ὥς, ὥστε, or οἷα with the participle, or the participle alone, ὥς with the participle usually denoting the alleged reason, § 265, 3; (2) ὅς or ὅστις with the indic., § 321; (3) διὰ τό with the infin., § 252; (4) διὰ with the acc., § 199, ἀπό, ἐκ with gen., §§ 193, 194, παρά with acc., § 206, ὑπό with gen., § 209.

CHAPTER XIII.

THE PARTICLES.

A. The Negatives.

§ 362. Greek has two negative particles, οὐ (οὐκ, οὐχ, οὐκί Hom., οὐχί) and μή. οὐ negatives assertions, μή negatives desires, wishes, commands and conditions. οὐ denies, μή deprecates or forbids; οὐ is the negative of the intellect, the logical negative, μή the negative of the will or passions.

NOTES.—1. οὐ is used before consonants, οὐκ before unaspirated, οὐχ before aspirated vowels; the longer form οὐκί is used in Homer in one or two phrases, e.g. ἡὲ καὶ οὐκί (Il. ii. 238) and οὐχί in Attic partly as an emphatic form (cp. Dem. Ol. iii. 2, οὐχὶ πάλαι *not in a former age*, where οὐ πάλαι would mean *not long ago*), and partly in poetry for metrical convenience (Eur. I. A. 859, Soph. Ai. 1140). The κ in οὐκ, οὐκί is probably connected with the indefinite pronoun τι meaning *at all*.

2. The rules for the use of οὐ and μή apply also to their compounds, οὐδεῖς, οὐδέ, οὔτε, οὔποτε, οὔπω, οὐκέτι etc., μηδεῖς, μηδέ, μήτε, μήποτε, μήπω, μηκέτι (where κ is due to the analogy of οὐκέτι) etc.

§ 363. I. The Negatives in Principal Clauses. οὐ is used in *statements*, μή in *commands* and *wishes*; οὐ is used in *direct questions* expecting the answer *yes*, μή in *direct questions* expecting either a hesitating reply or the answer *no*, and in *deliberative questions*.

οὐκ οἶδα *I do not know* (Pl. Ap. 17 A), οἷδ' οὐκέτ' εἰσὶν *they are no more* (Eur. Med. 1370), οὐχ οὔτοι νῦν πολεμοῦσι; *are they not now at war?* (answer expected *Yes*) (Dem. Ol. iii. 16).

μή θορυβεῖτε *do not interrupt* (Pl. Ap. 21 A), ἄρα μή δοκεῖς . . . ταῦτα . . . φέρειν; οὐκ ἔστι *dost thou intend to take these things?* *It is impossible* (Soph. El. 446), πότερον βίαν φῶμεν ἢ μή φῶμεν εἶναι; *are we to say it is force or not?* (Xen. Mem. i. 2, 45), οὐκ ἂν δυνάιμην (statement) μήτ' ἐπισταίμην

(wish) λέγειν *I could not and may I never learn to say so* (Soph. Ant. 686).

NOTES.—1. μή is used elliptically with an imperative understood, especially with μοι (ethic dative): μή μοι σύ *don't speak* (Eur. Med. 964, Dem. Phil. i. 19), μή μοι πρόσασιν (sc. ποιού) *no excuses* (Arist. Ach. 345); or in entreaties: μή, πρὸς σε γονάτων *may, I beseech thee by thy knees* (Eur. Med. 324).

2. καὶ οὐ (καὶ μή) is used for *and not* when the previous clause is positive and οὐδέ (μηδέ) when it is negative: οἱ δ' (ἔφασαν) ὑπολειφθέντας καὶ οὐ δυναμένους εὔρεῖν τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἰτα *πλανωμένους ἀπολέσθαι others said that being left behind and not able to find the main body or the roads they wandered about and perished* (Xen. An. i. 2, 25).

§ 364. II. The Negatives in Subordinate Clauses.

μή is used in the following subordinate sentences: final clauses (§§ 273, 323), object clauses after verbs of striving and fearing (§§ 280, 284), the protases of conditional sentences (§§ 295, 324), clauses expressing indefinite time or frequency (§§ 332–334), and generic relative clauses, i.e. relative sentences of which the antecedent is indefinite (§§ 216, 323, 324). οὐ is used in all others.

ἵνα δὲ μή δοκῶσιν ἀπορεῖν ταῦτα λέγουσι (final) *they say this that they may not appear to be at a loss* (Pl. Ap. 23 D), σκοπέεσθε ὅπως μὴ λόγους ἐροῦσι μόνον (object clause) *take care that they do not merely deliver speeches* (Dem. Ol. ii. 12), εἰ μὴ σὺ βούλει ἀποκρίνασθαι, ἐγὼ σοι λέγω (conditional) *if you do not wish to answer, I tell you* (Pl. Ap. 27 B), ἐπεὶ δὲ μὴ ἀντανάγοιεν, ἡσύχαζον (indefinite frequency) *whenever the enemy did not put out against them, they kept quiet* (Thuc. viii. 38), ἃ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι (generic relative) *I do not think I know what I do not know* (Pl. Ap. 21 D).

ἐπειρώμην αὐτῷ δεικνύναι ὅτι σοφὸς οὐκ εἷη (indirect statement) *I tried to show him that he was not wise* (Pl. Ap. 21 D), ὥς δὲ οὐ προσεχώρουν, τὸν πεζὸν ἀφίησι (definite time) *when they did not come over, he sent away the infantry* (Thuc. iii. 7), ἣν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε στρατιώτης ὢν συνηκολούθει (relative with definite antecedent) *there was a man in the army, Xenophon of Athens, who was accompanying it neither as general nor as soldier* (Xen. An. iii. 1, 4).

NOTES.—1. The negative in indirect speech (o. o.) remains the same as it would be in direct speech (o. r.), § 350.

2. οὐ stands where μή would otherwise be used if the negative belongs not to the clause but to a special word, οὐ φημι Lat.

nego, deny, οὐκ ἔω Lat. ueto, forbid, οὐ νομίζω disbelieve: ἔχει οὕτως, ἔάν τε οὐ φῆτε, ἔάν τε φῆτε it is so whether you deny it or admit it (Pl. Ap. 25 B), ὅπως λούσῃ προθήται τ' οὐκέτ' ὄντα παῖδ' ἐμόν so that she may wash and lay out my dead son (Eur. Phoen. 1319); cp. Soph. Ai. 1131 (εἰ . . . οὐκ ἔαs), O. C. 935 (εἰ . . . οὐχ ἑκών).

3. For the negatives in clauses expressing fear, see § 284.

4. οὐ (not μή) is used sometimes after ὅστις generic, especially in the expressions οὐδεὶς ὅστις οὐ and οὐκ ἔστιν ὅστις οὐ (cp. §§ 218, 322).

5. For μή in relative consecutive clauses see § 322, note.

6. In dependent alternative questions ἢ μή and ἢ οὐ (εἴτε οὐ and εἴτε μή) are used where μή and οὐ respectively would be used in the direct question: δέομαι τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω ἢ μή *I ask you to give your attention to this, whether I speak rightly or not [this implies perhaps I am not speaking rightly]* (Pl. Ap. 18 A), σκόπει εἰ ἔτι μένει ἢ οὐ *consider whether it still holds good or not [the answer is ἀλλὰ μένει it does hold good]* (Pl. Crito 48 B).

Obs.—For οὐ accented see Appendix I, on atonics.

7. In Homer οὐ is used after εἰ conditional when the mood is indicative, if the protasis precedes the apodosis; cp. Il. iv. 160. If the protasis follows the apodosis, μή is used; cp. Il. ii. 155-6.

§ 365. III. **The Negative with the Infinitive.** The negative μή is used with the infinitive **except when dependent upon verbs of saying: φημί, φάσκω etc., or thinking: δοκῶ, ἡγοῦμαι, νομίζω, οἶμαι etc. (i.e. except when the infin. is a reported statement in indirect speech).**

τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε *it is better for thee not to know than to know these things* (Æsch. P. V. 624), δέῃ μ', ὥς ἔοικε, μὴ κακὸν φῦναι λέγειν *I must, as it seems, be no weakling in speech* (Eur. Med. 522), but μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν *they said they had not been paid for this* (Xen. An. i. 3, 1), ὁμολογοῖν ἂν οὐ κατὰ τούτους εἶναι ῥήτωρ *I should admit I am not an orator after their pattern* (Pl. Ap. 17 B).

Exception: Verbs of *swearing, promising, threatening, trusting and hoping* and also verbs of *saying and thinking*, when they imply strong personal assurance, take μή, not οὐ: ὤμνε μηδὲν εἰρηκέναι περὶ αὐτοῦ φλαῦρον *he swore that he had said nothing wrong about him* (Dem. Meid. 119), ἦκω πιστεύσας ὑμῖν . . . μὴ περιόψεσθαι με ἀδίκως διαφθαρέντα *I have come trusting in you that you will not allow me to be destroyed unjustly* (Andoc. i. 2), προύλεγον μὴ ἂν γίγνεσθαι πόλεμον *they protested there would be no war* (Thuc. i. 139), ἀνείλεν ἡ Πυθία μηδένα σοφώτερον εἶναι *the Pythian priestess solemnly declared that no one was wiser* (Pl. Ap. 21 A), πέπεισμαι μηδένα ἀδικεῖν *I am sure that I wrong no one* (ib. 37 A).

NOTES.—1. The negative is often, especially with *φημί*, placed before the governing verb and not with the infin.: *οἱ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω* the soldiers said they would not go any farther (Xen. An. i. 3, 1), *οὐ φημι* being used like Lat. *nego, I say . . . not*.

2. If the verb of *saying* or *thinking* is imperative in meaning, *μή* (not *οὐ*) is used with the infin.: *νόμιζε μὴδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον* believe that nothing of human affairs is lasting (Isoc. i. 42).

§ 366. IV. The Negative with Participles. *μή* is used with the participle (without the article) when conditional (§ 265, 5), or (with the article) when generalising (§ 261 (b) (2)); otherwise *οὐ* is used, unless the participle is in a clause which requires *μή*.

καὶ ταῦτα μὴ θέλουσα (= *ἐὰν μὴ ταῦτα θέλῃς*) *μωρανεῖς, γύναι* if thou dost not wish this, thou wilt be foolish, lady (Eur. Med. 614), *οἱ μὴ χρησάμενοι τοῖς καιροῖς ὀρθῶς* (= *οἳ ἂν μὴ χρήσωνται*) those who do not use their opportunities aright (Dem. Ol. i. 11); but: *οὐκ ἔσακούντων* (temporal or causal) *τῶν Μυτιληναίων ἐς πόλεμον καθίσταντο* when the Mytilenaeans refused to listen they went to war (Thuc. iii. 4). See also § 265.

NOTES.—1. The following is an instance of *μή* with the participle as required by the form of the sentence, apart from the meaning of the participle: *δίδασκέ με, ὥς μὴ εἰδὼτ' αὐτὸν μὴδὲν* teach me as knowing nothing myself (Soph. O. C. 1154), where *εἰδὼτα* is causal, but the negative is *μή* because the clause is imperative. Cp. also Dem. Phil. i. 18.

2. After verbs of *knowing* *μή* is sometimes used, not *οὐ*, when strong personal assurance is implied: *εἰ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους* we are quite assured that you would not have been less offensive (Thuc. i. 76). (Compare the similar use of *μή* with the infin. above, § 365).

§ 367. V. The Negative with Adjectives and Substantives is *μή*: *τὸ μὴ καλόν* what is not honourable (Soph. Ant. 370), *ὁ μὴ ἱατρός* the man who is not a physician (Pl. Gorg. 459 B).

NOTE.—But *οὐ* is used when forming practically a compound word with the adj. or subst. (*οὐ* privative): *ἡ οὐ διάλυσις* the non-destruction (Thuc. i. 137), *ἡ οὐκ ἐξουσία* the illegality (ib. v. 50), *οὐχ ἐκὼν* unwilling (Soph. O. C. 935).

§ 368. VI. Repetition of the Negative.—The same negative may be repeated in the same clause in two ways:—

1. When a compound negative of the same kind follows, the negative idea is strengthened: *τὸ γὰρ*

περιστὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα *to be over busy has no sense* (Soph. Ant. 68), οὐδ' ἄλλος ἔπαθεν οὐδεὶς οὐδέν *not even a single other man suffered anything* (Xen. An. i. 8, 20), μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν *never expect to do a dishonourable action unnoticed* (Isocr. i. 16), μή μοι κρυφαῖον μηδὲν ἐξείπης ἔπος *tell me no secrets* (Soph. Fr. 673).

2. When the simple negative follows a compound negative, the negative idea is denied and the clause becomes strongly affirmative: οὐδεὶς οὐκ ἔπαθε *no one did not suffer, i.e. everyone suffered*, γλώσσης κρυφαῖον οὐδὲν οὐ διέρχεται *every secret escapes from the tongue* (Soph. Fr. 673).

This combination of the negatives is rare, but the following combinations are common as strong affirmatives: οὐδεὶς ὅστις οὐ and οὐκ ἔστιν ὅστις οὐ *there is no one who . . . not (= everyone)* (§§ 218, 322).

§ 369. VII. οὐ μή. οὐ μή is used with the Subjunctive (usually Aorist) and the Future Indicative in two ways:—

1. οὐ μή with the Subjunctive (usually Aorist) or the Future Indicative expresses an emphatic denial in future time:

(a) Subjunctive (Aorist): οὐδὲν μὴ δεινὸν πάθητε *you will certainly suffer no harm* (Dem. Phil. ii. 24), οὐδέποτε οὐδὲν ἡμῖν μὴ γένηται τῶν δεόντων *nothing will ever be done for us of what is right* (Dem. Phil. i. 44), οὐ μὴ ποτε ἐσβάλωσιν *they will never make an invasion* (Thuc. iv. 95), οὐ μὴ παύσωμαι φιλοσοφῶν *I shall never cease the study of philosophy* (Pl. Ap. 29 D).

NOTE.—The pres. subj. is rare: οὐ μὴ οἶός τ' ᾔς *you will not be able* (Pl. Rep. 341 B), οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν *the king will not be able to overtake us any more* (Xen. An. ii. 2, 12).

(b) Future Indicative: ἐστέρημαι τοιούτου ἐπιτηδείου οἷον ἐγὼ οὐδένα μὴ ποτε εὐρήσω *I am deprived of such a friend as I shall never find again* (Pl. Cr. 44 B), τοὺς πονηροὺς οὐ μήποτε βελτίους ποιήσετε *you will never make the bad better* (Aeschin. iii. 177).

(c) Aorist Subjunctive or Future Indicative:
οὐ μή σοι ξυγworήσω *I shall never agree with you*
(Pl. Cr. 46 c).

NOTE.—The fut. indic. after οὐ μή may in indirect speech become the fut. inf. or ὥς with the fut. opt.: εἶπε Τειρεσίας οὐ μή ποτε . . . εἰ πράξειν πόλιν *Teiresias said the city would never prosper* (Eur. Phoen. 1590), ἐθέσπισεν . . . πέργαμ' ὥς οὐ μή ποτε πέρσοιεν *he prophesied that they would never sack the towers* (Soph. Phil. 610–2).

2. οὐ μή with the second person singular of the future indicative is used (in Attic poetry only) to express an emphatic prohibition: οὐ μή σκώψῃ *do not jest* (Arist. Clouds 297), οὐ μή πεσῇ *do not fall* (Eur. El. 982).

NOTES.—1. The prohibition is continued by μηδέ: οὐ μή σκώψῃ μηδὲ ποιήσεις *do not jest nor do* (Arist. Clouds 297); or καί: οὐ μή ξεγερεῖς κἀκκινήσεις *do not awaken nor rouse him* (Soph. Trach. 978).

2. Ordinary prohibitions expressed by οὐ μή and the fut. indic. are to be distinguished from sentences in which an οὐ clause with the fut. is followed by another clause with the fut. introduced by μηδέ or καὶ μή, both questions, where the οὐ belongs to both clauses but μή only to the second: οὐ σῖγ' ἀνέξῃ μηδὲ δειλίαν ἀρῇ; *wilt thou not keep silence and wilt thou not (οὐ) not (μή) earn* [i.e. *wilt thou not forbear to earn*] *the reproach of cowardice?* (a positive command followed by a prohibition) (Soph. Ai. 75). From this developed the converse, a prohibition expressed by οὐ μή with the fut. followed by a positive command introduced by δέ or ἀλλά, οὐ belonging to both clauses but μή only to the first: οὐ μή δυσμενὴς ἔσῃ φίλοις, παύσῃ δὲ θυμοῦ *do not be hostile to friends but cease from anger* (Eur. Med. 1151). In Eur. Bacc. 343 a further prohibition is added with a μηδέ clause: οὐ μή προσοίσεις χεῖρα, βακχεύσεις δ' ἰὼν μηδ' ἐξομόρῃ μωρίαν τὴν σὴν ἐμοί *lay not thy hand on me, but begone to thy revels and do not wipe off thy folly on me*.

Beyond this the origin of these constructions, which are not found in Homer, is uncertain. The two uses of negative statement and prohibition must however be closely connected, just as in English an emphatic negative statement, e.g. *you shall not go*, is an emphatic prohibition. The construction is perhaps derived from the use of μή as an interrogative (probably its original use) and an inversion of the question and answer, the development proceeding thus: (1) μή ποιήσεις; *surely you will not do it?* Answer οὐ, *no!* (2) The question and answer are inverted, the answer being anticipated in the speaker's excitement: οὐ· μή ποιήσεις; *no! surely you will not do it?* (3) The question and answer are fused into a single expression: οὐ μή ποιήσεις *you will certainly not do it = do not do it*. So (1) μή γένηται; οὐ

surely it will not happen? no. (2) οὐ· μὴ γένηται; no! it surely will not happen? (3) οὐ μὴ γένηται it will certainly not happen. For another explanation see § 243, 3, note 2.

§ 370. VIII. μὴ οὐ. The combination μὴ οὐ is used in four ways:—

1. μὴ οὐ with the subjunctive is used in principal sentences expressing apprehension that something is not true: μὴ οὐ τοῦτ' ἢ χαλεπὸν, θάνατον ἐκφυγεῖν *perhaps this is not difficult, viz. to escape death* (Pl. Ap. 39 A). See § 243, 3.

§ 371. 2. μὴ οὐ with the subjunctive or optative in object clauses after verbs of fearing: οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω *I am not afraid that I shall not have anything* (Xen. An. i. 7, 7), ἐφοβεῖτο μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν *he was afraid that he would not be able to get out of the country* (ib. iii. 1, 12). See §§ 284–287.

§ 372. 3. Verbs of denying, preventing, forbidding and the like — ἀντιλέγω *dispute*, ἀμφισβητῶ, ἀπιστῶ *doubt*, ἀρνοῦμαι, ἔξαρνός εἰμι *deny* (not *refuse*), ἀπογιγνώσκω, ἀπολύω *acquit*, εἴργω *prevent*, ἀντέχω, ἐναντιοῦμαι *oppose*, ἐμποδῶν εἰμι *hinder*, ἀπαγορεύω, ἀπείπον *forbid*, ἀπέχομαι *refrain*, εὐλαβοῦμαι *be cautious*, λήγω *cease*—are followed by μὴ and the infinitive: κατὰρῃ μὴ δεδρακέναι τάδε; *dost thou deny that thou hast done this?* (Soph. Ant. 442); τότ' ἐγὼ μόνος τῶν πρυτάνεων ἡναντιώθην μηδὲν ποιεῖν παρὰ τοὺς νόμους *then I alone of the presidents was opposed to doing anything contrary to the laws* (Pl. Ap. 32 B), εἴργον μὴ χρῆσθαι τοὺς Μυτιληναίους (sc. τῇ θαλάσῃ) *they kept the Mytilenaeans from using (the sea)* (Thuc. iii. 6), ἀπελύθη μὴ ἀδικεῖν *he was acquitted of being guilty* (Thuc. i. 128). When these verbs are preceded by a negative, or its equivalent, the infinitive is accompanied by μὴ οὐ: οὐδεὶς πώποτε ἀντίπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους *no one ever denied that the laws were good* (Dem. Timocr. 24), τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who do you think will deny that he knows what is right?* [τίνα οἶε ἀπαρνήσεσθαι implies οὐδεὶς ἀπαρνήσεται] (Pl. Gorg. 461 c), μὴ παρῆς τὸ μὴ οὐ φράσαι *do not omit to show it* (Soph. O. T. 283).

NOTES.—1. These constructions arose as follows: with verbs of denying μὴ and μὴ οὐ with the infin. express what is supposed to be

stated: ἀρνούμαι μὴ ποιῆσαι *I deny it and say I have not done it* (for the redundant negative cp. § 374, for μὴ not οὐ cp. § 365 exception), οὐκ ἀρνούμαι μὴ οὐ ποιῆσαι *I do not deny but say that I did it*, lit. *I did not not-do it*; with verbs of preventing and forbidding μὴ and μὴ οὐ with the infin. express the result of the action (like ὥστε μὴ with the infin., § 290; cp. also note 4): εἰργω (ἀπαγορεύω) σὲ μὴ ποιῆσαι *I prevent (forbid) you, so that you do not do it*, οὐκ εἰργω (οὐκ ἀπαγορεύω) σὲ μὴ οὐ ποιῆσαι *I do not prevent (forbid) you, so that you can do it*, lit. *so that you are not to not-do it*. But the numerous exceptions (note 2), the insertion of the article (notes 4 and 5) and the extensions of the use of μὴ οὐ, as in § 373, show that the origin of the negatives was forgotten, and that they were regarded merely as strengthening the negative idea of the verb on which they depend.

2. The rules given above are subject to many exceptions. The negatives are sometimes omitted altogether, e.g. μηδενὸς ὄντος ἐμποδὼν πλεῖν *there being nothing to prevent us sailing* (Dem. Phil. i. 18); sometimes μὴ is used where μὴ οὐ might be expected, e.g. οὐκ ἀπαρνούμαι τὸ μὴ (δρᾶσαι) *I do not deny that I have done it* (Soph. Ant. 443), οὐκ ἂν ἐσχόμην τὸ μὴ 'ποκλῆσαι *I would not have refrained from closing up* (Soph. O. T. 1387).

3. κωλύω *prevent, hinder*, when positive, sometimes takes μὴ and sometimes takes no negative before the infinitive: πρέσβεις κωλύοντες μὴ ξυμβαίνειν Ἀθηναίοις *ambassadors preventing an alliance with the Athenians* (Thuc. vi. 88), οἱ θεῶν ἡμᾶς ὄρκοι κωλοῦσι πολεμίους εἶναι *all the oaths of the gods prevent us being hostile to one another* (Xen. An. ii. 5, 7); but after οὐδὲν κωλύει or τί κωλύει no negative is inserted: οὐδὲν σε κωλύσει σεαυτὸν ἐμβαλεῖν εἰς τὸ βάραθρον *nothing will prevent you throwing yourself into the pit* (Arist. Clouds 1449), τί κωλύει νῦν ἡμᾶς διελθεῖν; *what prevents us going through it now?* (Pl. Theat. 143 A). οὐδὲν κ. and τί κ., being practically equivalent to ἔξεστι, δυνατόν ἐστι etc., follow the analogy of verbs of possibility (§ 251).

4. The infinitive is often preceded by the article τό (acc. of direct object) or τοῦ (gen. of separation). διεμάχου τὸ μὴ θανεῖν *you fought against death* (Eur. Alc. 694), ἔξει τοῦ μὴ καταδύναι *it will keep them from sinking* (Xen. An. iii. 5, 11), οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐλθεῖν *I could not refrain from coming* (Pl. Rep. 354 B); see also Note 2. Sometimes ὥστε is inserted: μέλλομεν τοὺτους εἰργεῖν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς *we are going to prevent them from being able to injure us* (Xen. An. iii. 3, 16).

5. A redundant μὴ is sometimes added to an infinitive depending upon a noun with a negative meaning, ἡ ἀπορία τοῦ μὴ ἡσυχάζειν *the impossibility of remaining quiet* (Thuc. ii. 49).

§ 373. 4. μὴ οὐ is used with the infinitive after negative or quasi-negative expressions implying impossibility, dislike, wrong, etc. (οὐ δύναμαι, ἀδύνατόν, οὐχ οἶόν τε, οὐ δίκαιόν, οὐχ ὀσιόν, αἰσχρόν, δεινόν ἐστι), in which μὴ οὐ negatives the infinitive: οὐδεὶς οἶός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking otherwise is able not to be ridiculous, i.e. can fail to be ridiculous* (Pl. Gorg. 509 A), ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπου-

δάξειν so that all were ashamed not to help (Xen. An. ii. 3, 11), οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς I could not persuade myself not to learn all the truth (Soph. O. T. 1065).

NOTE.—μὴ οὐ is sometimes used after negative expressions with the participle, equivalent to a negative condition: δυσάλητος γὰρ ἂν εἶην τοιάνδε μὴ οὐ κατοικτίρων ἔδραν for I should be without sympathy if I did not pity such a company (Soph. O. T. 13), τοιαύτης δὲ τιμῆς τυχεῖν οὐχ οἶόν τε μὴ οὐ τὸν πολὺ τῇ γνώμῃ διαφέροντα it is impossible for one to obtain such honour who does not greatly surpass in intellect (Isocr. x. 47).

§ 374. IX. Redundant οὐ in ὥς clauses. After verbs of denying and disputing, ἀντιλέγω contradict, ἀμφισβητῶ dispute, ἀρνοῦμαι deny, object clauses introduced by ὥς meaning that sometimes contain a redundant negative οὐ: οὐδ' ἂν ἀρνηθεῖεν ὥς οὐκ εἰσὶν τοιοῦτοι they would not deny that they are such (Dem. Phil. iii. 54). But compare (without οὐ) ὅτι ὅμοιος εἰ τούτοις, οὐδ' αὐτὸς ἂν ἀμφισβητήσῃας not even you would deny that you are like them (Pl. Symp. 215 B).

NOTES.—1. The ὥς clause (with οὐ) states what is supposed to be urged by an opponent, not what is denied: the sentence above means literally they would not be able to assert in opposition that they are not such.

2. A redundant οὐ is sometimes added after ἢ than comparative: πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους to destroy a whole city rather than the guilty (Thuc. iii. 36), the comparison implying a negative.

3. ἀ- ἀν-. The negative particle ἀ- or ἀν- (Lat. in-, Eng. un-) is only used as an inseparable prefix in adjectives, ἀ-μήχανος impracticable. It is not used to form compound verbs, although verbs and substantives are formed from adjs. compounded with it: ἀμηχανῶ, ἀμηχανία from ἀμήχανος; ἀπορῶ, ἀπορία from ἄπορος.

§ 375. B. Interrogative Particles.

For Interrogative Pronouns and Pronominal Adverbs, see §§ 66, 67.

The following particles are also used in questions in principal sentences:—

1. ἦ, ἄρα corresponding to Latin -ne;
2. οὐ, ἄρ' οὐ, οὐκοῦν, ἦ γάρ, ἄλλο τι ἢ corresponding to Latin nonne (expecting the answer yes);
3. μή, ἄρα μή, μὲν (= μὴ οὐν) corresponding to Latin num (expecting either a hesitating reply or the answer no);

4. *πότερον* (*πότερα*) *ἥ* corresponding to Latin *utrum* *an*, or *ἥ* (without *πότερον*) corresponding to Latin *an* (without *utrum*) in alternative questions.

The following are used in dependent questions:—

1. *εἰ* corresponding to Latin *num*, *whether*;
2. *πότερον* (*πότερα*) *ἥ* (*οὐ* or *μή*), *εἰ* (Hom. *ἦ*) *ἦ*, *εἴτε* *εἴτε* corresponding to Latin *utrum* *an* (*non*), *whether* *or* (*not*).

The constructions of dependent questions are those of indirect speech; see § 346, etc.

NOTES.—1. Sometimes there is no interrogative particle: *τέθνηκε Φίλιππος*; *is Philip dead?* (Dem. Ph. i. 11).

2. When the answer to a question is *yes* or *no* merely it may be expressed in various ways:—

- a. By repeating part of the question: *ἄρα εἶδες αὐτόν*; *have you seen him?* *εἶδον* *I have*.
- b. By the personal pronoun with *γε*: *ἔγωγε* *yes I have*, or *οὐκ ἔγωγε* *no, I have not*.
- c. By using *φημί*, *ἔστιν οὕτως*, *ἔστι ταῦτα*, *ἀληθῆ λέγεις*, *οὕτω δοκεῖ* for assent, *οὐ φημι*, *οὐκ ἔστι* for denial.
- d. By using particles: *ναί*, *ναί μὰ (τὸν) Δία*, *πάνυ μὲν οὖν*, *πάνυ γε*, *μάλιστα*, *γε* (in connection with other words), *οὕτως*, *δηλονότι*, *παντάπασι(ν)*, *τί γάρ*, *πῶς γὰρ οὐ* for assent; *οὐ*, *οὐ μὰ (τὸν) Δία*, *οὐδαμῶς*, *οὐ δῆτα*, *ἥκιστα γε* for denial.

3. *πότερον* (not Homeric) is by derivation a pronoun meaning *which of two*; originally it was placed independently before two alternatives *which of the two? this or that?* but became attached to the first alternative just like Latin *utrum*, which has a similar origin.

§ 376. C. Other Particles and Adverbs.

Greek has a very large number of particles, and every sentence is as a rule joined to the preceding by a connecting word, such as a relative or demonstrative pronoun or particle, the most common being *δέ*, *καί*, *γάρ* and *οὖν*.

The particles below are arranged in alphabetical order: those marked with an asterisk (*) are never placed first word in a sentence.

ἀλλά: adversative conjunction, *but* (Lat. *sed*, *at*); adverb *at all events*, *yet* (**ἀλλὰ νῦν now at any rate* (Dem. Ol. iii. 33)); at the beginning of a sentence before an imperative, *nay* (expostulating), or in an answer, *well*. *ἀλλ' οὖν γε well, at any rate*, *εἰ μή ἀλλά γε if not yet at least*, *οὐ μὲν ἀλλά not but*

what, however, οὐ μόνον . . . ἀλλὰ καὶ not only . . . but also, ἀλλὰ γάρ but indeed.

ἄλλως: adverb, *otherwise, idly, in vain*; ἄλλως τε καὶ *especially, τὴν ἄλλως (sc. ὁδόν adverbial acc.) in vain.*

ἅμα: preposition with dat., *together with* (§ 210); adverb, *at the same time*; sometimes with participles (§ 265, 1); ἅμα μὲν . . . ἅμα δέ *at the same time as, or partly . . . partly, ἅμα . . . καὶ simul . . . ac, as soon as.*

*ἄν: conditional particle, see § 294 etc.

*ἄρα (lit. *fittingly*, from root ἄρ- *fit*, cp. ἀραρίσκω), Homeric ἄρ, ῥα: inferential adverb, *accordingly, then*, sometimes of an unexpected inference, *after all*; εἰ ἄρα, εἰν ἄρα *si forte, if perchance, εἰ μὴ ἄρα nisi forte, unless perchance.*

NOTE.—Homer has ὅς ῥα, ἐπεὶ ῥα, ὅτι ῥα, οὐνεκ' ἄρα, in clauses giving a reason.

ἄρα: interrogative adverb; see § 375. ἄρ' οὐ = *nonne*, ἄρα μὴ = *num*. Not in Homer.

ἄτε: causal particle with participle, see § 265, 3.

ἀτάρ and Homeric also αὐτάρ (= αὐτε ἄρ): adversative conjunctions, *but*, not so strong as ἀλλά, which has practically ousted it from Attic prose, ἀτάρ being used only by Plato and Xenophon.

*αἰ and Homeric also *αὐτε: adversative conjunctions, *on the other hand*, weaker than ἀτάρ; adverb, *again* (so also αἰθις). Both αἰ and αἰθις are often strengthened by πάλιν or by one another.

*γάρ (compounded of γε and ἄρ): causal conjunction, *for*, showing that the clause it introduces gives a reason; it is often used at the commencement of an explanation where in translation into English it is omitted; in questions τίς γάρ; *quisnam? who, pray?* and in answers implying assent to a question (see § 375, note 2 (d)); ἀλλὰ γάρ *but since, but the fact is*; εἰ γάρ (Hom. αἶ γάρ) *would that* (in wishes, § 313); καὶ γάρ *for indeed*; ἦ γάρ, οὐ γάρ in questions (marking surprise) = Lat. *nonne?*

*γε (enclitic): adverb, emphasising the previous word like Lat. *quidem, indeed, at least*, but often untranslatable; in answers it implies assent to the

question while adding a qualifying clause; cp. *ἐγὼ γε* (§ 59), *ὅς γε quippe qui* (§ 216, note 2), *ἐπεὶ γε since indeed*, *εἴ γε if as is the case* (almost = *since*).

**γοῦν* (= *γε οὖν*): limiting adverb, *at least* (Lat. *certe*); often introducing an illustration of a general truth, almost equal to *for example*; also in answers (like *γε*) implying assent.

**δέ*: adversative conjunction, *but* (Lat. *autem*), weaker than *ἀλλά*; often also a copulative conjunction, *and*; *δέ on the other hand* regularly corresponds to *μέν on the one hand*; *ἡδέ and* (Homer and Attic poetry, Hom. also *ιδέ*); *οὐδέ means and not* (Lat. *nec*) or *not even* (Lat. *ne quidem*); *οὐδὲ οὐδέ means neither nor*; *οὐδέ* does not mean *but not*, which is *ἀλλ' οὐ* or *οὐ μέντοι*. In Homer *δέ* is often used after a subordinate clause to mark the beginning of the principal clause when there is a contrast between the two; this is called *δέ* in apodosis and occurs occasionally in Attic. For the adverbial affix *-δε* denoting motion towards, *οἴκαδε homewards*, see § 68 (ii).

**δή*: adverb, (1) temporal, *now* (a weaker form of *ἤδη*, Lat. *iam*), *νῦν δὴ just now*; (2) inferential, *therefore*, *δῆλον δὴ clearly (then)*; (3) intensive, *indeed, pray*, with imperatives *φέρε δὴ come now*, *λέγε δὴ pray speak*, with superlatives *μέγιστος δὴ the very greatest*, and in questions *τί δὴ; why pray?* *δῆλα δὴ clearly*, *ὅτε δὴ just when*, *εἰ δὴ if indeed*. See also under *καί*. In Homer *δή* is sometimes first word in a sentence.

**δῆθεν*: adverb, *indeed, you know*, (1) second word in a clause or with single words, to distinguish a hypothesis from a fact; (2) with single words to call attention to an explanation, often indignantly or ironically. Not in Homer.

δήπου (= *δὴ πον*): adverb, *indeed, I suppose*, often ironical. Not in Homer.

**δῆτα* (stronger form of *δή*): intensive adverb, *indeed, certainly*, *οὐ δῆτα certainly not*, *τί δῆτα; (interrogative) what, pray?* Not in Homer.

εἰτα: adverb, (1) of time or sequence, *next* (Lat. *deinde*; see also *ἔπειτα*); (2) often with a finite verb after

a participle marking a contrast (see § 265, 1); (3) of consequence, *so then, accordingly*, often in questions expressing surprise or irony.

ἐπειτα: similar to εἶτα but more emphatic; often without δέ after πρῶτον μὲν *firstly secondly*; this combination is sometimes followed by εἶτα δέ meaning *thirdly*; τὸ ἐπειτα *the future*.

ἔμμη: adverb of contrast, *nevertheless*. Homeric only; Attic uses ὁμως.

ἔτι (Lat. *et* in form but not in meaning): temporal adverb, *still*; common in negative clauses, οὐκέτι (*μηκέτι*) *no longer*; also limitative, *yet*.

ἦ: adverb, (1) placed at the beginning of a statement it makes a positive affirmation, *surely indeed*; (2) used in questions (§ 375); (3) it is often combined with other particles, emphasising them, ἦ μὴν *in very truth* (common in oaths and solemn assertions; Hom. ἦ μὲν), ἦ πού *I am sure, much more*, ἦδη (for ἦ δῆ) (Lat. *iam*) temporal, *now*, etc.; and in Homer ἦμὲν . . . ἦδὲ *both and*; ἦδὲ *and* is used in Attic poetry but, like τε, never begins a new sentence.

ἢ (Homeric also ἦέ, for ἦ-φέ): disjunctive conjunction, (1) *or*; often ἢ . . . ἢ, *either or*; also ἦτοι (. . . . γε) . . . ἢ, the first of the two alternatives being emphasised; (2) *than* after comparatives and words implying comparison such as ἄλλος, ἕτερος, ἐναντίος, διαφέρω, διάφορος (§ 170).

NOTE.—After πλεῖον, ἑλαττον and μείον with numerals ἢ is often omitted: ἔτη γεγονὸς πλείω ἐβδομήκοντα (Lat. *plus septuaginta annos natus*) *being more than seventy years old* (Pl. Ap. 17D); ἄλλο τι ἢ; = Lat. *nonne?* (§ 375); ἀλλ' ἢ after a negative or question, *except* (Lat. *nisi*); ἢ ὥστε with infin. (§ 290 (d)), ἢ κατὰ with acc. (§ 200 B (c)).

*θεν (enclitic): ironical adverb, *forsooth*. Only Homeric.

καί: copulative conjunction, *and*; adverb, *also, even*, preceding the word it emphasises; τε καί, καὶ καί, (1) *et et, both and*; (2) balancing two clauses, especially a relative and a principal clause, ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι . . . ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος (Thuc. i. 126); πολλοὶ καὶ ἀγαθοὶ *many good men*; ὁμοῖος καί,

ὁ αὐτὸς καὶ *similis ac, idem ac, the same as* (§ 212); καὶ δέ *and also, and moreover* (δέ *and* is connecting particle, καὶ *also* is emphasising adverb); καὶ δὴ (1) *and indeed*, (2) in answers implying assent, (3) in suppositions, e.g. καὶ δὴ τεθνᾶσι *now suppose they are dead* (Eur. Med. 386); καὶ δὴ καὶ marking a climax, and in particular; καὶ εἰ *even if, even supposing* (καὶ emphasises the whole condition, the existence of which is not however to be taken for granted); εἰ καὶ (1) *granting that* (admitting the existence of a condition), (2) *if even* (καὶ emphasising the particular word which follows); εἴ τις καὶ ἄλλος *if any one else*; καίπερ *although* (see περ).

καίτοι: concessive conjunction, *and yet*.

* κε(ν) (enclitic): Homeric alternative of ἄν, conditional particle; see § 294.

μά (weak form of μέν, with α for sonant n, § 13): adverbial particle used with the acc. in solemn assertions or denials, μὰ τοὺς θεοὺς *by the gods*, ναὶ μὰ τὸν Δία *yes by Zeus*, οὐ μὰ τὸν Δία *no by Zeus*.

NOTE.—This use was originally elliptical, a verb like μαρτύρομαι *I call to witness*, being understood, and μά being an intensive particle, μὰ τοὺς θεοὺς meaning *verily I call the gods to witness*. So ναὶ (below).

* μέν (stronger form of μά, weaker form of μήν): adverb, (1) emphasising the preceding word, *indeed*, ἐγὼ μέν *I for my part*, πάννυ μέν οὖν, μάλιστα μέν οὖν, κομιδῇ μέν οὖν *certainly*, καὶ μέν δὴ *and indeed*, ἀλλὰ μέν δὴ *but indeed*, οὐ μέν δὴ *certainly not*, also μέν οὖν *nay rather*. This use is very common in Homer, especially ἦ μέν, καὶ μέν, οὐ (or μή) μέν; (2) introducing the first of two contrasted phrases or clauses, *on the one hand* (opposed to δέ *on the other hand*, but μέν is often untranslatable): μέν δέ, μέν μέντοι, μάλιστα μέν ἔπειτα δέ, πρῶτον μέν ἔπειτα (δέ is usually omitted after ἔπειτα when following πρῶτον μέν, and sometimes when following μάλιστα μέν), ὁ μέν ὁ δέ *the one the other*, οἱ μέν οἱ δέ *some others*, ἅμα μέν ἅμα δέ *partly partly*.

* μέντοι: adverb, (1) emphasising the previous word, *indeed*; (2) in questions, οὐ μέντοι *surely not?* (3) adversative (often after μέν), *however* (often with γε added, οὐ μέντοι γε).

μή: negative adverb, *not*; see § 362 etc. Special combinations: *μή ὅτι* (elliptical for *μή εἴπω, εἴπῃς ὅτι*) *not only*, *μή ὅτι, μή ὅπως* (like *οὐχ ὅπως*) *not only not*, *μή ὅτι* (for *μή εἴπῃς ὅτι*), *μή τί γε δῆ* (with ellipsis of *εἴπῃς*) *much less* (after a negative), *much more* (after a positive), *ὅτι μή* only after a negative with noun or verb, *ὅσον (ὅσα) μή* with participle, *except*.

μηδέ: corresponds to *μή* as *οὐδέ* to *οὐ*. See *οὐδέ*. Similarly for *μήτε* see *οὔτε*.

***μήν** (stronger form of *μέν*): adverb, (1) intensive, especially with *ἦ, ἦ μὲν* in *very truth*; (2) adversative, *however*; *ἀλλὰ μὲν* *at vero, but indeed*, *καὶ μὲν* *et vero, and indeed*, and *lo* (introducing a new thought, and in dramatic poetry calling attention to the arrival of a new character), *καὶ μὲν καὶ* *not only so, but*.

μῶν (= *μή οὖν*): interrogative adverb = Lat. *num*; see § 375.

ναί (Lat. *nē, nae*): asseverative adverb, *yes*, especially in answers.

νή: asseverative adverb with acc., *νῆ τὸν Δία* *yes by Zeus*. See *μά*.

***νύ** (enclitic, shorter form of *νύν*): affirmative adverb not so strong as *δή*, only in Homer, especially in combinations *ἦ ῥά νυ, καὶ νύ κε, οὐ νυ, μή νυ, ἐπεὶ νυ, τίς νυ*.

***νύν** (enclitic, weak form of *νύν*): inferential adverb, *then, accordingly*, especially with imperatives, *ἄγε νυν* *come then*.

νύν: temporal adverb, *now*; Lat. *nunc*.

οἶα: causal particle with participles; see § 265, 3; also in poetry and Thuc. like *ὥς* (1) in comparisons, *οἶα δὴ ναῦται* *just like sailors* (Thuc. viii. 84) [so *ὅποῖα* (Soph. O. T. 915)], and *ὥς* (6) a restrictive adverb, *πολλὰ δρῶν χρηστά θ' οἱ ἀνὴρ πένῃς* *doing many services for a poor man* (Soph. Phil. 584).

ὁμοῦ: temporal adverb, *at the same time*.

ὁμῶς: limitative adverb, *nevertheless*.

ὁμοῶς: adverb of manner (poet. only = prose *ὁμοίως*), *equally, likewise*.

ὅτι: (1) conjunction, *that*, after verbs of saying, thinking perceiving etc. (§§ 345, 355), and in subject or object (substantival) clauses (§ 358); (2) conjunction, *because* (§ 359); (3) adverb with superlatives, e.g. ὅτι τάχιστα *as quickly as possible*.

οὐ: negative adverb, *not*; see § 362 etc. Special combinations: οὐ τι *in no way, not at all*, οὐχ ὅτι (for οὐκ ἐρῶ ὅτι), οὐ μόνον, οὐ μόνον ὅτι, οὐχ ὅτι μόνον *not only*, οὐχ ὅπως (for οὐκ ἐρῶ ὅπως) . . . ἀλλὰ καί or ἀλλ' οὐδέ *not only not . . . but also or but not even*, μόνον οὐ, ὅσον οὐ *tantum non, almost*, ὅσον οὐπω, ὅσον οὐκ ἤδη *all but now, soon*, οὐκέτι *no longer*, οὐπω *not yet*.

οὐδέ: (1) copulative conjunction, *and not*, after a negative sentence; after a positive sentence *and not* is καὶ οὐ; (2) intensive adverb (similar to καί in positive sentences), *ne . . . quidem, not even*, οὐδ' ὥς, *not even so*, οὐδ' εἰ *not even if*; οὐδέ . . . οὐδέ *neither . . . nor*.

*οὖν: (1) affirmative adverb (the only use in Homer), *in any case, in fact, certainly*, ἀρ' οὖν; *is it indeed?* ἀλλ' οὖν (. . . γε) *but at any rate*, δ' οὖν *but be that as it may, well but*, καὶ γὰρ οὖν, καὶ γάρ τοι *for indeed*, μὲν οὖν *immo, nay rather* (also in sense (2) *therefore on the one hand*), πάνν μὲν οὖν *assuredly*; (2) inferential adverb, *therefore, accordingly*; (3) as suffix giving indefinite meaning in ὅστισοῦν *anyone soever*, ὅπωςοῦν *in any way*, οὐδ' ὅπωςοῦν *not at all*, δὴ ποτ' οὖν *at any time at all*.

οὐκοῦν (a stronger οὖν): inferential adverb, (1) in statements, *therefore*; (2) in questions, *nonne igitur, is it not then?* Not in Homer.

οὐκουν (a stronger οὐκ): strong negative adverb, *certainly not*. Not in Homer.

οὔτε . . . οὔτε (μήτε . . . μήτε): disjunctive conjunctions, *neque . . . neque, neither . . . nor*; οὔτε . . . τε *neque . . . et, not only not . . . but even*; οὔτε . . . οὐ poet. for οὔτε . . . οὔτε; οὔτε . . . οὐδέ *neither . . . nor yet*.

πάλιν: adverb (1) of place, *back*; (2) of time (not in Homer), *again*. See αὔ.

*περ (enclitic, shortened form of περί): intensive adverb qualifying the preceding word, sometimes with

concessive meaning, ὅσπερ *the very one who*, ἐπείπερ *just when*, ὥσπερ *just as*, εἴπερ *if indeed (as I assume)* (§ 312, 5), καίπερ (with participle) *although* (§ 265, 6).

πλὴν: (1) prepositional adverb with gen., *except* (§ 196); (2) πλὴν, πλὴν οὔτι, conjunction, *except that, only*.

* πῶ (enclitic): pronominal adverb (§ 67), *somewhere, I suppose* (weaker form of δῆπου). See ᾗ.

* πῶ (enclitic): *yet*; mostly in negative clauses, οὐπῶ (μήπῶ) *not yet*.

* πῶς (enclitic): pronominal adverb (§ 67), *in some way, at all*; οὐ πῶς (μή πῶς) *not at all*, ὥδέ πῶς *in some such way*, εἴ (ἐάν) πῶς *if perchance*.

* τε (enclitic, Lat. *que*, derived from the pronominal stem *go* (§ 65)): (1) copulative conjunction, *and*; τε τε *both and*, joining clauses and sentences; τε καί, *both and, not only but also*, joining single words or phrases; (2) in Homer also as an adverbial particle showing that the clause is of general application, called gnomic τε; of this traces seem to survive in Attic in the forms ὥστε, οἷός τε, ἄτε, ἐφ' ᾧ τε although the gnomic sense of τε is lost—on the other hand τε in these words may originally have been copulative.

* τοι (enclitic): affirmative adverb, implying that the clause states what is believed to be admittedly true, and usually in contrast with a preceding statement, *assuredly, in truth*; very common with other particles, καί τοι *and yet*, μέντοι *however*, οὐτοι *surely not*, τοίνυν *certainly then, therefore*. τοιγάρ, τοιγαροῦν and τοιγάροι therefore stand first in a sentence; in poetry τοι contracts with other particles: τᾶρα for τοι ἄρα, τᾶν for τοι ἄν.

τότε: temporal adverb, *then, at that time*.

ὥς: (1) relative conjunction of manner, *as*, corresponding to οὕτως (§ 326); (2) exclamatory adverb, *how*, ὥς ἄθυμος εἰσελήλυθας *how sad thou hast come in* (Soph. O. T. 319); (3) with numbers, *about*, ὥς ἑκοσι *about twenty*; (4) with positives, ὥς ἀληθῶς *in very truth*, with superlatives, ὥς ἄριστος *as good as possible*, ὥς τάχιστα *as quickly as possible*; (5) adverb with participles, *as if* (§ 265, 3); (6) restrictive adverb,

οὐδὲ ἄδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν *not a bad speaker, i.e. for a Lacedaemonian* (Thuc. iv. 84), also with infin. (§ 256); (7) *when* (§ 330); (8) *because* (§ 359); (9) *that* after verbs of *saying* etc. (§ 345); (10) *that* consecutive (Xen. and poet.) (§ 293, 4); (11) *that* (Xen. and poet.) final (§ 273); (12) particle of *wish* (poet.) (§ 313); (13) preposition with acc., *to* (of persons only) (§ 191); (14) ὥς demonstrative, *so* (= οὕτως), only in καὶ ὥς *even so*, οὐδ' ὥς, μῆδ' ὥς *not even so*.

ὥσπερ: adverb of comparison, *just as*. For ὥσπερανεῖ see § 311 (a).

ὥστε: (1) consecutive adverb, *so that* (§ 288); (2) poetical for ὥσπερ.

NOTE.—The uses of the particles can only be accurately learnt by close observation. It may be noted that they differ greatly in different writers, historians differing from orators and both *inter se*, so that it is often possible to identify an author merely by the uses of the particles.

APPENDIX I.

ACCENTS.

§ 377. **Introductory.** **Accent** consists in giving prominence to one syllable of a word by means of inflexion of the voice. A word must have an accent, and without its proper accent a word loses its identity. Without accent speech would become a monotonous sing-song. Even if a word is a monosyllable it may yet have an accent to indicate its relation to the other words of the sentence: *e.g.* in *this is true* the accent may come upon any one of the three monosyllables, the sense varying according to the word which is accented.

§ 378. Greek accent differs from English in three ways.

1. **Greek accent was pitch.** Accent is of two kinds: (1) **Stress accent**, (2) **Pitch accent**. With stress accent the accented syllable is pronounced in a louder tone than the others; with pitch accent the accented syllable is pronounced in a higher musical note than the others. That is to say, a language which employed only a stress accent would pronounce all the syllables of a word on the same note but the accented syllable louder than the others, and a language which employed only a pitch accent would pronounce all the syllables of a word with the same degree of loudness but the accented syllable on a higher note than the others. **English is predominantly a stress, and Greek a pitch language.** In Greek then the accent marks denote a variety of pitch or musical tone. The acute accent denotes a raised, the grave a lowered tone, and the circumflex a combination of a raised and a lowered tone. Some words called *atonics* have no accent (see below, § 386).

2. **Greek accent is subject to a rhythmic law.** In Greek the position of the accent is partly determined by a sense of rhythm, and depends largely upon the natural quantity of the vowel in the final syllable of the word.¹ In any case the accent is limited to one of the last three syllables, and if the last syllable is naturally long, to one of the last two, *e.g.* ἀνθρώπος, ἀνθρώπου. In English the position of the accent is determined largely by logical reasons which take into account the meaning of a word and tend to emphasise and accent its chief idea, *e.g.* *éminent*, *éminently*, *everywhere*. Compare this with the accentuation of the Greek pres. partic. pass.

¹ The natural quantity of a vowel must not be confused with its quantity by position; *e.g.* the α of φύλαξ is short by nature and long by position.

παυόμενος, παυομένη, the root *παυ-* having no accent at all, and the quantity of the final syllable making the position of the accent vary. In the pres. partic. act. *παυ-* is accented, *παύων παύουσα παῦον*, but this is only because the rhythmic law does not interfere. The working of the law, however, changes the position of the accent in the gen. pl. *παυόντων*, where, because the *ω* of the final syllable is long, the accent is no longer on the first syllable as in the nom. sing. but on the second. In the nom. sing. too the masc. differs from the neuter; *παύων* has the acute, the final syllable having a long vowel, and *παῦον* the circumflex, the final syllable having a short vowel.

3. **Grammatical accent in Greek.** In many words in Greek the accent does not go as far back as the rhythmic law would allow. In such words the accent falls upon a termination either inflexional or formative which is emphasised. This accent was in many instances inherited from the Indo-Germanic, and it accounts for many so-called exceptions (see below).

§ 379. **Accent marks.** Greek has three accent marks: (1) the **acute** (´), e.g. *ἄνθρωπος*, denoting that the accented vowel is pronounced in a high or raised tone; (2) the **grave** (`) denoting that the accented vowel is pronounced in a low or lowered tone; and (3) the **circumflex** (^), e.g. *μοῦσα*, denoting that the accented vowel is pronounced with a combination of the acute and grave, first in a high or raised tone and then in a lowered tone. The circumflex mark (^) arises from a combination of the acute and the grave (^), the alteration in shape being only a convenience for writing. Every syllable which has not the acute or the circumflex mark should strictly be marked with a grave accent, thus *ἄνθρώπῳς, μοῦσᾶ*, but this is not usually marked, it being clear from the absence of the acute and circumflex that such syllables are pronounced in a lowered tone. The grave accent is only marked when it is substituted for an acute accent, and this occurs when a word which would ordinarily be accented with an acute accent on the last syllable does not immediately precede a stop, e.g. *λέγει ἄνθρω*, but *ἄνθρω λέγει*; the grave accent then denotes that the high or sharp tone with which the accented syllable was ordinarily pronounced was weakened or softened before the following word. **Exceptions:** *τίς; τί;* *who? what?* (interrogative) always have the acute accent.

NOTE.—With diphthongs the accent is placed on the second vowel, e.g. *μοῦσα, μοῦσης*, and when the accent comes on the first syllable of a word beginning with a vowel, it is placed, if acute or grave, after the breathing, if circumflex, over it, e.g. *ἄνθρωπος ἄν εἶποι, εἶπον, αἶμα*.

§ 380. Rules for Position of the Accent.

1. The accent may be on one of the last three syllables, if the vowel of the last syllable is short by nature; if it is long, the accent can only be on one of the last two.
2. The acute accent (*a*) may stand on long or short syllables, and (*b*) may stand on one of the last three syllables if the last syllable is short by nature, but if the last syllable is long by nature only on one of the last two, e.g. *ἄνθρωπος, ἀνθρώπου, ἀληθής, καλός, πανθεῖς, πανθέντος*.

3. The **circumflex** accent (*α*) can only stand on syllables which are long by nature, and (*β*) may stand on one of the last two syllables if the last syllable is short by nature, but if it is long only on the last syllable, e.g. σῶμα (but σώματος), μουσών, εἶ.
4. For the **grave** see above, § 379.
5. The last syllable but two (the antepenultimate) can therefore only (*α*) be accented when the last syllable is naturally short, and (*β*) have the acute accent, e.g. ἀνθρωπός.
6. If the last syllable is naturally short and the last but one is naturally long, then if the last but one (the penultimate) is accented it can only have the circumflex, e.g. φεῦγέ, ἥρχον. Κρατινός. The accent, however, may be on another syllable, e.g. εἰπέ (imperative) *speak*, ἀνθρωπός. If the last syllable is naturally long, and the last but one is accented, then it can only have the acute: ἀνθρώπου, μούσης.
7. If the last syllable but one is naturally short, then if it is accented it can only have the acute: τραπέζης, παυθέντα, πεπανκότα.
8. If the last syllable is naturally short, then if it is accented, it can only have the acute: καλός, παυθέν, ἀνδρός.
9. If the last syllable is naturally long, then, if it is accented, it may have either the acute: ἐγώ, ἀνὴρ, ἀληθής, παυθείς, πεπανκώς, or the circumflex: ἀνδρῶν, ποιῶν, ἀληθοῦς.

On the designation of words according to their accent, see § 9.

NOTES.—1. For purposes of accent *αι* and *οι* final, if not followed by a consonant, are counted as short: ἄνθρωποι, μούσαι, πρόπαλαι, παύεται, ἄκουσαι (2 sing. first aor. imper. mid. of ἀκούω *hear*), except in the optative: ἀκούοι, ἀκούσαι (opt. *may he hear*), and in the locative adverb οἴκοι *at home* (but οἴκοι nom. pl. *houses*). This does not hold when a consonant follows, e.g. ἄνθρωποι but ἀνθρώποις, μούσαι but μούσαις.

2. Some words in which interchange of quantity has taken place between the last two syllables (§ 413 (e)) are apparent exceptions to rules 1 and 2, e.g. πόλεως ἱεῶς, but in these words the accent was fixed before the interchange of quantity took place, thus πόλῃος ἱλῆος, and was not subsequently altered. Such words have however influenced some others in which no such interchange took place and there are therefore some exceptions due to analogy: e.g. πόλεων, ἱλεων (gen. pl.), and a few adjectives like δύσεως, δίκεως.

3. Words like οὗτις, μήτις, οὔτε, μήτε, εἶτε, ἥτις, ὥσπερ are not exceptions to rule 6, the second part of the word being really enclitic (see below, § 386).

§ 381. Accent of Contracted Syllables.

1. The contracted syllable has **no accent** if neither of the component syllables was accented before the contraction: (γένεος) γένους (gen. sing. of γένος *race*), (τίμα-ε) τίμα (2 sing. pres. imper. act. of τιμᾶ *honour*).
2. The contracted syllable has the **circumflex** if the first of the two component syllables had the accent before the contraction: (τιμά-ω) τιμῶ *I honour*; (τιμά-οντες) τιμῶντες (nom. pl. m. pres. partic. act. τιμῶ); (χρυσέου) χρυσοῦ (gen. sing. m. and n. χρυσοῦς *golden*).

3. The contracted syllable has the acute if the second of the component syllables had the acute before the contraction :
(τιμα-όντων) τιμώντων; (τιμα-οίμην) τιμήμην.

§ 382. **Accent of words combined in Crasis.** In Crasis two words combine into one (§ 415 (g) (ii)). The accent of the first is usually lost: τάγαθά (for τὰ ἀγαθά); τοῦνομα (for τὸ ὄνομα); ταυτό (for τὸ αὐτό); κἀγώ (for καὶ ἐγώ); κἀν (for καὶ ἐν); τᾶν (for τοὶ ἄν). But if the second word is a dissyllabic paroxytone with a short final syllable, the acute changes to the circumflex (§ 380, 6): τᾶλλα (for τὰ ἄλλα); τοῦργον (for τὸ ἔργον); θῶπλα (for τὰ ὄπλα); χῶσα (for καὶ ὄσα).

§ 383. **Accent of words in Aphaeresis.** In Aphaeresis (or Prodelision) an initial short vowel is cut off after a long final vowel in a preceding word (§ 415 (g) (iv)). The accent is only affected when the elided vowel would but for its elision be accented, and the long final vowel is oxytone; the acute on the oxytone word then remains and is not changed to a grave (§ 379): ἀ μὴ 'θιγες (Soph. Ant. 546); τρέπεται δὴ 'πειτα (Arist. Wasps 665).

§ 384. **Accent of Elided Oxytones.** When the final vowel of an oxytone preposition or conjunction or enclitic (which would otherwise retain an accent, § 388, 3) is elided, the accent is entirely lost: ἐπ' αὐτῷ (for ἐπὶ αὐτῷ); οὐδ' ἐδυνάμην (for οὐδὲ ἐδυνάμην); ἀλλ' εἶπον (for ἀλλὰ εἶπον); γένητιν' ἦν (for γένητινὰ ἦν); οὕτω ποτ' ἦν (for οὕτω ποτὲ ἦν). Otherwise the accent is thrown back on to the preceding syllable: εἰμ' Ὀδυσσεύς (for εἰμι Ὀδυσσεύς); ἔπτ' ἦσαν (for ἐπτὰ ἦσαν); πόλλ' εἶπον (for πολλὰ εἶπον).

§ 385. **Anastrophe.** The dissyllabic prepositions (with the exception of ἀμφί, ἀνά, ἀντί and διά) when placed after the substantive to which they belong, throw their accent back on to the first syllable: τούτων περί (but περὶ τούτων). So also when the prepositions ἐνι, ἐπι, μέτα, πάρα, ὑπο are used for the present indicative of εἰμί compounded with them, e.g. πάρα for πάρεστι, ἐνι for ἐνεστι. Similarly in poetry ἄνα (for ἀναστῆθι imperat.) ὑπ. This throwing back of the accent is called anastrophe. In prose the only such preposition commonly put after its substantive is περί.

§ 386. **Atonics** are words without any accent. They are also called **proclitics** (*inclining forwards*) in opposition to the enclitics (§ 387), because they appear to lose their accent through their close connexion with the following word, with which they seem to combine. The following ten monosyllables are atonic:—

1. Four forms of the article: ὁ, ἡ, οἱ, αἱ;
2. Three prepositions: ἐν *in*, ἐς or εἰς *into*, ἐκ or ἐξ *out of*;
3. Two conjunctions: εἰ *if*, and ὥς *how, as, that*; the latter also as a preposition *to* (of persons only);
4. The negative οὐ or οὐκ (not οὐχί, which is always oxytone).

Atonics are accented in two positions only:—

1. When followed by an enclitic which throws back its accent: οὐ φησι *he says not*, εἴτε *whether*, οὔτε *nor*, ἐν τινι *in something*. But not when the enclitic is εἰμί or ἐστί (see § 389, 1 (c)).

2. *οὐ* is accented when the last word in a sentence: *φῆς ἢ οὐ*; *do you agree or not?* *ἔπαισε μὲν, ἔδησε δ' οὐ* *he struck him but did not bind him.* [*ὤς* as is accented when it follows the word with which comparison is made: *θεὸς ὤς* *like a god*, but this is Homeric only.]

§ 387. **Enclitics.** Some small words of one and two syllables unite so closely with the preceding word that in certain cases they entirely lose their accent or throw it back on to the preceding word. These words are called *enclitics* (*leaning back*), and the throwing back of the accent is called *inclination*. They are naturally words which are less important than others in a sentence.

The enclitics are:—

1. The indefinite pronoun *τις, τι* *someone, something*, throughout all its forms.
2. The three personal pronouns in the forms *μοῦ, μοί, μέ; σοῦ, σοί, σέ; οὐ, οἱ, ἐ; μίν, νίν, σφέ, σφί, σφίν, σφίσι, σφᾶς.* [*σφίσι* as indirect reflexive in Attic prose is never enclitic.]
3. The Indicative Present of *εἰμί* *be*, when used as the copula (§ 136), and *φημί* *say*, with the exception of the second person sing. *εἶ* and *φῆς*.
4. The indefinite adverbs *πού, ποθί* *somewhere*, *πῇ* *somehow*, *ποῖ* *somewhither*, *ποθέν* *from somewhere*, *ποτέ* *at some time*, *πῶς* *somehow*, *πῶ* *yet*.¹
5. The following particles: *γέ* *at least*, *τέ* *and*, *τοί* *truly*, *νύν* *now*, *πέρ* *very*; and the inseparable suffix *-δέ* used locally as in *Μεγαράδε* *to Megara* or demonstratively as in *ὅδε* *this*. [This must be distinguished from the conjunction *δέ* *but*.] Also in Homer *κέ(ν)*, *ρά*, *θήν*.

§ 388. Rules for throwing back the accent of enclitics.

1. After an oxytone word the enclitic loses its accent entirely, but the accent on the oxytone remains acute and does not become grave: *ἀγαθόν τι* *something good*, *ἀγαθοί τινες* *some good men*, *αὐτός φησι* *he himself says*.
2. After a perispomenon word the enclitic loses its accent entirely: *ὁρῶ τινας* *I see some men*, *φῶς ἐστι* *there is light*, *τιμῶ σε* *I honour you*, *ἀνδρῶν τινων* *of some men*.
3. After a paroxytone (a) a monosyllabic enclitic loses its accent entirely: *φίλος μου* *my friend*, *λόγος τις* *a speech*; (b) a dissyllabic enclitic retains its accent on the last syllable: *λόγοι τινές* *some speeches*, *λόγων τινῶν* (*gen. pl.*).
4. Proparoxytone and properispomenon words retain their own accent, and receive also from the following enclitic another accent as acute on the last syllable: *ἄνθρωπός τις* *a man*, *ἄνθρωποι τινες* *some men*, *σώμά γε* *the body at least*, *παῖδες τινες* *some children*, *ἤκουσά τινων* *I heard some*.

¹ *πού, πῇ, ποί, πῶς, πῶ* would be more correctly written *ποῦ, πῆ, ποῖ, πῶς, πῶ*, they being really the same words as the corresponding interrogatives (§ 67), the only difference being that the indefinites are enclitics.

5. An atonic when followed by an enclitic receives an acute accent: οὐ τις *no one*, ἐς τι *up to a certain point*.
6. When several enclitics follow one another the accent of each is thrown back so that each enclitic except the last has an acute accent: εἰ ποὺ τίς τινα ἴδοι *if anyone saw anyone anywhere* (Thuc. iv. 47).

NOTE.—The demonstrative enclitic suffix δε draws the accent always to the syllable immediately preceding it: τοσόσδε, τοιόσδε, τηλικόσδε, ἐνθάδε (but τόσος, τοῖος, τηλικός, ἐνθα). The local suffix δε when added to an accusative case, although usually written as part of the preceding word, is strictly enclitic: Μέγαράδε, Μαραθῶνάδε, Ἀθήναζε (= Ἀθήνας-δε); otherwise it is not enclitic, but has become a true word suffix: οἴκαδε (contrast this with the alternative Homeric form οἰκόνδε).

§ 389. **Accented Enclitics.** Occasionally enclitics are emphasised and then retain their accent. This happens with the following enclitics:—

1. The enclitic forms of εἰμί *be* are accented, ἐστί further becoming paroxytone (ἔστι)—
 - (a) at the beginning of a sentence or (in poetry) of a verse: θῆλυς ἄρσενος φονεὺς | ἔστιν *a woman is the murderer of a man* (Aesch. Agam. 1231-2);
 - (b) ἔστι is written when it has the meaning of ἔξεστι *it is possible*;
 - (c) in the combinations ἔστιν οὓς, ἔστιν ὧν, ἔστιν ὅτε etc. (§ 216, note 3);
 - (d) when coming after the conjunctions ἀλλά, καί, εἰ, ὥς, the negative οὐκ, and the pronoun τοῦτο: ἀλλ' ἔστι, καὶ ἔστι, οὐκ ἔστι, τοῦτ' ἔστιν;
 - (e) after an elision; ταῦτ' ἔστι ψευδῇ (for ταῦτά ἐστι ψευδῇ);
 - (f) when separated by punctuation from the word to which they belong; in this case ἐστί remains oxytone and does not become paroxytone: ἐγὼ τοι, μῆτερ, εἰμί παῖς σέθεν (Eur. Bacch. 1118).

N.B.—When ἔστι means *exists* and is not merely the copula, it is paroxytone: Θεὸς ἔστι *God exists*.

2. The enclitic forms of φημί are accented on the final syllable—
 - (a) at the beginning of a sentence or (in poetry) of a verse: φημί *I agree, yes* (§ 375, note 2);
 - (b) when separated from the previous word by punctuation: οἶδα, φησί, τοῦτο *I know this, he says*.
3. The indefinite pronoun τις, τι is accented on the last syllable—
 - (a) when it commences a sentence: τινὲς λέγουσι *some say*;
 - (b) after a stop in the middle of a sentence: πῶς γὰρ ἔν, ἔφην ἐγώ, τίς ἀποκρίναιτο; *how should one answer? I said* (Pl. Rep. 337 E);
 - (c) in the combination τινὲς μὲν τινὲς δέ *some others*; see Dem. Phil. iii. 2.

NOTES.—(1) The enclitic and non-enclitic forms of the 2 sing. pers. pronouns are the same, but in the first person the longer forms ἐμέ,

ἐμοῦ, ἐμοί are not enclitic, only the shorter forms μέ, μοῦ, μοί being enclitic.

(2) ἐγώ *I* is oxytone, but ἔγωγε is proparoxytone.

§ 390. The accentuation of substantives and adjectives.

General Rules. 1. If the rhythmic laws allow, the accent remains throughout on the same syllable as in the nominative singular: *ἄνθρωπος* *man*, *ἄνθρωπον*, *ἄνθρωποι* (see § 380, note 1); *σῦκον* *fig*, *σῦκα*.

2. If a final syllable which is short in the nom. sing. becomes lengthened by inflexion, then—

(a) a proparoxytone word becomes paroxytone: *ἄνθρωπος*, *ἄνθρώπου*; *ἀλήθεια*, *ἀληθείας*;

(b) a properispomenon word becomes paroxytone: *σῦκον*, *σῦκου*; *μοῦσα*, *μούσης*; *πράξις*, *πράξεως*.

3. A word belonging to the I. or II. Declension which is oxytone in the nom. sing. becomes perispomenon in the gen. and dat. sing. du. and pl. *τιμή*, *τιμῆς*, *τιμῇ*, *τιμαῖν*, *τιμῶν*, *τιμαῖς*; *θεός*, *θεοῦ*, *θεῷ*, *θεοῖν*, *θεῶν*, *θεοῖς*.

4. If a final syllable which is long in the nom. sing. becomes shortened by inflexion, then a paroxytone with a long penultimate syllable becomes properispomenon: *πολίτης*, *πολίτα*, *πολίται*.

5. If the number of syllables is increased by inflexion then the accent will be altered so far as the rhythmic rules require: *σῶμα*, *σώματος*, *σωμάτων*; *φύλαξ*, *φύλακος*, *φυλάκων*.

6. In compound substantives and adjectives the accent, if the rhythmic rules allow, usually shifts as near to the beginning of the word as possible: *ὁδός* *way*, *σύν-οδος* *meeting* (but *συν-όδου* gen. sing.); *φίλος* *friendly*, *ἄ-φίλος* *unfriendly* (but *ἀ-φίλου* gen. sing.).

§ 391. Special Rules.—First Declension.

1. The genitive plural is always perispomenon, -ῶν being contracted for -ά-(σ)ων (see § 17): *σκιῶν*, *τιμῶν*, *μοιρῶν*, *μουσῶν*.

Exceptions. (a) The gen. pl. fem. of adjs. and partics. in -ος -ῃ -ον or -ος -ᾶ -ον which are not oxytone in the nom. sing. are paroxytone, after the analogy of the masc.: *φίλιος* (nom. sing.), *φιλία*, *φίλιον*, *φιλίων* (gen. pl. m. f. and n.) [but *ἀγαθός* -ῇ -όν oxytone, gen. pl. *ἀγαθῶν*].

(b) *χρήστης* *usurer* has gen. pl. *χρήστων* (to distinguish it from *χρηστῶν* gen. pl. of *χρηστός* *useful*).

2. The accent of the fem. of adjs. in -ος -ῃ -ον or -ος -ᾶ -ον follows the position of the accent of the nom. sing. masc., not of the nom. sing. fem., e.g. *φίλιος* *φιλία* *φίλιον*, nom. pl. *φίλιοι* *φίλια* (not *φιλίαι*) *φίλια*.

3. *δεσπότης* *master* masc. has voc. sing. *δέσποτα*.

§ 392. Second Declension.

1. Contracted substantives and adjectives have the following exceptional accents:—

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(a) Nom. dual masc. and neut. is oxytone: νό (for νόω contrary to § 381); so χρυσά (but fem. χρυσά).

(b) Compound words are paroxytone: περί-πλου (for περι-πλόου, contrary to § 381) gen. sing. of περί-πλους, after the analogy of the nom. περί-πλους (for περί-πλοος); similarly adj. εὔνου, εὔνα, εὔνοι etc. from εὔνους. Exception: ἐπιπνοί (nom. pl. of ἐπί-πνους inspired).

(c) Adjs. like χρυσοῦς χρυσοῦν (for χρύσεος χρύσειον) are perispomenon in the nom. and acc. sing. by analogy with the gen. and dat. (χρυσοῦ for χρυσέου, χρυσῶ for χρυσέω); so also κανοῦν basket.

2. In the **Attic Second Declension** there are two exceptional rules of accent:—

(a) εω counts as one syllable for purposes of accent, e.g. ἡλεω *gracious* (for explanation see § 380, note 2);

(b) The accent follows the nom. throughout and does not in the gen. and dat. of oxytone nouns change to circumflex, e.g. nom. sing. νεώς *temple*, acc. νεών, gen. νεώς, dat. νεφί, etc.

3. ἀδελφός *brother* has voc. sing. ἄδελφε.

§ 393. **Third Declension.** The general rule that the accent remains on the same syllable as in the nom. sing. is subject to the following exceptions:—

1. Substantives of which the **nom. sing. is monosyllabic** accent on the last syllable in the genitive and dative sing. du. and pl., i.e. they are oxytone in the dat. sing. and pl. and gen. sing. and perispomenon in the gen. pl. and gen. and dat. du., e.g. ποῦς *foot*, sing. acc. πόδα, gen. ποδός, dat. ποδί, du. nom. and acc. πόδε, gen. and dat. ποδοῖν, pl. nom. πόδες, acc. πόδας, gen. ποδῶν, dat. ποσί(ν).

Exceptions. (a) The following eight substantives follow this exceptional rule only in the gen. sing. and dat. sing. and pl.; in the gen. and dat. du. and the gen. pl. they follow the regular rule: ἡ δᾶς *torch*, δμῶς (poet.) *slave*, θῶς *jackal*, τὸ οὖς *ear*, παῖς *boy*, Τρώς *Trojan*, ἡ φῶς *blister*, τὸ φῶς *light*. Thus παῖς, παιδός, παιδί, παίδου, παίδων, παισί(ν).

Obs.—For this there are two reasons: some of these words were not originally monosyllables, e.g. δᾶῖς, πᾶῖς, ἡ φῶῖς (see (b)), in others the accent was intended to distinguish them from other words, e.g. δμῶων from δμῶων gen. pl. of δμῶή *slave*, φῶτων from φωτῶν gen. pl. of ὁ φῶς *man*.

(b) Other words of which the nom. is monosyllabic only by contraction do not follow this exceptional rule: e.g. τὸ ἦρ (poet. for prose ἔαρ) *spring* (gen. ἦρος, dat. ἦρι), ὁ πρῶν (for πρᾶFῶν) *headland* (πρῶνος πρῶνι etc.).

(c) Participles whose nom. is monosyllabic follow the ordinary general rule, the accent following the nom.: ὢν (from εἰμί *be*) ὢντος ὢντι etc.; θείς (from τίθημι *place*) θέντος θέντι etc. So also τίς interrog. pron., τίνος τίνι etc.

(d) πᾶς *all* has παντός παντὶ, but πάντων πᾶσι(ν).

2. Some words of which the **nom. sing. is of more than one syllable** are also irregular and follow the rule for words of

which the nom. sing. is monosyllabic in the gen. and dat. sing., du. and pl. They are as follows:—

(a) ἡ γυνή *woman, wife*, γυναικός *γυναικί γυναικῶν γυναιξί(ν)*, but γυναικα etc.

(b) ὁ or ἡ κύων *dog*, κυνός *κυνί κυνῶν κυσί(ν)*, but κύνα etc.

(c) Substantives ending in -ηρ declined like πατήρ (*i.e.* πατήρ, μήτηρ, θυγάτηρ, γαστήρ) are oxytone in the gen. and dat. sing., *e.g.* πατρός πατρί, but paroxytone in the other cases, *e.g.* πατέρα. [Δημήτηρ is an exception: Δήμητρος Δήμητρι.]

(d) ὁ ἀνὴρ *man*, ἀνδρός ἀνδρί ἀνδρῶν, but ἀνδράσι and ἄνδρα etc.

(e) Compounds of εἰς follow εἰς *one* (nom. sing. οὐδεῖς, μηδεῖς), *e.g.* οὐδένα οὐδενός οὐδενί.

(f) τὸ δόρυ *spear*, besides the regular forms δόρατος etc. (§ 35), has also gen. and dat. sing. δορός δορί.

(g) Numerals ending in nom. sing. -άς are perispomenon in the gen. pl., *e.g.* χιλιάς *a thousand*, gen. pl. χιλιαδῶν.

3. **Non-oxytone Stems in -ι -υ** are proparoxytone in the gen. sing. and pl., *e.g.* πόλις *city*, πόλεως πόλεων; πῆχυς *cubit*, πήχεως πήχεων. See § 3b0, note 2.

4. **Stems ending in -ω(ι)** are oxytone in the acc. sing.: *e.g.* ἡχώ *echo*, acc. sing. ἡχώ.

5. **The vocative sing. in many nouns does not follow the ordinary rule:—**

(a) The accent is thrown back in the voc. sing. of (i) nouns like πατήρ, *e.g.* voc. sing. πάτερ; (ii) Ἀπόλλων, voc. sing. Ἀπολλων, Ποσειδῶν Πόσειδον; (iii) adjs. in -ων, *e.g.* εὐδαίμων *happy*, voc. sing. εὐδαίμων—including comparatives in -ων, *e.g.* ἀμείνων *better*, voc. sing. ἀμείνων [but not Λακεδαιμῶν, voc. sing. Λακεδαιμῶν, and adjs. compounded with -φρων]; (iv) nouns like Σωκράτης, voc. Σώκρατες;

(b) The vocative sing. of substantives ending in -εύς and -ώ in the nom. is perispomenon, *e.g.* βασιλεύς *king*, voc. sing. βασιλεῦ, ἡχώ, voc. sing. ἡχοῖ.

§ 394. Rules for the accent of the nominative singular.

The general rule is that the accent is thrown back as far as the rhythmic rules allow: μούσα, ἄνθρωπος, φύλαξ, σῶμα.

Exceptions:—I. The First Declension.

1. Derivatives from verbs ending in -ρα are oxytone: φθορά *destruction* (from φθείρω), χαρά *joy* (from χαίρω), etc. [but μάχαιρα *dagger*, πείρα *attempt*, ἡμέρα *day*; these are not verbal derivatives].

2. The following ending in -της are oxytone:—

(a) κηδεστής *connexion by marriage*, κριτής *judge*, and compounds with prepositions, *e.g.* ὑποκριτής *actor* [but ὀνειροκρίτης *interpreter of dreams*] and εὑρετής *inventor*;

(b) some nouns derived from verbs whose stems end in a liquid or nasal (§ 128, f), *e.g.* εὐθυντής *auditor*, ποικιλτής *embroiderer*;

(c) nouns derived from verbs in which the last vowel of the verbal stem is lengthened or is followed by σ: ποιητής *poet* (from ποιέω), μαθητής *pupil* (μανθάνω), θεατής *spectator* (θεάομαι), μνηστής *informer* (μνηύω), ζηλωτής *admirer* (ζηλώω), δικαστής

judge (δικάζω), *founder* (κτίζω) [there are a few important exceptions: ἀλήτης (poet.) *wanderer* (ἀλάομαι), *wanderer* (πλανάομαι), *ruler* (δύναμαι), *helmsman* (κυβερνάω), *modeller* (πλάττω), *liar* (ψεύδω)];

(d) names of concrete things or collectives ending in -εια or -ια are oxytone: *παρειά* cheek, *στρατιά* army;

(e) the following are also oxytone: *γενεά* race, *θεά* goddess, *δωρεά* gift, *στοά* porch, *χρoιά* skin.

NOTE on nouns ending in -ειᾶ and -ειᾱ. Nouns which are derived from verbs ending in -εῖω have -ειᾶ: *βασιλειᾶ* kingdom (*βασιλεύω*), *δουλειᾶ* slavery, *στρατειᾶ* expedition, *παιδειᾶ* education; but those from adjs. in -ης have -ειᾶ, *ἀληθεία* truth (*ἀληθής*), *ἀσθενεία* weakness (*ἀσθενής*), *εὐσέβεια* piety (*εὐσεβής*); so also names of females derived from masc. nouns ending in -εύς, *βασιλειᾶ* queen (*βασιλεύς*), *ἱερεία* priestess; and further names of women, e.g. *Μήδεια*, places, e.g. *Χαιρώνεια*, and poems, *Ὀδύσσεια*.

§ 395. II. The Second Declension.

1. Nouns ending in -μος and -τος (-τον) are oxytone: *θυμός* spirit, *κωκυτός* lamentation, *φυτόν* plant, *χρησμός* oracle. [Exceptions: *κόσμος* arrangement, *ὁμός* way, *ὄλμος* kneading trough, *ἄρμος* anchorage, *πόλεμος* war, *πότμος* (poet.) fute, *ὤμος* shoulder.]
2. Diminutives ending in -ισκος are paroxytone: *νεανίσκος* young man.
3. Diminutives of three syllables ending in -ιον are paroxytone when the first syllable is long either by nature or by position: *παιδίον*, *τεκνίον* child. [Exceptions: *ἰχθυιον* trace, *κώμιον* little village, *ὄρκιον* oath, *ποίμνιον* flock, *φρούριον* fort.] Otherwise diminutives in -ιον are proparoxytone: *μόριον* a small part; except *πεδίον* plain.
4. Nouns ending in -ειον are properispomenon: *μουσεῖον* museum.
5. Special oxytone words: *ἀδελφός* brother, *ἀρχηγός* leader, *βοηθός* helper, *θεός* God, *κρίός* ram, *στρατηγός* general, *υἱός* (νιός) son, *ζυγόν* yoke, *λουτρόν* bath, *πτερόν* wing, *ὄόν* egg.

§ 396. III. The Third Declension.

1. (a) Monosyllables of which the acc. sing. ends in -α are oxytone: *πούς πόδα* foot; *θήρ θήρα* wild beast.
(b) Those of which the nom. sing. ends in -ς and the acc. sing. in -ν are perispomenon: *μῦς μῦν* mouse; *γραῦς γραῦν* old woman.
(c) Monosyllabic neuters are perispomenon: *οὖς* ear, *πῦρ* fire.
[Exceptions: *αἰς*, *αἶγα* goat; *γλαῦξ*, *γλαῦκα* owl; *κλείς*, *κλεῖν* key; *πᾶς*, acc. *πάντα* (fem. *πᾶσα*, neut. *πάν*) all; *εἷς*, acc. *ένα*, neut. *έν* one; *κίς* weevil, *λίς* (poet.) lion.]
2. Of masculine and feminine nouns of more than one syllable the following are oxytone: those ending in—
(a) -εὺς: *βασιλεὺς* king;
(b) -ω: *ἡχώ* echo;
(c) -ως (gen. -ους): *αἰδώς* shame;
(d) -ᾶν (but not compounds): *παιᾶν* pæan;

(e) -ās when fem.: ἡ λαμπὰς torch; also two masc. nouns, ὁ ἀνδρείδος statue, ὁ ἰμάς whēp;

(f) -ην (but not compounds): κηφὴν drone; ποιμὴν shepherd [exception: Ἑλλήν Greek];

(g) -ηρ when masc.: ὁ πατήρ father [except ὁ φράτηρ member of clan]; also ἡ γαστήρ belly;

(h) -ις: ἀκτὶς ray, σφραγὶς seal, ἐλπίς (acc. sing. ἐλπίδα) hope; except (i) nouns in -ις with acc. in -ιν: ἔρις (acc. sing. ἔριν) strife; (ii) fem. derivatives from nouns of 1st decl.: πρεσβύτης, fem. πρεσβύτις;

(i) two masc. nouns in -ως, -ωτος: εὐρώς mould, ἰδρώς sweat;

(k) -υς: ἰσχύς strength [exceptions: ἰχθὺς fish, ὀφρύς brow];

(l) -ων: χειμῶν winter; ἡγεμῶν leader [exceptions: Ἀπόλλων, Δάκων, τρίβων worn garment; also contracted nouns like Ξεροφῶν, Ποσειδῶν];

(m) -ους: ὀδούς tooth [except contracted nouns in -οῦς: πλακοῦς cake];

(n) the following in -ης: two masc., γυμνής, ψιλής light-armed troops; and the following fem.: βραδυτής slowness, ἐσθής garment, κουφοτής lightness, ταχυτής swiftness, τραχυτής roughness.

§ 397. IV. Adjectives ending -ος -η (-ᾱ) -ον or -ος -ον are—

1. If uncompounded, oxytone when a consonant precedes -ος: λαμπρός bright, λευκός white, πτωχός poor, σοφός wise.

Exceptions: (a) superlatives: λαμπρότατος, λευκότατος, μέγιστος;

(b) ordinal numerals: πρῶτος, πέμπτος [but not those in -οστός, εἰκοστός];

(c) pronouns in -κος, -ουτος, -οστος: πηλίκος, τοσοῦτος, πόστος;

(d) those in -ίλος and -ύλος: ποικίλος varied, στρογγύλος round;

(e) those of more than two syllables in -μος: ἐτοῖμος (Thuc. and Trag.) ἑτοιμος (later Attic) ready, ἐρῆμος (Thuc. and Trag.) ἔρημος (later Attic) desolate [except νεοχμός poet. new].

(f) dissyllables in -νος with short penultimate: ξένος strange, μόνος alone [except κενός empty, στενός narrow];

(g) those in -ίνος and -ῖνος: ἀγχιστίνος, ἀνθρώπινος human;

(h) αἰόλος glancing, ἄκρος outermost, βάρβαρος foreign, βέβηλος profane, γαῦρος (poet.) haughty, δῆλος clear, ἔκηλος (poet.) at leisure, ἐπίπονος toilsome, θούρος (poet.) impetuous, ἴσος equal, κίβδηλος spurious, κοῦφος light, λάλος talkative, λοῖσθος (poet.) last, μάργος raging, greedy, μέσος middle, μῶρος foolish, ὀλίγος small, ὅλος whole, ὅσος (as large) as, παῦρος (poet.) few, πόσος how large.

2. If uncompounded, when a vowel precedes -ος:—

(i) those in -ᾱος are properispomenon: πᾶος mild;

(ii) verbal adjectives in -τέος are paroxytone: παυστέος, δεικτέος; others in -εος mostly proparoxytone: μέλεος (poet.) wretched;

(iii) those in -ιος are paroxytone if the antepenultima is long: πλησίος near, oxytone if the antepenultima is short: πολίος gray [exceptions, δεξιός right, μύριοι ten thousand, but μυρίοι very many];

(iv) those in -αιος if dissyllabic are oxytone: σκαιός left; those of more than two syllables vary: ἀραιός thin, γεραιός old, παλαιός ancient, βέβαιος firm, βίαιος violent, δίκαιος just, δέλαιος

cowardly, μάταιος *foolish*, ἀναγκαῖος *necessary*, ἀραῖος *cursing, accursed*;

- (v) of those in -εῖος the following are properispomenon: ἀνδρείος *brave*, Ἀργεῖος *Argive*, ἀστεῖος *polite*, οἰκεῖος *own, friendly* (and a few other less common words); the rest are proparoxytone: ἵππειος *belonging to horses*;

- (vi) dissyllables in -οῖος are oxytone: δοῖός (poet.) *double* [except pronominal adjs., e.g. οἶος (such) *as*]; others are properispomenon: αἰδοῖος *respected*, γελοῖος (Thuc. and Trag.) *γέλοιος* (later Attic) *laughable*, so ὁμοῖος and ὁμοῖος *like*;

- (vii) those in -ῶος are properispomenon: πατρῶος *belonging to one's father* [but ζωὸς *living*].

3. Compound adjectives are mostly proparoxytone: ἄσοφος *foolish*, φιλόσοφος *fond of wisdom*. The following should be noticed:

- (i) Verbal adjectives in -τος are oxytone when uncompounded: πεμπτός, and in compounds with prepositions denoting possibility: διαβατός *fordable* (these are of three terminations); otherwise the compounds are proparoxytone (and of two terminations): ἐκλεκτός *choice*, περιβόητος *talked about*, εὐποίητος *well made*, ἄβατος *impassable* [exception: compounds of κλυτός, κλειτός are oxytone].

- (ii) Compound adjectives of which the first half is a noun and the last half is derived from a verb, are—

(a) oxytone when the penultimate is long and the meaning is active: γεωργός *tilling the ground, a farmer*, ναυπηγός *building ships* [exceptions: double compounds, e.g. συγγεωργός; also ῥαβδούχος *bearing a staff*, ἄγροικος *boorish*, and compounds in -αρχος, -τύλος, and -πορθος, e.g. ναύαρχος *commanding a ship*];

(b) when the penultimate is short, they are paroxytone if the meaning is active, and proparoxytone if the meaning is passive: πατροκτόνος *slaying a father*, πατρόκτονος *slain by a father*, λιθοβόλος *throwing stones*, λιθόβολος *struck by stones* [exceptions: active compounds from πλέω and βέω, e.g. περίπλους, περίρρυτος, and those ending in -οχος, e.g. ἡνίοχος *holding the reins*];

- (iii) when the first half is a preposition, or ἀ-, ἐν-, δυσ-, ἀρι-, ἐρι-, ἀρτι-, ἀρχι-, ἀει-, ἀγα-, ἡμι-, ζα-, πολυ- or παν-, the adjective is always proparoxytone: σύμμαχος *ally*, ἄπορος *helpless*, εὐδῖος *fine* (of weather).

§ 398. V. Adjectives in -ης are oxytone: ἀληθής *true*, εὐσεβής *pious*, with the following exceptions:—

(a) compounds from dissyllabic neuter substantives when the penultimate syllable contains η: κακοήθης *evilly disposed*;

(b) compounds from trisyllabic neuters: εὐμεγέθης *very big*;

(c) adjs. ending in -ωδης, -ωλης, -ωρης, -αντης, -αδης, -αρκης, -ηρης: εὐώδης *fragrant*, αὐθάδης *self-willed*.

NOTES.—1. The accent of the neut. sing. nom. and acc. is on the same syllable as that of the masc. except in (a) simple and compound adjs. ending in -ων, gen. -ονος (including comparatives in -ων), and (b) compound adjs. ending in -ης: ἐλεήμων *merciful*, εὐδαίμων *fortunate*, καλλίων *more beautiful*, κακοήθης *κακόηθης*, εὐώδης *εὐωδες*, αὐθάδης *αὐθαδές*.

2. Other adjectives mostly follow those given in the paradigms, §§ 40-52. For participles, see Verbs, § 400.

§ 399. The accentuation of adverbs.

1. Adverbs ending in *-ως* formed from adjs. have the same accent as the gen. pl. masc. of the corresponding adjs., e.g. *φίλων φίλως*, *λαμπρῶν λαμπρῶς*, *ἡδέων ἡδέως*, *σαφῶν σαφῶς*.
2. Adverbs of manner ending in *-ει* and *-ι* are oxytone: *αὐτοβοεῖ with a shout*, *ἐθελοντὶ willingly*.
3. Adverbs of number ending in *-akis* are paroxytone: *πολλάκις often*, *δεκάκις ten times*.
4. Adverbs of place ending in *-θεν* have (so far as the rhythmic rules allow) the accent of the substantives from which they are derived: *Ἀθήνηθεν*, *γῆθεν* (poet.), except those ending in *-οθεν*, which are all paroxytone, e.g. *πατρόθεν* [except *οἰκοθεν*].

§ 400. The Accentuation of Verbs.

The general rule for the accentuation of verbal forms is that the accent is placed as far back from the end of the word as the rhythmic rules allow: *παύω*, *παύομεν*, *ἔπανον*, *ἐπαύομεν*, *παῦε*, *πανέτω*, *παύομαι*, *πανόμεθα*, *ἐπαύομην* etc.

The same rule holds good in compound verbs: *εἶμι* *I will go* *ἄπ-εimi*, *ἴθι ἄπ-ιθι* (but *ἄπ-ιτω*), *φεῦγε ἔκ-φευγε*, *φέρε ἀπό-φερε*, *σχῶ* (sec. aor. subj. of *ἔχω*) *κατά-σχω* *κατά-σχωμεν* *κατά-σχοιμι*. But (1) the accent cannot go back beyond the augmented or reduplicated syllable: *εἶπον* *I said* *ἀπ-εἶπον* *I forbade*, *εἶχον* (impft. of *ἔχω*) *συν-εἶχον*, *ἔσχον* (sec. aor. of *ἔχω*) *προσ-έσχον*, *ἦα* *I went* *ἐπ-ῆα*, *ἦ* *I was* *ἀπ-ῆ*, *ἔγμαι* *I have come* *ἀφ-ἔγμαι*; (2) the accent cannot go back beyond the final syllable of the preposition immediately preceding in a verb compounded with a preposition or prepositions: *δός* (sec. aor. imper. act. of *δίδωμι*) *ἀπό-δος*, *θές* (sec. aor. imper. act. of *τίθημι*) *ἐπ-έν-θες*.

§ 401. Special rules.

1. The accent is on the last syllable in the following:—

(a) The **Second Aor. Infin. Act.** is perispomenon: *ἐλθεῖν*, *βαλεῖν*, *λαβεῖν*.

(b) **Five Verbs** are oxytone in the **2 sing. sec. aor. imper. act.**: *εἰπέ*, *ἐλθέ*, *εὔρέ*, *ἰδέ*, *λαβέ*. [In compounds the accent of these words goes back: *ἄπ-ειπε* etc.]

(c) The **2 sing. sec. aor. imper. mid.** is perispomenon: *βαλοῦ*, *λαβοῦ*. [The accent goes back in the case of *-μι* verbs only when compounded with dissyllabic prepositions: *δοῦ ἀπό-δου*, but *προ-δοῦ*.]

(d) The **Sing. of the First and Second Aor. Subj. Pass.** is perispomenon: *πανθῶ* *πανθῆς* *πανθῆ*, *τριβῶ* *τριβῆς* *τριβῆ*; similarly in the pres. and aor. subj. act. of *-μι* verbs: *τιθῶ* *τιθῆς* *τιθῆ*, *θῶ* *θῆς* *θῆ*. Also *τιθῆ* 2 sing. pres. subj. mid. and pass.

2. The accent is on the last syllable but one in the following:—

(a) The **First Aor. Infin. Act.**, the **Second Aor. Infin. Mid.**, the **Perf. Infin. Mid. and Pass.**, and all **Infins. ending in *-ναι***: *παῦσαι*, *τιμῆσαι*, *φιλήσαι*, *δουλώσαι*,

φυλάξαι; βαλέσθαι, λαβέσθαι; πεπαῦσθαι, τετιμῆσθαι, πεφιλήσθαι, δεδουλώσθαι, πεφυλάχθαι; πεπαυκέναι, τετιμηκέναι, τιθέναι, ιστάναι, διδόναι, δεικνύναι, θείναι, στήναι, δοῦναι.

(b) All optative forms with *οι* and *αι* in the last syllable, where the diphthong counts as long, *βουλεύοι*: see § 380, note 1.

(c) The dual and plural of the tenses mentioned in 1 (d): *παυθήτον παυθῶμεν, τιθήτον τιθῶμεν* etc.

(d) The optatives which end in *-ην* (not *-μι*) in the 1st sing.: *παυθείην, παυθεῖτον, παυθείμεν* etc., *τιμῶην, τιμῶτον, τιμῶμεν, τιθείην, τιθεῖτον, τιθείμεν*; also in the corresponding middle and passive optatives (except in the 1st pl.) *τιμῶμην, τιμῶο, τιμῶτο* (but *τιμῶμεθα*), *τιθείμην, τιθείο, τιθείτο* (but *τιθείμεθα*) etc.

3. In Participles (like substantives and adjectives) the accent of the other cases follows the nominative singular (§ 390). The accent stands as far back as possible except in the following:—

(a) The Second Aor. Act. is oxytone in the nom. sing. masc.: *βαλὼν βαλοῦσα βαλόν, acc. βαλόντα βαλοῦσαν βαλόν*.

(b) All participles with nom. sing. masc. ending in *ς* and gen. sing. ending in *τος* are oxytone in the nom. sing. masc. (except the first aor. act.): *πεπαυκῶς πεπαυκυῖα πεπαυκός, gen. πεπαυκότος πεπαυκυῖας πεπαυκότος, παυθεῖς παυθεῖσα παυθέν, παυθέντος παυθείσης παυθέντος*; so *τιθείς, θείς, ιστάς, στάς, διδούς, δούς, δεικνύς*. The first aor. act. is regular: *παύσας παύσασα παῦσαν, gen. παύσαντος παυσάσης παύσαντος*.

(c) The Perf. Partic. Mid. and Pass. is paroxytone, *πεπαυμένος πεπαυμένη πεπαυμένον*.

NOTES.—1. The accent of contracted verbs follows the rules of contracted words, § 381.

2. The compounds of *οἶδα* throw the accent back, e.g. *σύν-οἶδα*, but *οἶδα* has no reduplication (§ 112).

3. For further notes on the accent of verbs see footnotes, pages 103, 104, 107, 108.

§ 402. The following words differ in meaning according to their accent:—

1. The Interrogative Pronouns and Pronominal Adverbs differ from the corresponding Indefinites only in accent (§ 67): e.g. *τίς*; *who?* *τίς* *someone*, *πῶς*; *how?* *πῶς* (enclitic) *somehow*.

2. Some other Pronominal forms:—

(a) *αὕτη* *this* fem., *αὐτή* *self* fem., *αὐτή* (= *ἡ αὕτη*) *the same* fem.;

(b) *ταῦτα* *these things* neut. pl., *ταὐτά* (= *τὰ αὐτά*) *the same things* neut. pl.;

(c) *ὃ* *the* masc. s., *ὃ* *which* neut. s.;

(d) *οἱ* *the* masc. pl., *οἱ* *who*, *οἱ* *which* masc. pl., *οἱ* *whither* rel. adv.

3. Some Verbal forms:—

(a) *παῦσαι, τιμῆσαι* first aor. infin. act., *παῦσαι, τιμῆσαι* 2 s. first aor. imper. mid. [*παύσαι, τιμήσαι* 3 s. first aor. opt. act.; see note 4, page 89];

(b) *μένω* pres. *I remain*, *μενῶ* fut. *I shall remain*;

(c) *εἶπε* 3 sing. sec. aor. indic. *he said*, *εἶπέ* 2 sing. sec. aor. imper. *say*;

(d) εἰμι *I am*, εἶμι *I will go*;

(e) εἰσίν(ν) *they are*, εἴσιν(ν) *he will go*;

(f) ἔστι and ἔστί; see § 389;

(g) φασί(ν) *they say*, φᾶσι(ν) dat. pl. pres. partic. act. of φημί;

(h) the partic. of contracted tenses must often be distinguished from adjs., e.g. φιλῶν nom. sing. pres. partic. act. *loving*, φίλων gen. pl., φίλος -ῃ -ον *dear*.

4. The Prepositions ἀνά, ἐνί (for ἐν), παρά, περί, when paroxytone are verbal: ἀνά = ἀναστῆθι; ἐνί = ἐνεστι, παρά = πάρεστι, περί = περίεστι (but see also § 385).

5. Special words:—

ἄγων pres. partic. ἄγω *leading*;

ἀληθές *real, true*;

ἀλλά conjunction *but*;

ἄνω adv. *upwards*;

ἄγών *a contest*.

ἄληθες; *really?*

ἄλλα n. pl. of ἄλλος *other things*.

ἄνω 1 s. sec. aor. subj. act. ἀνίημι *renit*.

ἄρα inferential particle *then*;

βασίλειᾶ *queen*;

βίος *life*;

βροτός *mortal*;

δῆμος *a district, people*;

διά prep. *through*; Δία acc. of Ζεὺς *Zeus*;

ἄρα inter. particle; ἀρά *a curse*.

βασίλειᾶ *kingdom*.

βίος *a bove*.

βρότος (Hom.) *gore*.

δημός subst. *fat*.

δία (Hom.) fem. of διός *divine*.

εἰ conj. *if*;

εἶα adv. *up*;

εἴκω *I yield*;

εἰς (= ἐς) prep. *into*;

partic. act. ἵημι *send*;

εἴτε conj. *whether*;

ἐκτός *outside*;

ἐν prep. *in*; ἐν nom. s. n. *one*;

εἰς (Hom.) for εἰ *thou art*.

εἶα 3 s. impft. indic. act. *allow*.

εἰκώ acc. s. εἰκῶν *image* (§ 36, 2).

εἰς nom. s. m. *one*; εἰς nom. s. m. sec. aor.

εἴτε 2 pl. opt. εἰμί *be*.

ἐκτός *sixth*.

ἐν nom. s. n. sec. aor. partic. act.

ἵημι *send*.

ἐξ prep. *out*;

ἐξαιρετός *choice*;

ἐς prep. *into*;

ἐχθρα subs. *hatred*;

ἥ conj. *or*; ἥ adv. *verily*; ἥ 1 s. impft. εἰμί *I was*; ἥ 3 s. impft.

ἦμί *he said*; ἥ 3 s. pres. subj. εἶμι *be*; ἥ nom. s. fem. article

the; ἥ nom. s. fem. rel. pron. *who*; ἥ dat. s. fem. rel. pron. *to*

whom, or rel. adv. *where*; ἥ 3 sing. sec. aor. subj. act. or 2 sing.

sec. aor. subj. mid. ἵημι *send*.

θεά *goddess*;

θεῶν gen. pl. θεός *god* and θεά *goddess*;

θέα *sight*.

θεῶν nom. s. m. pres. partic.

act. θέω *run*.

θόλος *rotunda*;

θύμός *soul*;

ἰδοῦ adv. *behold*;

ἴον *a violet*;

ἵππων gen. pl. *of horses*;

κακή fem. adj. *bad*;

καλῶν gen. pl. καλός *noble*;

act. καλῶ *call*;

καλῶς adv. *well*;

θολός *mud*.

θύμος (more common θύμον) *thyme*.

ἰδοῦ 2 s. sec. aor. imper. mid. ὀρῶ *see*.

ἴον nom. s. n. pres. partic. εἶμι *go*.

ἵππων nom. s. *a stable*.

κάκη subst. *vice, cowardice*.

καλῶν nom. s. masc. pres. or fut. partic.

κάλως acc. s. or gen. pl. *a rope*.

κάλως subst. *rope*.

κῆρ (poet.) <i>doom, fate</i> ;	κῆρ (Hom.) <i>heart</i> .
κράτος nom. <i>strength</i> ;	κρατός gen. s. <i>κῆρα head</i> .
μῆτις subst. <i>plan, skill</i> ;	μήτις pron. <i>no one</i> .
μόνη fem. adj. <i>alone</i> ;	μονή subst. <i>stay</i> .
μύριοι <i>ten thousand</i> ;	μυρίοι <i>infinite</i> .
νέων gen. pl. νέος <i>young</i> ;	νεων nom. s. masc. pres. partic. νέω (1)
swim, (2) <i>heap up</i> ;	νεῶν gen. pl. <i>ναῦς ship</i> ;
gen. pl. of νέος <i>temple</i> .	νεῶν acc. s. or
νόμος <i>law</i> ;	νομός <i>pasture</i> .
νῦν <i>now</i> ;	νυν (enclitic) <i>well, then</i> .
οἶκοι nom. pl. <i>houses</i> ;	οἶκοι adv. <i>at home</i> .
οἶος (poet.) adj. <i>alone</i> ;	οἶος rel. pron. (such) <i>as</i> ;
οἶος gen. s. οἶς <i>sheep</i> .	οἶός gen. s. οἶς <i>sheep</i> .
ὅμως <i>nevertheless</i> ;	ὁμῶς (poet.) <i>in like manner</i> .
οὐ adv. <i>not</i> ;	οὗ gen. s. m. or n. rel. pron. ὅς <i>who, which</i> ;
οὗ gen. s. m. or n. rel. pron. ὅς <i>who, which</i> ;	οὗ rel.
adv. <i>where</i> ;	οὗ 2 s. sec. aor. imper. mid. ἵημι <i>send</i> .
οὐκοῦν <i>not therefore</i> ;	οὐκοῦν <i>therefore</i> .
πείθω <i>I persuade</i> ;	πειθῶ nom. and acc. s. <i>persuasion</i> .
σίγα 2 s. pres. imper. <i>be silent</i> ;	σίγα adv. <i>silently</i> .
τρόπος <i>turn, manner</i> ;	τροπός (Hom.) <i>thong</i> .
τρόχος <i>running, course</i> ;	τροχός <i>wheel</i> .
φυγῶν nom. s. masc. sec. aor. partic.	φυγῶν gen. pl. subst. <i>φυγῇ flight</i> .
act. <i>φεύγω flee</i> ;	
φῶς neut. <i>light</i> ;	φῶς (poet.) masc. <i>a man</i> .
ψυχή fem. s. <i>soul</i> ;	ψύχη neut. pl. ψύχος <i>cold</i> .
ὦ 1 s. pres. subj. εἰμί <i>be</i> ;	ὦ 1 s. sec. aor. subj. act. ἵημι <i>send</i> ;
ὦ dat. s. masc. or neut. rel. pron. ὅς <i>who</i> ;	ὦ nom. or acc. du.
masc. or neut. rel. pron. ὅς <i>who</i> .	
ὦν pres. part. εἰμί <i>be</i> ;	ὦν gen. pl. rel. pron. ὅς <i>who</i> .
ὤμος subst. <i>shoulder</i> ;	ὠμός adj. <i>raw</i> .
ὥς adv. <i>as, prep. to, conj. so that</i> ;	ὥς (in οὐδ' ὥς, καὶ ὥς) adv. <i>thus</i> .

APPENDIX II

§ 403. HOMERIC ACCIDENCE.

The following are the most important differences of Homeric from Attic accidence:—

A. Declension of Nouns.

First Declension (§ 18): (1) *η* is used for *ā* pure, *βίη* force, *βίην* *βίης*, *βίη*, exc. *θεά* and some proper names; (2) gen. pl. *-ᾶων*, *-εων* (and *-ων*), *κλισιάων* (and *κλισιῶν*) *tents*, *ψυχέων* *souls*; (3) dat. pl. *-ησι(ν)*, *-ης*, *κλισίησι(ν)*, *κλισίης*; the form *-αις* only occurs three times: *θεαῖς* (Od. v. 119), *ἄκταις* (Il. xii. 284), *πάσαις* (Od. xxi. 471).

Second Declension (§ 21): (1) gen. sing. *-οιο*, *-οο* (and *ου*), *πτολέμοιο* (and *πολέμου*) *war*, *Ιλίοο*; (2) gen. and dat. du. *-οιῦν*, *ἵπποιῦν* *horses*; dat. pl. *-οισι(ν)* (and *-οις*) *ἵπποισι(ν)*; (3) contracted forms are rare in Homer (*πλόος* is the usual form, not *πλοῦς*).

Heteroclitc Declension (§ 24): (1) nom. sing. *-ᾶ* (for *-ης*) *ἵππότη* *horseman*; (2) voc. sing. *-ᾶ* and *-η*, *Ἑρμείᾶ* *Hermes*, *Ἀτρεΐδῃ* *Atreides*; (3) gen. sing. *-ᾶο*, *-εω*, *-ω* (after a vowel), *Ἀτρεΐδᾶο*, *Ἀτρεΐδεω*, *Ἑρμείω*.

Third Declension (§§ 25–35): (1) gen. and dat. du. *-οῖν* for *-οιν*: *ποδοῖν*; (2) dat. pl. in *-σι(ν)* and *-εσσι(ν)*: *ποσὶν* *ποσσὶν* *πόδεσσι(ν)*, *ἀνδράσι(ν)* *ἄνδρεσσι(ν)*, *ἔπεσι(ν)* *ἔπεσσι(ν)* *ἐπέεσσι*, *χερσί(ν)* *χείρεσσι(ν)*; cp. also *νέκυσσι*; (3) *σ*-stems: uncontracted forms without *σ*, *ἔπεος*, *γῆραος*, *Διομήδεος*, *Διομήδεα*; gen. sing. in *-εως* (rare), *θέρεως*; (4) *ι*-stems (i) with *ι* throughout: *πόλις* *πόλιν* *πόλιος* *πόλι πόλιες* *πόλιας* *πολίων* *πολίεσσι*; (ii) with *η*: *πόληος* *πόληι* *πόλῃ* *πόλῃς* *πόληας* *πολήων*; (iii) with *ε*: *πόλεος* *πόλει*; (5) *υ*-stems with *υ* in some forms: *νέκυος*, *νέκυι*; *πολύς* (*many*, § 52) has gen. sing. *πολέος*, pl. *πολέες* *πολέας* *πολέων* *πολέσι* *πολέσσι* and *πολέεσσι*; (6) Diphthongal stems: *ναῦς* is declined: sing. nom. *νηῦς*, acc. *νῆα*, gen. *νηός* *νεός*, dat. *νηϊ*; pl. nom. *νῆες*, acc. *νῆας* *νέας*, gen. *νηῶν* *νεῶν*, dat. *νηυσὶ* *νέεσσι*; *γῆρας* has long *η*, *γῆρῆς* (see § 34); *βοῦς* has acc. sing. *βῶν* and *βοῦν*; *βασιλεύς* has long *η* except in nom. sing. and dat. pl., *βασιλῆα* *βασιλῆος* *βασιλῆι* *βασιλῆες* *βασιλῆας* *βασιλῆων* *βασιλεῦσι*; *Πηλεὺς* has gen. *Πηλῆος* and *Πηλέος*; *Τυδεὺς* has *Τυδέα* *Τυδέος* *Τυδέϊ*. Of *υῖός* (§ 36) there is in Homer a third stem *υῖ-* with the following forms: sing. acc. *υῖα*, gen. *υῖος*, dat. *υῖι*, du. nom. and acc. *υῖε*, pl. nom. *υῖες*, acc. *υῖας*, dat. *υῖάσι*.

Homer uses case forms with the termination -φι(ν) from stems of all three declensions both as singular and plural: (1) locative, *θύρῃφι* at the door; (2) instrumental, *ὄχρῃφι* with a chariot, *βλήῃφι* by force; (3) ablative, *ἐκ θεόφιν* from the gods; see § 187, obs. 2.

§ 404. B. Declension of Pronouns.

Personal Pronouns (§ 59).

	First Person.	Second Person.	Third Person (Reflexive and non-Reflexive).
Singular.			
<i>Nom.</i>	ἐγώ ἔγωγε ἐγών (before a vowel)	σύ σύγε σύνη (only six times)	—
<i>Acc.</i>	ἐμέ με (encl.)	σέ	ἐέ εἴ μιν (encl.)
<i>Gen.</i>	ἐμεῖο ἐμέο ἐμεῦ μεν (encl.) ἐμέθεν	σεῖο σέο (encl.) σεῦ σέθεν τεοῖο (once) (Il. viii. 37)	εἶο εἶο (encl.) ἐδ (encl.) ἐθεν (encl.)
<i>Dat.</i>	ἐμοί μοι (encl.)	σοί τοί (encl.) τέτν (only five times) (Il. xi. 201)	οἷ (usually encl.) ἐοῖ (only twice: Il. xiii. 495, Od. iv. 38).
Dual.			
<i>N. A.</i>	νῶι νώ (acc. only)	σφῶι σφώ	<i>A.</i> σφωέ
<i>G. D.</i>	νῶιν	σφῶιν	σφῶιν
Plural.			
<i>Nom.</i>	ἄμμες ἡμεῖς	ὑμμες ὑμεῖς	—
<i>Acc.</i>	ἄμμε ἡμέας	ὑμμε ὑμέας	σφέας σφᾶς σφέ
<i>Gen.</i>	ἡμεῶν ἡμέων	ὑμεῶν ὑμέων	σφέων σφέων (encl.) σφῶν
<i>Dat.</i>	ἡμῖν(ν) ἡμῖν ἡμιν (encl.) ἡμιν (encl.)	ὑμῖν(ν) ὑμῖν ὑμιν (encl.) ὑμιν (encl.)	σφίσι(ν) σφί(ν) (encl.)

Possessive Pronouns (§ 62): 1 sing. ἐμός, 2 sing. σός and τέος, 3 sing. generally reflexive ἐός and ὅς, 1 pl. ἡμέτερος, ἅμος, ἄμος, 2 pl. ὑμέτερος, ὑμός, 3 pl. reflexive σφός, σφέτερος, 1 du. νῶτερος, 2 du. σφῶτερος.

Demonstrative Pronouns; the Article (§ 63): gen. sing. τοῖο, nom. pl. τοί ταί, gen. pl. fem. τῶν, dat. pl. masc. τοῖσι(ν), fem. τῇσι(ν) τῆς (rare). In the demonstrative ὅδε the termination is sometimes declined in dat. pl. τοῖσδεσσι or τοῖσδεσι (Il. x. 462, and five times in *Odyssey*).

Relative Pronoun (§ 64): gen. sing. masc. and neut. ὅου, ὅο, fem. ἧς; dat. pl. οἷσι, ᾗς, ᾗσι. Homer also uses the article as a relative pronoun.

Interrogative Pronoun (§ 65): sing. nom. τίς, τι; acc. τίνα, τί; gen. τέο, τεῦ; dat. τίνι (rare), τέφ; pl. nom. τίνες; gen. τέων. The same forms (except gen. pl.) with dat. sing. τῷ, masc. nom. du. τινέ, masc. acc. pl. τινάς, and acc. neut. pl. ἄσσα (once, ὀπποῖ' ἄσσα) (Od. xix. 218) are used as enclitics for the Indefinite Pronoun.

Indirect Interrogative, sing. nom. masc. ὅστις, ὅτις; fem. ἥτις; neut. ὅτι, ὅττι; acc. masc. ὅτινα, ὅτινα; fem. ἥτινα; neut. ὅτι, ὅττι; gen. ὅττεο, ὅττεν, ὅτεν; dat. ὅτεφ; pl. nom. masc. οἷτινες; nom. fem. αἷτινες; nom. and acc. neut. ἄσσα, ὅτινα (once) (Il. xxii. 450); acc. masc. οὔστινας, ὅτινας; fem. ἄστινας; gen. ὀτέων; dat. ὀτέοισι (Il. xv. 491).

§ 405. C. Declension of Numerals (§ 70).

(1) fem. μιά, μίαν, μιῆς, μιῇ and ἰᾶ, ἰάν, ἰῆς; (2) δύο, δύο, and δοιά, δοιοί, δοιά; (4) τέσσαρες, -α and πέντε, -α, and σσ in all words where Attic has ττ.

§ 406. D. Conjugation of Verbs (§§ 77-89).

1. Personal endings:—

- (a) 1 sing. active: -μι is sometimes used in the subjunctive of thematic (-ω) verbs (and rarely of non-thematic (-μι) verbs) ἀγάγωμι, ἐθέλωμι, εἴπωμι.
- (b) 2 sing. active: -σθα (cp. οἶσθα for οἶδ-θα) is sometimes used in the subjunctive and very rarely in the optative of similar verbs: (i) subj. βάλησθα ἐθέλησθα, εἴπησθα; (ii) opt. βάλοισθα, κλαίοισθα (cp. also (h) below).
- (c) 3 sing. active: -σι is sometimes used in the subjunctive of similar verbs: ἀγάγησι, ἐθέλῃσι, εἴπησι.
- (d) 2 sing. middle and passive: forms originally ending in -σαι or -σο, in which by the omission of σ between two vowels (§ 412) contraction has taken place in Attic, remain uncontracted in Homer: (i) -εαι (for -ε(σ)αι, Attic -ῃ and -ει), ἐλεύσεαι (fut. indic. for ἐλευσε(σ)αι), μύθεαι (pres. indic. for μυθεε(σ)αι, one ε being sometimes dropped in verbs in -έω); exc. ὕψει (Il. xxiii. 620); (ii) -ηαι and -εαι (for -η(σ)αι, Attic -ῃ), ἐχῃαι (pres. subj.), ἴδῃαι (second aor. subj.), βέβληῃαι (perf. ind.), ἴσχεαι (pres. subj.); (iii) -εο (for -ε(σ)ο, Attic -ου), βάλλεο (pres. imper.), ἐπλεο (aor. indic.), σύνθεο (aor. indic. or imper.); (iv) -αο (for -α(σ)ο, Attic -ω), ἐλύσαο (first aor. indic.).

NOTE.—In primary tenses of non-thematic verbs σ is usually retained by analogy with forms like λέξο (for λεκ-σο 2 s. aor. imper. mid.) in which σ followed a consonant: ἵστασαι, ἵστασο, μέμνησαι.

- (e) 1 pl. middle and passive: -μεσθα is sometimes used for -μεθα: μαχόμεσθα (so also in Attic poetry).
- (f) 3 pl. active and passive: -ν (for -ντ) is sometimes used where Attic has -σαν: ἐβᾶν (for ἐβησαν), ἔσταν (for ἔστησαν), λύθεν (for ἐλύθησαν), φάνεν (for ἐφάνησαν). The vowel before the final ν is always short.
- (g) 3 pl. middle and passive: -ᾶται and -ᾶτο (α for sonant η) are used regularly after consonants and the vowel ι, and sometimes after the vowels υ and η in primary (the perf. indic.)

and secondary tenses respectively : (i) -αται, τετράφαται (from τρέπω), ἔρχαται (from ἔργω), κεκλίαται (from κλίνω), βεβλήα-αι (and βέβληνται, from βάλλω), εἰρύαται (from ἐρύομαι, but λέλυνται); (ii) -ατο, εἰρύατο τετράφατο ἔρχατο (plupft.), γε-
νοίατο ἰδοίατο ἀπολοίατο (second aor. opt.).

- (h) Verbs in -μι have the following forms in the present tense :
2 sing. τιθεῖς τίθησθα, διδοῖς διδοῖσθα; 3 sing. τιθεῖ, διδοί;
3 pl. τιθεῖσι(ν), λείσι(ν), διδοῦσι(ν).

2. Augment.—The augment is often omitted : forms of the types παῦον and ἔπαον for the imperfect, παῦσα and ἔπαυσα for the aorist, πεπαύκη and ἐπεπαύκη for the pluperfect, are all regular.

3. Subjunctive.—Originally tenses which were thematic in the indicative had the long vowels ω and η in the subjunctive (as in Attic), but tenses which were non-thematic in the indicative had the short vowels ο and ε in the subjunctive : the influence of analogy extended the long vowels ω and η to some forms of the subjunctives of non-thematic tenses in Homer and to all in Attic : the regular types of the subjunctive of non-thematic tenses in Homer are as follows :—

- (a) Active and Passive : thematic forms in the sing. and 3 pl., non-thematic forms in the du. and 1 and 2 pl.

First aor.	Second aor. active in -ην and -ων and second aor. pass. in -ην.	
παύσ-ω	στή-ω	δῶ-ω
παύσ-ης	στή-ης	δῶ-ης
παύσ-η	στή-η	δῶ-η (and δῶησι)
παύσ-ε-τον	στή-ε-τον	
παύσ-ο-μεν	στή-ο-μεν (στέωμεν rare)	δῶ-ο-μεν
παύσ-ε-τε	στή-ε-τε	
παύσ-ω-σι	στή-ω-σι (μιγέωσι rare)	δῶ-ω-σι

NOTE.—The rare form στέωμεν is caused by metathesis of quantity and it became by contraction in Attic στῶμεν.

- (b) Middle : thematic forms in the du. and 2 and 3 pl.; non-thematic forms in the sing. and 1 pl.

παύσ-ο-μαι		παυσ-ό-μεθα
παύσ-ε-αι	παύσ-η-σθον	παύσ-η-σθε
παύσ-ε-ται	παύσ-η-σθον	παύσ-ω-νται

4. Tenses.—

- (a) Uncontracted pluperfect active 1 sing. -εα, 3 sing. -εε(ν); πεποίθεα, ἥδεε(ν); cp. 1 (d) above.
(b) Uncontracted futures from stems ending in λ, ρ, μ, ν, ἀγγελέω, μένέω; see § 106.

NOTES.—1. Sometimes the contracted forms are used as in Attic.

2. Some stems in ρ have futures with σ : φθέρσω, κύρσω.

3. Some other stems with contracted fut. in Attic have uncontracted fut. in Homer : τελέω, ἐλδω.

- (c) Futures and aorists with σσ (for Attic σ); φράσσομαι (Attic φράσσομαι); ἐτέλεσσα (Attic ἐτέλεσα); see §§ 117, 412.

- (d) Some thematic σ -aorists, ἄξετε (aor. imper. act.), ἐβήσετο, λέξεο (aor. imper. mid.); see § 116.
 (e) Some reduplicated second aorists, (ἐ)πέπιθον (from πείθω), (ἐ)κέκαμον (from κάμνω); see § 95.
 (f) Unaugmented iterative past tenses ending in -σκον; ἔσκε, he was; εἶπεσκε, he used to say; ἔχεσκε, he used to have; see § 98.

5. Infinitives sometimes have the terminations -μεν (rare except after short vowels) or -μεναι: ἄχειν, ἀξέμεν, ἀξέμεναι (fut. inf. of ἄγω); εἰπεῖν, εἰπέμεν, εἰπέμεναι; τεθνᾶμεν, τεθνᾶμεναι; ἰστάμεν, ἰστάμεναι; διδόμεν. Forms like Attic Pres. Infins. τιθέ-ναι, ἰστά-ναι, διδό-ναι, δεικνύ-ναι (except ἰέναι) and Perf. Infins. in -εναι do not occur in Homer.

6. Contracted Verbs and Assimilation.—Homer uses (1) both the contracted and uncontracted forms of verbs in -aw, (2) the uncontracted forms of verbs in -ew, except in the participles, where -ew usually contracts to -ευ (φιλεῦντες ποιούμεενος), otherwise contracted forms only when the contraction is to ει (ἔρρει and ἔρρεε), (3) generally the contracted forms of verbs in -ow. In -aw verbs (and a few -ow verbs, e.g. δηῖδω) when not contracted there is usually assimilation. Thus:—

- (a) a is assimilated to a following o sound, which if short is usually lengthened:

ao	becomes	ow	or	ωω, δρόωντες (for δρόοντες), ἡβώωντες (for ἡβάοντες);
aw	„	ow	or	ωω, δρώω (for δράω), μενοινάω (for μενοινάω);
au	„	ow	or	ωω, δρώωσι (for δράουσι), ἡβάωσα (for ἡβάουσα);
ai	„	oφ	or	ωοι, δρόωτε (for δράοιτε), ἡβάοιμι (for ἡβάοιμι);

- (b) ε or η is assimilated to a preceding a:
 αε, αη become αα, δράασθαι (for δράεσθαι);
 αει, αη „ αα, δράας (for δράεις), ἐάας (for ἐάης).

7. Irregular verbs: peculiar Homeric forms:—

- (a) εἰμί, to be: present indic. 2 sing. ἔσσι, εἶς; 1 pl. εἰμέν; 3 pl. ἔασιν(ν);
 Impft. 1 sing. ἔᾶ, ἦᾶ, ἔον, ἔσκον; 2 sing. ἔησθα; 3 sing. ἦεν, ἦην, ἔην, ἔσκε; 3 du. ἦστην; 3 pl. ἔσαν, ἔσκον;
 Subj. 1 sing. ἔω, μετ-εἶω; 2 sing. ἔης; 3 sing. ἔη, ἔησι(ν), ἦσι(ν); 3 pl. ἔωσι(ν);
 Opt. 2 sing. ἔοις; 3 sing. ἔοι;
 Imper. (mid.) ἔσσο;
 Infm. ἔμεναι, ἔμμεναι, ἔμεν;
 Partic. ἑών, ἐούσα, ἐόν;
 Fut. 1 sing. ἔσσομαι; 2 sing. ἔσσεαι, ἔσεαι; 3 sing. ἔσσεται, ἔσεται, ἔσσειται; inf. ἔσσεσθαι; partic. ἔσσόμενος.
 (b) εἶμι, to go: pres. indic. 2 sing. εἶσθα;
 Impft. 1 sing. ἦια, ἦιον; 3 sing. ἦεν(ν), ἦεν(ν), ἦει, ἦεν(ν); 1 pl. ἦομεν; 3 pl. ἴσαν, ἦισαν, ἦιον;
 Subj. 2 sing. ἦσθα; 3 sing. ἦσι(ν); 1 pl. ἦομεν;
 Opt. 3 sing. ἦιη.

Infm. ἵμεν, ἵμεναι (as well as ἰέναι);

Fut. 1 sing. εἴσομαι;

Aor. 3 sing. εἶσατο εἰσατο.

(c) ἦμαι, *to sit*: pres. indic. 3 sing. ἦσται; 3 pl. εἴᾱται, εἶᾱται;
Impft. 3 pl. εἴᾱτο εἶᾱτο.

(d) κεῖμαι, *to lie*: pres. indic. 3 pl. κείᾱται, κείᾱται, κέονται;

Impft. 3 pl. κείᾱτο, κείᾱτο;

Subj. 3 sing. κῆται or κείται.

(e) οἶδα, *to know*: pres. indic. 2 sing. οἶδᾱς; 1 pl. ἴδμεν;

Impft. 1 sing. ᾔδεα; 2 sing. ἠείδης, ᾔδησθα; 3 sing. ἠείδη,

ᾔδεε(ν), ᾔδη; 3 pl. ἴσᾱν;

Subj. 1 sing. εἶδέω; 1 pl. εἶδομεν; 2 pl. εἶδετε;

Infm. ἴδμεν, ἴδμεναι; partic. fem. ἰδνῖα;

Fut. indic. εἰδήσω.

(f) φημί, *to say*, has some middle forms: pres. indic. 2 pl. φάσθε; impft. ἐφάμην; imperat. φάο, φάσθω; infm. φάσθαι; partic. φάμενος.

APPENDIX III.

SOUND CHANGES IN GREEK.¹

§ 407. The Indo-Germanic language (§ 1) possessed the following sounds:—

I. Vowels or Sonants: \check{a} \bar{a} , \check{e} \bar{e} , \check{i} \bar{i} , \check{o} \bar{o} , \check{u} \bar{u} , ə (the indeterminate vowel called *schwa*). i and u were also used as consonants and are then written ῖ and ῡ respectively. Diphthongs were formed by combining vowels with ῖ and ῡ , thus: $\check{a}\text{ῖ}$ $\bar{a}\text{ῖ}$, $\check{e}\text{ῖ}$ $\bar{e}\text{ῖ}$, $\check{o}\text{ῖ}$ $\bar{o}\text{ῖ}$, $\check{u}\text{ῖ}$ $\bar{u}\text{ῖ}$, $\check{e}\text{ῡ}$ $\bar{e}\text{ῡ}$, $\check{o}\text{ῡ}$ $\bar{o}\text{ῡ}$.

NOTE.— ə (inverted e) had the sound of a in *among*, u in *upon*.

II. Nasals: m (labial), n (dental), \hat{n} (palatal), ṽ (velar). The nasals were used both as consonants and sonants, and when sonants were both long and short. The sonants are written thus: ṽ ṽ̄ , ṽ ṽ̄ , ṽ̇ ṽ̇̄ , ṽ̈ ṽ̈̄ .

NOTE.—Sonant ṽ had the sound of *om* in *fathom*, and sonant ṽ̇ of *en* in *heathen*; both sonant ṽ and sonant ṽ̇ occur in *heathendom*.

III. Liquids: r , l . The liquids were used both as consonants and sonants, and when sonants were both long and short. The sonants were written thus: ṛ ṝ , ṛ̇ ṛ̇̄ .

NOTE.—Sonant ṛ had the sound of *er* in *brotherly*, and sonant ṛ̇ of *le* in *battle*.

IV. Shut sounds (stops or explosives):—

	Labial.	Dental.	Palatal.	Pure Velar.	Labiovelar.
Breathed . . .	p	t	ḱ	q	q^v
Breathed Aspirate	ph	th	ḱh	qh	q^vh
Voiced . . .	b	d	ḡ	g	g^v
Voiced Aspirate .	bh	dh	ḡh	gh	g^vh

The Palatals, Velars and Labiovelars correspond to the English Gutturals: the Palatals were formed by placing the tongue against

¹ See P. Giles, *Manual of Comparative Philology*, K. Brugmann, *Grundriss der Vergleichenden Grammatik* (2nd ed., 1897), *Griechische Grammatik* (3rd ed., 1900), G. Meyer, *Griechische Grammatik* (3rd ed., 1896).

the roof of the mouth, the Velars farther back by placing the tongue against the soft palate or velum; the Labiovelars are Velars followed by a slight rounding of the lips or *w*-sound.

V. Spirants: *s* (breathed as *s* in *soft*), *z* (= *s* voiced as *s* in *rise*), *þ* (breathed like *th* in *thin*), *ðh*, *j* (= *y* in *you*).

These sounds are represented in Greek as follows:

NOTE.—The form of a word in Indo-Germanic is inferred not from Greek alone but by a comparison of the various branches of the Indo-Germanic language (see § 1). The Greek forms given below are Attic except where otherwise stated. Forms prefixed with an asterisk (*) do not occur in historical times.

§ 408. I. Vowels: (a) as sonants.

I.G. *ǣ* = Gr. *ǣ*: I.G. **ǣghros*, *ἄγρός*, Lat. *ager*, Eng. *acre*; *ἄπό* (Lat. *ab*); *ἄλλος* (Lat. *alius*); *ἄξων* (Lat. *axis*).

I.G. *ā* = *ā* in all Greek dialects except (1) in Ionic where it always became *η*, and (2) in Attic where it became *ā* after *ε*, *ι*, *υ*, *ρ*, but otherwise *η*: I.G. **māter*-, *μήτηρ*, Lat. *māter*, Eng. *mother*; *ἡδύς* (Lat. *suāvis*, Eng. *sweet*); *ἔσθη*; *πῆχυς*; *φημί*; *θεά*; *βλά*; *σικκά*; *χώρᾱ*; *πράττω*.

I.G. *e* = Gr. *ε*: I.G. **bhērō*, *φέρω*, Lat. *fero*, Eng. *bear*; *γένος* (Lat. *genus*); *ἐγώ* (Lat. *ego*, Eng. *I*); *δέκα* (Lat. *decem*, Eng. *ten*); *ἔστι* (Lat. *est*, Eng. *is*); voc. *λόγ-ε*; 2 pl. *φέρ-ε-τε*.

I.G. *ē* = Gr. *η*: I.G. **sē*-, *ἴημι*, Lat. *sēmen*; I.G. **dhē*-, *τίθημι*, Lat. *fecī*, Eng. *do*; *πατήρ* (Lat. *patēr*, Eng. *father*); *εἷς* (Lat. *sis* for *sies*).

I.G. *i* = Gr. *ι*: I.G. **i*-, *ἵ-μεν*, Lat. *i-turus*; I.G. **uid*-, *ἴσ-μεν*, Lat. *uideo*, Eng. *wit*; *τίς*, *τίς* (Lat. *quis*); dat. sing. *ποδί*; 3 sing. *ἔστι*; 3 pl. *φέρουσι*.

I.G. *ī* = Gr. *ῑ*: I.G. **pī*-, *πίνω*; *ῑς* (Lat. *vīs*); *ὄς* (Lat. *vīrus*).

I.G. *ō* = Gr. *ο*: I.G. **bhoros*, *φóρος*; *γένος* (Lat. *genus*); *ὄσσε*, *ὄφθαλμοι* (Lat. *oculus*, Eng. *eye*); *ἵππος* (Lat. *equus*); *φέρομεν*.

I.G. *ō* = Gr. *ω*: I.G. **bherō*, *φέρω*; *γινώσκω* (Lat. *nosco*, Eng. *know*); *δίδωμι* (Lat. *do*, *dōnum*); *κύων*; *φράτωρ*.

I.G. *ū* = Gr. *υ*: I.G. **jūzom*, *ζυγόν*, Lat. *iugum*, Eng. *yoke*; *ὑπό* (Lat. *sub*); *κλυτός* (Lat. *inclutus*); *ἡδύς*; *δείκνυμεν*.

I.G. *ū* = Gr. *υ*: I.G. **dhūmos*, *θῦμός*, Lat. *fumus*; *μῦς* (Lat. *mūs*, Eng. *mouse*); *ὀφρύς*; *νῦν*.

I.G. *ə* = Gr. *ᾶ*: I.G. **pətēr*, *πάτήρ*, Lat. *pāter*; *κρέμαμαι*; *θυγάτηρ*; *φερόμεθα*; neut. pl. *φέροντα*.

(b) diphthongs.

I.G. *āi* = Gr. *αι*: I.G. **aidh*-, *αἶθω*, Lat. *aedes*; *αἶσα* (Lat. *aequos*); *φέρεται*; *ἵδμεναι* (Hom.).

I.G. *āi* = Gr. *αι*, *α* or *η* (cp. *ā* above): *αἰών*; *χώρᾱ*; *ῥάδιος*; *αὐτῇ*; *δραῖμεν* (second aor. opt. act. *διδράσκω*).

αι became *a* before *a*, *e* or *i* vowels: *δαήρ*, *αἶ* (see (c) (iv) note).

I.G. *ēi* = Gr. *ει*: *εἶσι* (Lat. *it* for *it* from *eo*); *πείθω* (Lat. *fido*).

I.G. *ēi* = Gr. *ει*: *παυθεῖμεν* (first aor. opt. pass. *παύω*); *ἔτεια*; *δείπνον*.

I.G. *ōi* = Gr. *οι*: *οἶδε* (Lat. *uidit*); *λοιπός* (Lat. *liquit*); *φέροιμι*.

I.G. *ōi* = Gr. *ω* final, *οι* medial: *ἵππω*; *ἵπποις*; *γνοῖμεν* (second aor. opt. act. *γινώσκω*); so *ἀλοῖμεν* (cp. *ἑάλωμεν*),

I.G. u_i = Gr. $υι$ (?): $υίος$ (i after $υ$ not vanishing between two vowels) but 4th cent. $ύός$.

I.G. $\tilde{a}u$ = Gr. $αυ$: $αυξάνω$ (Lat. *augeo*, Eng. *eke*); $παῦρος$ (Lat. *paucus*, Eng. *few*); $ταῦρος$ (Lat. *taurus*).

I.G. $\tilde{a}u$ = Gr. $αυ$: $ναῦς$ (Lat. *nāvis*).

I.G. $\tilde{e}u$ = Gr. $ευ$: $ζειῦρος$ (Lat. *iūgera*); $εὔω$ (Lat. *ūro*).

I.G. $\tilde{e}u$ = Gr. $ευ$: $Ζεύς$ (I.G. $*Dīēms$, Lat. *dies*); $νεῦρον$; $ἐπλευσα$.

I.G. $\tilde{o}u$ = Gr. $ου$: $σπονδή$; $πλούτος$; $εὐλήλουθα$.

I.G. $\tilde{o}u$ = Gr. $ου$: $βοῦς$.

All Greek diphthongs are not Indo-Germanic; examples of unoriginal diphthongs: $\tilde{e}i$ (for $*\tilde{e}(\sigma)i$), $\tilde{a}λθήτεια$ (for $*\tilde{a}λθε(\sigma)ια$), $κτείνω$ (for $*κτεινω$), $τοῖο$ Hom. (for $*το(\sigma)ιο$), etc.

(c) **The consonant vowels i and u .**

I.G. i (i) *initial only before sonants* = Gr. rough breathing ($\tilde{\cdot}$): I.G. $*ieq^{en-}$, $\tilde{\eta}παρ$, Lat. *iecur*; $\tilde{\upsilon}s$ (*who*), $\tilde{\alpha}γνός$, $\tilde{\alpha}ζομαι$, $\tilde{\eta}βη$, $\tilde{\upsilon}μεις$.

(ii) *Medial between sonants fell out*: I.G. $*treies$, $τρεις$ (contracted for $*τρε-ες$), Lat. *trēs*, Eng. *three*; $τιμάω$, $φιλέω$, $δηλόω$, $μηνίω$, $παύω$ (verbs with vowel stems, §§ 101, 128).

NOTE.—When i occurs between vowels it did not do so originally, e.g. $ποιέω$ is for $*ποιFe(i)ω$, $εἴην$ for $*ἔσινη$.

(iii) *Medial after a consonant*:

1. In the combinations au_i , ar_i , am_i , or_i the i suffered epenthesis: $φαίνω$ (for $*φαν-ιω$), $τεκταίνω$ (for $*τεκταν-ιω$), $ἐχθαίρω$ (for $*ἐχθαρ-ιω$), $δαίω$ (for $*δαιFω$, originally $*δαF-ιω$), $κλαίω$ (for $*κλαFω$, originally $*κλαF-ιω$), $μοῖρα$ (for $*μορ-ια$).

2. In the combinations en_i , er_i , in_i , ir_i , un_i , ur_i , the i was first assimilated to the preceding consonant; the double consonants nn , rr then became single n , r respectively with compensatory lengthening of the preceding vowel: $κτείνω$ (for $*κτεννω$, originally $*κτεινω$), $φθείρω$ (for $*φθερρω$, originally $*φθεριω$), $κρίνω$, $οἰκτῖρω$, $ἀμύνω$, $δδύρομαι$.

3. l_i = Gr. $λλ$: $\tilde{\alpha}λλος$ (for $*\tilde{\alpha}λ-ιος$, Lat. *alius*), $\tilde{\alpha}γγέλλω$ (for $*\tilde{\alpha}γγελ-ιω$).

4. s_i *initial* = Gr. rough breathing ($\tilde{\cdot}$): $\tilde{\upsilon}μνος$ (cp. Lat. *suo*); s *of s_i between vowels* fell out giving rise to unoriginal diphthongs: $\tilde{\alpha}λθήτεια$ (for $*\tilde{\alpha}λθεσ-ια$); Hom. gen. $\tilde{\delta}όμοιο$ (for $*\tilde{\delta}όμοσ-ιο$); $\tilde{\epsilon}ἴην$ (for $*ἔσινη$); perf. partic. fem. $\tilde{\pi}επαυκνῖα$ (for $*\tilde{\pi}επαυκνσ-ια$).

5. h_i = Gr. i : $\tilde{\delta}ίκαιος$ (for $*\tilde{\delta}ικα-ιος$); $\tilde{\omicron}ικεῖος$; $\tilde{\pi}οῖος$.

6. k_i , q_i , q^{v}_i , $\tilde{k}h_i$, qh_i , $\tilde{g}h_i$, zh_i , $z^{v}h_i$ = Gr. $\sigma\sigma$ and Attic $\tau\tau$: $\tilde{\eta}σσων$, Attic $\tilde{\eta}ττων$ (for $*\tilde{\eta}κμωv$, cp. $\tilde{\eta}κιστος$); $\tilde{\epsilon}λάσσων$, Attic $\tilde{\epsilon}λάττων$ (for $*\tilde{\epsilon}λαχμωv$, cp. $\tilde{\epsilon}λάχιστος$); $\tilde{\gamma}λῶττα$; $\tilde{\upsilon}σσε$; $\tilde{\pi}έττω$; $\tilde{\pi}ράττω$; $\tilde{\tauαράττω}$.

NOTE.—The spelling of these words with $\sigma\sigma$ in Thucydides and the Tragedians was borrowed from the Ionic dialect.

7. t_i , th_i = Attic σ , Homeric $\sigma\sigma$ (*medial*), σ (*initial*): $\tilde{\pi}όσος$ (Hom. $\tilde{\pi}όσος$ for $*\tilde{\pi}οτ-ιος$); $\tilde{\tau}όσος$ (Hom. $\tilde{\tau}όσος$); $\tilde{\mu}έσος$ (Hom. $\tilde{\mu}έσος$ for $*\tilde{\mu}εθ-ιος$, cp. Lat. *medius*); $\tilde{\sigma}ῆμα$ (for $*\tilde{\tau}ιημα$); $\tilde{\sigma}έβομαι$.

NOTE.— $\sigma\sigma$ and $\tau\tau$ were used for σ in some words by analogy with words in 6 $\tilde{\mu}έλισσα$, Attic $\tilde{\mu}έλιττα$ (cp. $\tilde{\mu}έλιτος$ gen. sing. of $\tilde{\mu}έλι$); $\tilde{\lambda}ίσσομαι$ (cp. $\tilde{\lambda}ιτή$); $\tilde{\epsilon}ρέσσω$, Attic $\tilde{\epsilon}ρέττω$ (cp. $\tilde{\epsilon}ρέτης$); $\tilde{\kappa}ορύσσω$ (cp. $\tilde{\kappa}ορύθος$ gen. sing. of $\tilde{\kappa}όρυς$); $\tilde{\kappa}ίσσος$ (for $*\tilde{\kappa}ιθ-ιος$, cp. Lat. *hedera*).

8. ζ , ζ , ζ^h , d = Gr. ζ : ζ ομαι (cp. $\acute{\alpha}\gamma\nu\acute{o}s$); $\nu\acute{\iota}\zeta\omega$ (cp. $\nu\acute{\iota}\pi\tau\omega$); Ζεύς (I.G. **Dīēus*, cp. Lat. *dīēs*); $\pi\epsilon\zeta\acute{o}s$; $\phi\rho\omicron\nu\tau\acute{\iota}\zeta\omega$.

9. ρ = Gr. π τ: $\chi\alpha\lambda\acute{\epsilon}\pi\tau\omega$ (for * $\chi\alpha\lambda\epsilon\pi\omega$); $\acute{\alpha}\sigma\tau\rho\acute{\alpha}\pi\tau\omega$; $\pi\tau\acute{\upsilon}\omega$.

I.G. η (iv) *initial and medial between vowels fell out in Attic*: I.G. **meq^v*, $\acute{\epsilon}\pi\omicron\varsigma$, Lat. *uoco*; $\kappa\lambda\acute{\epsilon}\omicron\varsigma$ (cp. $\kappa\lambda\acute{\upsilon}\omega$, Lat. *includitus*); $\Delta\acute{\iota}\omicron\varsigma$; $\rho\acute{o}\eta$; $\eta\delta\epsilon\acute{\iota}s$ (contracted for * $\eta\delta\epsilon(F)$ - ϵs); $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$ (for $\beta\alpha\sigma\iota\lambda\eta(F)$ - $\omicron s$, cp. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma$).

NOTE.— $\alpha\acute{\iota}\mu$ = (1) Attic \bar{a} before an a , i or e sound; (2) Attic $\alpha\iota$ before an o sound: (1) $\delta\acute{\alpha}\eta\rho$ (for * $\delta\alpha\iota(F)\eta\rho$); $\acute{\alpha}\tau\tau\omega$ (for * $\mu\alpha\iota\mu\iota\kappa\omega$); $\acute{\alpha}\epsilon\acute{\iota}$ (Lat. *aeuom*); $\acute{\epsilon}\lambda\acute{\alpha}\alpha$; but (2) $\kappa\lambda\alpha\acute{\iota}\omega$, $\kappa\alpha\acute{\iota}\omega$, $\alpha\acute{\iota}\omega\varsigma$, $\lambda\alpha\acute{\iota}\omicron\varsigma$, $\acute{\Lambda}\chi\alpha\acute{\iota}\omicron\varsigma$, $\alpha\acute{\iota}\omega\rho\alpha$. Irregularities arose by analogy: thus the regular present of $\kappa\lambda\alpha\acute{\iota}\omega$ should be $\kappa\lambda\alpha\acute{\iota}\omega$, * $\kappa\lambda\acute{\alpha}\epsilon\iota\varsigma$, * $\kappa\lambda\acute{\alpha}\epsilon\iota$, $\kappa\lambda\alpha\acute{\iota}\omicron\mu\epsilon\upsilon$ n, * $\kappa\lambda\acute{\alpha}\epsilon\tau\epsilon$, $\kappa\lambda\alpha\acute{\iota}\omicron\upsilon\sigma\iota$, but ϵ has been added by analogy in the forms $\kappa\lambda\alpha\acute{\iota}\epsilon\iota\varsigma$, $\kappa\lambda\alpha\acute{\iota}\epsilon\iota$, $\kappa\lambda\alpha\acute{\iota}\epsilon\tau\epsilon$. Hence also $\alpha\acute{\iota}\acute{\epsilon}\iota$, $\alpha\acute{\iota}\acute{\epsilon}\nu$ as well as $\acute{\alpha}\epsilon\acute{\iota}$, by the side of $\alpha\acute{\iota}\omega\varsigma$.

(v) η disappeared in Attic in many combinations with consonants: $\xi\acute{\epsilon}\nu\omicron\varsigma$ (for * $\xi\epsilon\nu\omicron\varsigma$); $\mu\acute{\omicron}\nu\omicron\varsigma$ (for * $\mu\omicron\nu\omicron\varsigma$); $\acute{\epsilon}\nu\epsilon\kappa\alpha$ (for * $\acute{\epsilon}\nu\eta\mu\epsilon\kappa\alpha$); $\kappa\acute{\omicron}\rho\eta$ (for * $\kappa\omicron\rho\eta$); $\delta\lambda\omicron\varsigma$ (for * $\delta\lambda\mu\omicron\varsigma$); $\delta\acute{\omega}\delta\epsilon\kappa\alpha$ (cp. $\delta\acute{\upsilon}\omega$); $\tau\acute{\iota}\nu\omega$ (for * $\tau\iota\nu\omega$); $\delta\acute{\epsilon}\omicron\varsigma$ (for * $\delta\mu\epsilon\omicron\varsigma$); $\theta\acute{\epsilon}\omicron\varsigma$ (for * $\theta\mu\epsilon\omicron\varsigma$); $\nu\eta\pi\acute{\iota}\omicron\varsigma$ (cp. $\nu\eta\pi\acute{\upsilon}\tau\omicron\iota\omicron\varsigma$); $\acute{\iota}\omicron\varsigma\omicron\varsigma$ (for * $\mu\iota\tau\omicron\varsigma\omicron\varsigma$); $\eta\delta\acute{\upsilon}\varsigma$ (for * $\sigma\phi\acute{\alpha}\delta\upsilon\varsigma$, cp. Lat. *suāvis*); $\pi\omicron\lambda\lambda\omicron\iota$ (from * $\pi\omicron\lambda\mu\omicron$ - for * $\pi\omicron\lambda\phi\iota\omicron$ -).

NOTE.—In the Ionic of Herodotus the loss of η after ν or ρ was compensated by lengthening the preceding syllable: $\gamma\acute{\omicron}\nu\acute{\nu}\alpha\tau\alpha$ (Attic $\gamma\acute{\omicron}\nu\alpha\tau\alpha$ for * $\gamma\omicron\nu\eta\mu\alpha\tau\alpha$, cp. $\gamma\acute{\omicron}\nu\upsilon$); $\acute{\epsilon}\nu\epsilon\kappa\epsilon\nu$; $\kappa\epsilon\iota\omega\delta\varsigma$ (Attic $\kappa\epsilon\upsilon\acute{\omicron}\varsigma$); $\mu\acute{\omicron}\nu\omicron\varsigma$, $\xi\acute{\epsilon}\iota\nu\omicron\varsigma$, $\omicron\upsilon\eta\omicron\mu\alpha$, $\kappa\acute{\omicron}\upsilon\rho\eta$, $\omicron\delta\lambda\omicron\varsigma$. For Homeric forms see below.

(vi) 1. $\tau\eta$ *initial* = Gr. σ : $\sigma\acute{\epsilon}$ (for * $\tau\mu\epsilon$ acc. sing. of $\sigma\acute{\upsilon}$); $\sigma\acute{\omicron}\varsigma$ (Lat. *tuus*); $\sigma\acute{\epsilon}\iota\omega$.

$\tau\eta$ *medial* = Gr. $\sigma\sigma$, Attic $\tau\tau$: $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ (Lat. *quattuor*).

2. $\eta\eta$ *medial* = Gr. $\pi\pi$: $\acute{\iota}\pi\pi\omicron\varsigma$ (Lat. *equos*).

3. $\zeta\eta\mu$ = Gr. θ before e and i vowels: $\theta\acute{\eta}\rho$; Gr. ϕ before a , o and u vowels: $\mu\alpha\phi\acute{\alpha}\sigma\sigma\omega$ (Hom.).

4. $q\eta$ *initial* = κ : $\kappa\alpha\pi\nu\acute{\omicron}\varsigma$ (Lat. *uapor*); $\kappa\acute{\omicron}\lambda\pi\omicron\varsigma$.

NOTE.—3 and 4 contain instances of (v).

η in Homer. η often remained in Homer and other dialects as F (digamma) where it fell out in Attic.

(vii) η *initial* fell out in Homer before o , ou or ω , but remained as F before other vowels. [Exceptions sometimes arose through analogy, e.g. $\phi\psi$ (Il. i. 604) for $\delta\psi$ (Il. xi. 137) by analogy with $\acute{\Phi}\epsilon\pi\omicron\varsigma$.]

1. η fell out before o , ou or ω : $\delta\rho\acute{\alpha}\omega$, $\delta\rho\omicron\varsigma$, $\delta\chi\omicron\varsigma$ (Lat. *ueho*), $\delta\psi$ (cp. $\acute{\Phi}\epsilon\pi\omicron\varsigma$, Lat. *uox*), $\omicron\upsilon\rho\alpha\nu\acute{\omicron}\varsigma$, $\omicron\upsilon\lambda\alpha\acute{\iota}$, $\omicron\upsilon\lambda\alpha\mu\acute{\omicron}\varsigma$ (cp. $\acute{\Phi}\epsilon\acute{\iota}\lambda\omega$), $\omicron\upsilon\tau\acute{\alpha}\omega$, $\acute{\omega}\theta\acute{\epsilon}\omega$, $\acute{\delta}\nu\omicron\varsigma$ (Lat. *uenum*).

2. η = F : $\acute{\Phi}\acute{\alpha}\gamma\nu\mu\iota$, $\acute{\Phi}\acute{\alpha}\nu\alpha\zeta$, $\acute{\Phi}\alpha\rho\nu\acute{\omicron}\varsigma$ (gen. sing.), $\acute{\Phi}\acute{\alpha}\sigma\tau\upsilon$, $\acute{\Phi}\acute{\epsilon}\alpha\rho$ (Lat. *uer*), $\acute{\Phi}\acute{\epsilon}\delta\nu\alpha$, $\acute{\Phi}\acute{\epsilon}\theta\nu\omicron\varsigma$, $\acute{\Phi}\acute{\epsilon}\acute{\iota}\kappa\omicron\sigma\iota$ (Lat. *uiginti*), $\acute{\Phi}\acute{\epsilon}\acute{\iota}\kappa\omega$ (Lat. *uices*), $\acute{\Phi}\acute{\epsilon}\kappa\acute{\omega}\nu$, $\acute{\Phi}\acute{\epsilon}\acute{\iota}\lambda\omega$, $\acute{\Phi}\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$, $\acute{\Phi}\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ (Lat. *uoluptas*), $\acute{\Phi}\acute{\epsilon}\pi\omicron\varsigma$, $\acute{\Phi}\acute{\epsilon}\rho\acute{\epsilon}\omega$ (Lat. *uerbum*), $\acute{\Phi}\acute{\epsilon}\rho\delta\omega$, $\acute{\Phi}\acute{\epsilon}\rho\gamma\omicron\nu$ (Eng. *work*), $\acute{\Phi}\acute{\epsilon}\rho\rho\omega$, $\acute{\Phi}\acute{\epsilon}\rho\upsilon\omega$ (Lat. *uerro*), $\acute{\Phi}\acute{\epsilon}\sigma\theta\acute{\eta}\varsigma$, $\acute{\Phi}\acute{\epsilon}\acute{\iota}\mu\alpha$, $\acute{\Phi}\acute{\epsilon}\nu\nu\mu\iota$ (Lat. *uestis*), $\acute{\Phi}\acute{\epsilon}\sigma\pi\epsilon\rho\omicron\varsigma$ (Lat. *uesper*), $\acute{\Phi}\acute{\epsilon}\tau\eta\varsigma$, $\acute{\Phi}\acute{\epsilon}\tau\omicron\varsigma$ (Lat. *uetus*), $\acute{\Phi}\acute{\eta}\nu\omicron\psi$, $\acute{\Phi}\acute{\iota}\acute{\Phi}\acute{\alpha}\chi\omega$, $\acute{\Phi}\acute{\iota}\delta\omicron\nu$, $\acute{\Phi}\acute{\omicron}\acute{\iota}\delta\alpha$, $\acute{\Phi}\acute{\epsilon}\acute{\iota}\delta\omicron\varsigma$ (Lat. *uidere*), $\acute{\Phi}\acute{\iota}\lambda\iota\omicron\varsigma$, $\acute{\Phi}\acute{\iota}\omicron\nu$ (Lat. *uiola*), $\acute{\Phi}\acute{\iota}\acute{\omicron}\varsigma$ (Lat. *uirus*), $\acute{\Phi}\acute{\iota}\rho\iota\varsigma$, $\acute{\Phi}\acute{\iota}\varsigma$ (Lat. *uis*), $\acute{\Phi}\acute{\iota}\sigma\omicron\varsigma$, $\acute{\Phi}\acute{\iota}\tau\acute{\epsilon}\eta$ (Lat. *uitis*), $\acute{\Phi}\acute{\omicron}\acute{\iota}\kappa\omicron\varsigma$ (Lat. *uicus*), $\acute{\Phi}\acute{\omicron}\acute{\iota}\nu\omicron\varsigma$ (Lat. *uinum*).

- (viii) *sm* initial = 'F (*hw*): 'Favδάνω 'Fηδύς (Lat. *suānis*, Eng. *sweet*), 'Fέο 'Fοῖ 'Fέ (3 pers. pron.), 'Fός (Lat. *suos*), 'Fεκάς, 'Fέκαστος, 'Fελένη, 'Fεκυρός (Lat. *sover*), 'Fέξ (Lat. *sez*).
- (ix) *dm* = δF: δFεινός δFέος ξδFεισα δFειλός, δFήν δFηρόν δFῆθα (Lat. *diu*), ξδFαρ (sometimes written *ειδαρ*), οδFός (sometimes written *οὐδός*, Attic *ὀδός*).
- (x) *yr* = Fp: Fρήγνυμι (Eng. *wreck*), Fρίπτω, Fράκος, Fρητός, Fρινός, Fρίζα.

§ 409. II. Nasals: (α) as consonants:

- (i) I.G. *m* = Gr. *μ* except when final or before τ and perhaps before λ: I.G. **māter*, μήτηρ, Lat. *māter*, Eng. *mother*; με (Lat. *mē*); μέτρον (Lat. *mētor*); μῦς (Lat. *mūs*); θερμός (Eng. *warm*); τέρμα (Lat. *termin*); φέρομεν.
- (ii) I.G. *n* = Gr. *ν* when final or before τ and perhaps before λ: I.G. **tom*, τόν, Lat. *is-tum*; τήν; ἔφερον; ἵππον (Lat. *equom*); χθών (cp. *χθαμαλός*); χιών (Lat. *hiems*); βροντή (cp. *βρεμω*); βαίνω (for *βαμῖω).
- (iii) I.G. *n* = Gr. *ν*: I.G. **neuos*, νέος, Lat. *nouos*, Eng. *new*; νέφος (Lat. *nebula*); γένος (Lat. *genus*, Eng. *kin*); acc. sing. masc. φέροντα (Lat. *ferentem*); δαίμων; ἐν.
- (iv) I.G. *ñ* (only before palatals) = Gr. γ (nasal): I.G. **añgho*, ἄγχω, Lat. *ango*; ἤνεγκα.
- (v) I.G. *n* (only before velars) = Gr. *ν* or γ (nasal): I.G. **penqe*, πέντε, Lat. *quinque*; ἀγκών.
- (vi) I.G. *ln* = Gr. λλ and Attic λ with lengthening of the preceding vowel: βούλομαι (for *βολνομαι); εἴλω (for *Fελνω); στήλη (for *σταλνᾶ).

NOTE.—Later λν (not I.G.) changed only to λλ: ὄλλυμι (for *ὀλλυ-*mi*); and later still λν remained: πίλναμαι (from πέλας).

- (vii) I.G. *ms*, *ns*: 1. medial *ms*, *ns* between vowels = Gr. *μν*, *νν* and Attic *μν*, *νν* with lengthening of the preceding vowel if short: ὤμος (for *ὠμσος, cp. Lat. *humerus*); gen. sing. μῆνός (for *μηνσος, Lat. *mensis*); gen. sing. χηνός (for *χηνσος, Lat. *anser*); ἔφηνα (for *ἐφανσα); ἔκτεινα (for *ἐκτενσα); ἔκρινα (for *ἐκρινσα).

2. When *μσ* or *νσ* preceded a consonant *μ* or *ν* fell out: δεσπότης (for *δεμσποτής, cp. *δόμος*); σύστασις (for *συνστασις); συσκευάζω (for *συνσκευάζω); Ἀθήναζε (for *Ἀθηνασδε); συζῆν (for *συνζήν); κεντός (for *κενστος, cp. *κεντέω*).

3. *-νς* final (for I.G. *-ns*), and *-νσ-* medial when not representing I.G. *-ns* (see 1) became *s*, *σ* respectively with lengthening of the preceding vowel: τοῦς (for *τονς); ἵππους (for *ἵππονς); τᾶς (for *τανς); μέλας (for *μελανς); οἷς (for *οῖνς); εἶς (for *ἐνς = *ἐμς); τιθείς (for *τιθεν(τ)ς); πᾶσα (for *πανσα = *παντια); παύουσα (for *παυονσα = *παυοντια); παύουσι (for *παυονσι = *παυοντι); σπείσω (for *σπενδσω).

NOTE.—A later *-νς* remained: ὕφανσις; θέρμανσις.

- (viii) I.G. *ññk*, *ññh* = Gr. Attic ττ: ἄσσων (for *ἄγχων, cp. ἄγχι); ἐλάττων; θάττων.
- (ix) I.G. *mr*, *nr*, *ml*, medial = *μβρ*, *νδρ*, *μβλ*, initial = *βρ*, *δρ*, *βλ*: gen. sing. ἀνδρός (for *ἀνρος from ἀνήρ); ἄμβροτος (for *ἄμροτος), βροτός (for *μροτος, cp. Lat. *mortuos*); μεσημβρία (for *μεσημρία).

from μέσος and ἡμέρα); βλώσσω, μέμβλωκα (cp. ἔμολον); βλίττω (cp. μέλι); ἀμβλύς (cp. ἀμαλός).

- (x) I.G. *nm* became* μμ: παρώξυμαι (cp. παροξύνω); πλημελής (from πλήν and μέλος); ἐμμένω (for *ἐν-μενω).

(b) as sonants:

- (i) I.G. short *m*, *n*, *ñ*, *ŋ* before a consonant (except *l* or *u*) and final = Gr. *ā* (Lat. *en*): I.G. **k̑ntom*, ἑκατόν, Lat. *centum*, Eng. *hundred*; ἀπλός (cp. δμός, Lat. *simplex*); βατός (Lat. *in-uentus*); δέκα (Lat. *decem*); πόδα (Lat. *pedem*); πόδας (Lat. *pedes* for **pedens*); ἔπαθον (cp. πένθος); ἄπους; τετράφαται Ionic (for *τετραφῆται).
- (ii) I.G. short *m*, *n*, *ñ*, *ŋ* before *h*, *u* and vowels = Gr. *ām*, *ān* (Lat. *en*): I.G. **z̑m̑o*, βαίνω (for *βαμῶ), Lat. *uenio*, Eng. *come*; ὀνομαίνω (for *ὀνομῆω, cp. ὄνομα for *(ὀ)νομῆ and Lat. *nomen*); μαίνομαι (for *μηῖομαι); ἐμάνην; ἔταμον (cp. τέμνω); ἄν-ιππος; ἰκάνω (Hom. for ἰκάνῶ = *ικῆῶ).
- (iii) I.G. long *m̄*, *n̄*¹ = Attic (a) *hm*, *hn* (for *ām*, *ān*), (b) *m̄h*, *n̄h* (for *mā*, *nā*), (c) *āmā*, *ānā*:—
 (a) ἡνία (for **ān̄sia* = **h̄sia*); κάμνω with *a* shortened for *ā*, see VI (d) (I.G. **k̑h̄n̄ō*; cp. (b) *κμητός*, (c) *κάματος*);
 (b) δέδμημαι (from δέμω), *δημητός*; *κέκμηκα*; *κμητός*; *νήσσα* (Lat. *anas*, Germ. *Ente*); *κνήμη*; *θυητός*;
 (c) δάμασις, ἀδάματος; κάματος; θάνατος.

§ 410. III. Liquids: (a) as consonants:

- (i) I.G. *r* = Gr. *p*: I.G. **b̑hero*, φέρω, Lat. *fero*, Eng. *bear*; πατήρ (Lat. *pater*, Eng. *father*); μήτηρ (Lat. *mater*, Eng. *mother*); τέτταρες (Lat. *quattuor*, Eng. *four*); τρεῖς (Lat. *tres*, Eng. *three*).
- (ii) I.G. *l* = Gr. *λ*: I.G. **leȋʰo*, λείπω, Lat. *linguo*, Eng. *leave*; ὠλένη (Lat. *ulna*, Eng. *ell*); καλέω (Lat. *calo*, Eng. *hail*); πίμπλημι (Lat. *pleo*, Eng. *fill*).
- (iii) *l* and *ρ* were sometimes interchanged by dissimilation: κεφαλαργία (for *κεφαλαργία from κεφαλῆ and ἀλγέω); ἀργαλέος (for *ἀλγαλέος); μορμολύττομαι (cp. μορμωρός).
- (iv) *l* and *ρ* sometimes fell out by dissimilation: μάρτυς (for *μαρτυς); δρύφακτος (for *δρυφρακτος); θρέπτα (also θρέπτρα); πατρία (also φρατρία); ἑκπαγλος (for *ἐκπλαγλος from ἐκπλήσσω); φαῦλος (for *φλανλος, cp. φλυαρία).
- (v) for prothetic vowel before initial *ρ* and *λ* see VI (li).

(b) as sonants:

- (i) I.G. short *l*, *ŕ*, medial before a consonant (except *l*) = Gr. *lā*, *āl*, *ŕā*, *ār* (Lat. *ol*, *ul*, *or*, *ur*): ἑσταλμαι (for *ἑστλμαι, cp. στέλλω); ἐκλάπην (for *ἐκλπην, cp. κλέπτω); βλάβη; μαλθακός; τέτρατος, τέταρτος; ἀνδράσι (for **ān(δ)ρσι*); πρᾶσον (Lat. *porrum*); ἔσπαρμαι (cp. σπείρω); ἔδρακον (cp. δέρομαι, δέδορκα).
- (ii) I.G. short *l*, *ŕ*, medial before a sonant or *l*, initial and final = *al*, *ār* (Lat. *ol*, *ul*, *or*, *ur*): ἐστάλην; ἐδάρην (cp. δέρω);

¹ The existence and history of long sonant nasals and liquids in I.G. is uncertain. The representation of them in Greek is given here as in Brugmann's Grammars.

- τέτταρες; βάλλω (for *βλιω); τάλας; ἐχθαίρω (for *ἐχθριω); ἄρκτος (Lat. *ursus*); ἡμαρ (cp. ἡμέρα); ὕναρ (cp. ὕναιρος).
- (iii) I.G. *long* *l*, *r* = (a) ωλ, ωρ (when *final* always ωρ) shortened to ολ, ορ before a consonant, (b) λω, ρω, (c) ἄλλᾶ, ἄρᾶ:
- (a) πολλή (*πολιᾶ for *πολF-ιᾶ); στόρνυμι; ὀμόργνυμι (cp. ἀμέργω); βούλομαι (for *βόλλομαι, originally *βλινομαι); ὀρθός (I.G. *μῆδῆμος); ὀργή;
- (b) βλώσκω (for *βλισχω, cp. βάσκω for *βμισχω); θρώσκω; στρωτός (Lat. *stratus*); πῶτος (for *πρώFατος);
- (c) παλάμη; βάρβαρον.

§ 411. IV. Stops:

- (a) Labial. I.G. *p* = Gr. π: I.G. *patēr, πατήρ, Lat. *pater*, Eng. *father*; ἑπτα (Lat. *septem*); ἔρπω (Lat. *serpo*); ὕπνος; πέτομαι. I.G. *b* = Gr. β: I.G. *leib-, λείβω, Lat. *libo*; βάββαρος (Lat. *bulbus*); ὕμβρος.
- I.G. *ph*, *bh* = Gr. φ: I.G. *bhero, φέρω, Lat. *fero*, Eng. *bear*; ὀφρύς; νέφος (Lat. *nebulu*); φράτηρ (Lat. *frater*, Eng. *brother*); φαγεῖν.

NOTE.—For π, β, φ representing velar stops, see below.

- (b) Dental. I.G. *t* = Gr. τ: I.G. *treies, τρεῖς, Lat. *tres*, Eng. *three*; πέτεται; κλυτός (Lat. *inclutus*, Eng. *loud*).
- I.G. *d* = Gr. δ: I.G. *dekm, δέκα, Lat. *decem*, Eng. *ten*; δείκνυμι (Lat. *dico*); καρδία (Lat. *cor(d)*, Eng. *heart*); ἡδύς (Lat. *suā(d)uis*, Eng. *sweet*); ὀδοῦς (Lat. *dens*, Eng. *tooth*).
- I.G. *th*, *dh* = Gr. θ: I.G. *dhē-, τίθημι, Lat. *fecī*, Eng. *do*; ἴσθι (a. for *σ-θι from εἰμί; b. for *ἰδ-θι from οἶδα); θύρα (Lat. *fores*, Eng. *door*); αἶθω (Lat. *aedes*).

(c) Palatal.

NOTE.—In Aryan, Armenian, Albanian and Slavonic the I.G. palatal shut sounds ceased to be shut sounds and became sibilants: e.g. ἐκατόν in Sanscrit (Aryan) is *śatam*, and in Lithuanian (Slavonic) *szimtas*. The palatals are therefore to be distinguished from the velars, since the latter in those languages became gutturals. In Greek, Latin, Celtic and German on the other hand the (c) Palatals and (d) Pure Velars (except *k* and *g*) were not distinguished.

- (i) I.G. *h* = Gr. κ: I.G. *kmtom, ἐκατόν, Lat. *centum*, Eng. *hundred*; ὀκτώ (Lat. *octo*, Eng. *eight*); καρδία; κύων; δέркоμαι.
- I.G. *ḡ* = Gr. γ: I.G. *ḡnō-, γινώσκω, Lat. (*g*)*nosco* (cp. *ignotus*), Eng. *know*; ἄγω (Lat. *ago*); γένος (Lat. *genus*, Eng. *kin*); ἄγρός (Lat. *ager*, Eng. *acre*).
- I.G. *ḡh* = Gr. χ: I.G. *megho, ὄχος, Lat. *ueho*; χήν (Lat. (*h*)*anser*, Eng. *gander*); χειμών (Lat. *hiems*); ἄγχω; ἔχω; χαμᾶι (Lat. *humus*).
- (ii) I.G. *k*, *k*h, *ḡh* = Gr. σσ, Attic ττ: ἄσσον (for *ἄγχιον, cp. ἄγχι); μάσσων (for *μακίων, cp. μακρός); see I (c) (iii) 6.
- (iii) I.G. *ḡ* = Gr. ζ: ἄζομαι (for *ἄγιωμα, cp. ἄγιος, ἄγνός); see I (c) (iii) 8.
- (iv) I.G. *k*h = Gr. ππ medial: ἵππος (Lat. *equos*); see I (c) (vi) 2.
- (v) I.G. *ḡh* = Gr. θ before *e* and *i* vowels: θήρ; Gr. φ before *a*, *o* and *u* vowels: παιφάσσω (Hom.); see I (c) (vi) 3.

(d) **Pure Velar.** I. G. $q =$ Gr. κ : I.G. * $qa\lambda$ -. $\kappa a\lambda\acute{\epsilon}\omega$, Lat. *calo*, Eng. *hail*; $\kappa a\rho\acute{o}s$ (Lat. *carpo*, Eng. *harvest*); $\kappa\acute{\alpha}\lambda\delta o s$ (Germ. *Holz*); $\kappa a\lambda\acute{o}s$; $\lambda e\upsilon\kappa\acute{o}s$ (Lat. *luceo*, Eng. *light*).

I.G. $z =$ Gr. γ : I.G. * $stez$ -, $\sigma\acute{\tau}\acute{\epsilon}\gamma\omega$, Lat. *tego*, Eng. *thatch*; $\gamma\acute{\epsilon}\rho a\nu o s$ (Lat. *grus*, Eng. *crane*); $\zeta\upsilon\gamma\acute{o}\nu$ (Lat. *iugum*, Eng. *yoke*).

I.G. $qh, zh =$ Gr. χ : I.G. * $steizh$ -, $\sigma\tau\acute{\epsilon}\iota\chi\omega$, Germ. *steigen*; $\chi a\nu\acute{o}\delta a\nu\omega$ (Lat. *prehendo*, Eng. *get*); $\xi\acute{\epsilon}\nu o s$ (from * $zhen$ - with loss of aspirate).

(e) **Labiovelar:** (i) *before o vowels, sonant and consonant nasals and liquids, and consonants (except λ):* I.G. $q^u =$ Gr. π , I.G. $z^u =$ Gr. β , I.G. $z^uh =$ Gr. ϕ ;

(ii) *before e and i vowels:* I.G. $q^u =$ Gr. τ , I.G. $z^u =$ Gr. δ , I.G. $z^uh =$ Gr. θ ;

(iii) *after a Labiovelar sonant i before a vowel sometimes became a consonant; in such cases* I.G. $z^u =$ Gr. β , I.G. $z^uh = \phi$ (as in (i)).

(iv) *before and after u* I.G. $q^u =$ Gr. κ , I.G. $z^u =$ Gr. γ , I.G. $z^uh =$ Gr. χ .

(v) I.G. $q^uh, z^uh\kappa =$ Gr. $\sigma\sigma$, Attic $\tau\tau$; I.G. $z^uh\kappa =$ Gr. ζ .

I.G. q^u (i) = Gr. π : I.G. * $lei q^u o$ -, $\lambda\acute{\epsilon}\iota\pi\omega$, Lat. *linquo*; $\acute{\epsilon}\pi o\mu a i$ (Lat. *sequor*, Eng. *see*); $\acute{\epsilon}\pi o s$, $\acute{o}\phi$ (Lat. *uox*); $\pi o\acute{\iota}\acute{\epsilon}\omega$; $\pi\rho\acute{\iota}\alpha\sigma\theta a i$; $\acute{o}\mu\mu a$ (for * $\acute{o}\pi\mu a$, Lat. *oculus*, Eng. *eye*); $\eta\pi a\rho$ (Lat. *iceur*); $\pi\acute{o}\theta e\nu$ (I.G. * $q^u o$ -, cp. $\tau\acute{\iota}s$ I.G. q^ui -); $\pi o\acute{\iota}\nu\eta$ (I.G. * $q^u o i$ -, cp. $\tau\acute{\iota}\nu\omega$ I.G. q^ui -).

(ii) = Gr. τ : $\tau\acute{\iota}s$; $\tau\acute{\iota}\nu\omega$; $\tau\acute{\epsilon}\tau\tau a\rho e s$ (Lat. *quattuor*); $\tau\acute{\epsilon}$ (Lat. *que*); $\pi\acute{\epsilon}\nu\tau e$ (Lat. *quinque*). [Exc.—Aeolic and Arcadian have a labial, not a dental, e.g. Lesbian $\pi\acute{\epsilon}\sigma\sigma\upsilon\rho e s$, Hom. $\pi\acute{\iota}\sigma\upsilon\rho e s$ for Attic $\tau\acute{\epsilon}\tau\tau a\rho e s$.]

(iv) = Gr. κ : $\sigma\kappa\acute{\upsilon}\lambda a\zeta$; $\lambda\acute{\upsilon}\kappa o s$; $\nu\acute{\iota}\xi$, $\nu\kappa\tau\acute{o}s$ (Lat. *noctis*).

(v) I.G. $q^uh\kappa = \sigma\sigma$, Attic $\tau\tau$: $\acute{\upsilon}\sigma\sigma e$ (I.G. * $oq^uh e$, cp. $\acute{\upsilon}\pi\omega\pi a$); $\pi\acute{\epsilon}\tau\tau\omega$ (I.G. * $peq^uh o$, cp. Lat. *coquo* for **pequo*).

I.G. z^u (i) = Gr. β : I.G. * $z^u o r$ -, $\beta o\rho\acute{\alpha}$, Lat. *uoro*; $\beta o\acute{\upsilon}s$ (Lat. *bos*, Eng. *cow*); $\beta a\acute{\iota}\nu\omega$ (Lat. *uenio*, Eng. *come*); $\beta\acute{\alpha}\lambda\lambda\omega$; $\beta a\rho\acute{\upsilon}s$ (Lat. *gravis*); $\beta o\acute{\eta}$; $\beta o\acute{\upsilon}\lambda o\mu a i$.

(ii) = Gr. δ : $\acute{\alpha}\delta e\lambda\phi\acute{o}s$, $\delta\acute{\iota}\alpha\iota\tau a$.

(iii) = Gr. β : $\beta\acute{\iota}o s$, Lat. *uiuos*, Eng. *quick*; $\beta\acute{\iota}\alpha$ (Lat. *uis*).

(iv) = Gr. γ : $\gamma\upsilon\nu\eta$; $\acute{\upsilon}\gamma\rho\acute{o}s$; $\acute{\upsilon}\gamma\eta\acute{s}$; $\phi e\acute{\upsilon}\gamma\omega$.

(v) I.G. $z^uh\kappa =$ Gr. ζ : $\nu\acute{\iota}\zeta\omega$ (I.G. * $niz^uh o$, cp. $\nu\acute{\iota}\pi\tau\rho o\nu$, $\chi\acute{\epsilon}\rho\nu\iota\beta a$); $\zeta\acute{\alpha}\omega$ (cp. $\beta\acute{\iota}o s$, $\delta\acute{\iota}\alpha\iota\tau a$).

I.G. z^uh (i) = Gr. ϕ : $\phi\acute{o}\nu o s$ (cp. $\theta e\acute{\iota}\nu\omega$); $\nu\acute{\iota}\phi a$ (Lat. *nix*, *niuem*, Eng. *snow*); $\acute{\epsilon}\lambda a\phi\rho\acute{o}s$ (cp. $\acute{\epsilon}\lambda a\chi\acute{\upsilon}s$); $\acute{\alpha}\lambda\phi\acute{\alpha}\nu\omega$ (poet.).

(ii) = Gr. θ : $\theta e\acute{\iota}\nu\omega$; $\theta\acute{\epsilon}\rho o s$, $\theta e\rho\mu\acute{o}s$; $\theta\acute{\epsilon}\lambda\omega$.

(iii) = Gr. ϕ : $\acute{o}\phi i o s$ (gen. of $\acute{o}\phi i s$; in the nom. ϕ is for θ by analogy).

(iv) = Gr. χ : $\acute{\epsilon}\lambda a\chi\acute{\upsilon}s$ (Lat. *levis*, Eng. *light*); $\acute{\upsilon}\nu\chi o s$ (gen. of $\acute{\upsilon}\nu\chi\acute{\epsilon}s$, Lat. *unguis*).

(v) $z^uh\kappa =$ Gr. $\sigma\sigma$, Attic $\tau\tau$: $\acute{\epsilon}\lambda\acute{\alpha}\tau\tau\omega\nu$.

Many forms phonetically irregular were due to the influence of analogy: e.g. $\lambda\acute{\epsilon}\iota\pi\omega$, $\lambda\acute{\epsilon}\iota\pi o\mu e\nu$, $\lambda\acute{\epsilon}\iota\pi o\upsilon s i$ are regular, but $\lambda\acute{\epsilon}\iota\pi e i s$, $\lambda\acute{\epsilon}\iota\pi e i$, $\lambda\acute{\epsilon}\iota\pi e t e$ are analogical for * $\lambda e i t e i s$, * $\lambda e i t e i$, * $\lambda e i t e t e$; so $\acute{\epsilon}\pi e o s$ (contr. to $\acute{\epsilon}\pi o u s$) etc. for * $\acute{\epsilon} t o u s$ (by analogy of $\acute{\epsilon}\pi o s$): so $\nu e\acute{\iota}\phi e i$ for * $\nu e i \theta e i$; $\acute{o}\phi i s$ for * $\acute{o}\theta i s$; $\theta a\nu e\acute{\iota}\nu$, $\theta\eta\rho\acute{\iota}\sigma\kappa\omega$ for * $\phi a\nu e\acute{\iota}\nu$, * $\phi\eta\rho\acute{\iota}\sigma\kappa\omega$.

(f) Stops in combination.

- (i) Voiced stops became breathed stops before breathed consonants, and breathed became voiced before voiced consonants; aspirates became unaspirated before unaspirated consonants, and unaspirated consonants became aspirated before aspirated consonants; thus in addition to double consonants only the following combinations of stops were possible: κπ, κτ, πτ, γβ, γδ, βδ, φθ, χθ:—

λέγω	λέλεκται	έλέχθην	
πλέκω	πέπλεκται	έπλέχθην	πλέγδην
τρίβω	τέτριπται	έτρίφθην	
κρύπτω	κέκρυπται	έκρύφθην	κρύβδην
γράφω	γέγραπται	γέγραφε	
βρέχω	βέβρεκται	έβρέχθην	

NOTE.—Exception. The prep. *ἐκ* remained unchanged in all combinations: *ἐκθεεις*, *ἐκδρομή*.

- (ii) Dentals in combination with dentals became στ, ζ (= σδ), σθ: *ἔψευσται* (for **ἔψευδ-ται*); *ἴσπε* (for **ιδ-τε*); *μαζός* (for **μαδ-δος*, cp. Lat. *madeo* and *matema* for **maidma*); *ἐπίσθην* (for **ἐπειθ-θην*); *πιστός* (for **πιθτος*); *ὑστερος* (for **ὑδτερος*).

- (iii) γ before ν and μ became nasalised, γν and γμ being pronounced as νν and μμ: *γίγνομαι* or *γίνομαι*; *γινώσκω*; *στυγνός*; *ἀγμός*, *ἔφθεγμα*.

- (iv) βμ, πμ, φμ became μμ: *τέτριμμα* (from *τρίβω*), *λέλειμμα* (from *λείπω*); *γέγραμμα* (from *γράφω*). βν became μν: *σεμνός* (cp. *σέβω*); *ἐρεμνός* (cp. *ἔρεβος*); *ἀμνός* (for **ἄβνως*, cp. Lat. *agnus*).

- (v) original τι remained: 1. after σ: *ἐστί*; *πίστις*; *πύστις*;

2. when initial: *τίς*; *τίσις*; *τινάσσω*; *τιτρώσκω*.

τι became σι in the middle of a word before a vowel: *πλούσιος* (cp. *πλούτος*); *διακόσιοι* (cp. *ἐκατόν*); similarly in the following τι final became σι when the next word began with a vowel: *φησί* (enclitic); *τίθησι*; *δίδωσι*; *παύουσι*; *εἰκοσι*.

Many irregular forms were due to analogy: *βάσις*, *δόσις* etc. by analogy with the oblique cases *βάσεως*, *δόσεως*; *στρατιά* by analogy with *στρατός*; so *φησί* for **φητι* etc. before a consonant by analogy with *φησί* before a vowel.

- (vi) For the change of an aspirate to a breathed consonant before another aspirate see § 414 VII (c).

§ 412. V. Spirants: s, z, β, dh, j.

(a) I.G. s (i) remained:

- = Gr. σ in combination with breathed shut sounds, κ, τ, π: *σκαίος* (Lat. *scævus*); *ἐστί* (Lat. *est*); *ἔσπερος* (Lat. *vesper*); *ἵσται*; *ἴστημι* (Lat. *sto*); *ἐρψω*; *σχίζω*; *σπαίρω* (Lat. *sperno*, Eng. *spurn*).
- = Gr. s when final: *ἵππος* (Lat. *equus*); *ἵππους* acc. pl.; *ἔφρες*; *γένους* gen. sing.
- ss, ts, ds, dhs became Gr. σσ, Attic σ: *ἐτέλεσα*, Hom. *ἐτέλεσσα*; *ἔπεισι* dat. pl., Hom. *ἔπεσσι*; *ἔσομαι*, Hom. *ἔσσομαι*; *χαρίεσι*, Hom. *χαρίεσσι* (for **χαριετσι*); *ποσί*, Hom. *ποσσί* (for **ποδσι*); *πέισω* (for **πειθσω*); *σχίσμα* (for **σχιτσμα*); *νεότης* (for **νεοτητς*); *κόρυς* (for **κορυθς*).

4. *rs* = Gr. *ρσ* and Attic *ρρ*: *θάροςος*, *θάρρος*; *ῥρσην*, *ῥρην*. The forms with *ρσ* used in Thuc. and Trag. are Ionic.
5. *σ* in *sm*, *sn* initial sometimes remained: *σμερδαλέος*, *σμικρός*, *σέλας*, *σιγή*.

(ii) I.G. *s* changed:

1. *s*, *sh*, and (sometimes) *sn* initial before a vowel = Gr. (ʰ) rough breathing (= *h*), and medial between vowels first became *h* and then *h* fell out: *ἔπομαι* (Lat. *sequor*, Eng. *see*); *ἑπτα* (Lat. *septem*, Eng. *seven*); *ὅ*, *ῥ*; *ῥς* (Lat. *sus*, Eng. *κοιο*); *ῥμος* (for **σμνος*, cp. Lat. *suo*, Eng. *sew*); *ἑκαστος* (= **σμεκαστος*); *ῥδύς* (Lat. *suavis*, Eng. *sweet*); *γένους* (for *γένεος* = **γενεος*, cp. Lat. *generis*); *παύη* (for *παύει* = **παυεσαι*); *ἐπαύου* (for **ἐπαυεο* = *ἐπαυεσο*); *λιλαίομαι* (for **λιλασμομαι*, cp. Lat. *lascivus*); *νεώς* Attic for *ναός* (for **νασμος*); in *εἰπόμην* (for **ἐ(h)επομην* = **ἐσεπομην*) the medial aspirate was not lost but transferred to the initial vowel (cp. § 414 VII (a)).

NOTES.—1. Sometimes the aspirate was lost by dissimilation; see VII (c).

2. *σ* medial in forms like *ἐπανσα*, *δίδοσαι*, *πέπανσαι* was retained by analogy with forms like *ἐπεμψα*, *πέπεμψαι* etc.

2. *ksen*, *ksl* = *χν*, *χλ* (*σ* falling out and *κ* becoming aspirated): *λύχνος* (for **λυκσ-νος*), *συχνός* (for **τυκσνος*), *πάχνη* (for **πακσνᾶ*).
3. *sr*, *sl* = Gr. *ρρ*, *λλ* and then initial *ρ*, *λ* and medial in Attic *ρ*, *λ* with lengthening of a preceding short vowel. I.G. **srey-*, *ρέω*; I.G. **slēg-*, *λήγω*; *εἴληφα* (for **εἴληφα* from **σεσλάφα*); *χίλιοι* (for **χέλλιοι* = **χεσλιοι*); *τρήρων* (for **τρασρων*); *σειρός* (for **σεισρος*).

NOTE.—*ρρ*, *σλ* in *ῥρρον*, *δύσλυτος* and similar forms were due to the influence of analogy. So also *ἐληγε* (after *λήγω*).

3. *sm*, *sn* initial or between vowels = Gr. *μ*, *ν* with lengthening of a preceding short vowel: *ζῶμα* (for **ζωσμα*); *σελήνη* (for **σελασνη*); *εἰμί* (for **ἐσμι*); *φαινός* (for **φασενος*); *νέω* (for **σνεω*); *νίφα* (for **σνιφα*).
4. *ms*, *ns*: see under nasals II (a) (vii).
5. *s* between two consonants fell out (except when the first was a nasal, II (a) vii 2): *γεγράφθαι* (for **γεγραφσθαι*); *πτέρνα* (for **πτερσνα*); *πτάρνυμαι* (for **πσταρνυμαι*, cp. Lat. *sternuo*); *ἔκτος* (Lat. *sextus*); *ἐσπάρθαι* (for **ἐσπαρσθαι* from *σπείρω*).

NOTE.—Exception: *κσκ* became *σκ*: *διδάσκω* (for **διδασκω*, cp. fut. *διδάξω*); *εἰσκω* (for **εἰκσκω*, cp. *εἰκα*); *λάσκω* (for **λακσκω*); *σ* also remained in *βλασφημέω* (for **βλαπσφημεω*, cp. *βλάβος*).

6. When two consonants preceded *σ*, the second fell out: *νυλί* (for **νυκτσι*); *παύουσι* dat. pl. (for **παυονσι* = **παυοντσι*); *ἔσπεισα* (for **ἐσπενσα* = **ἐσπεντσα*); *πείσμα* (for **πεντσμα*).

(b) I.G. *z* = 1. Gr. *σ* (voiced) in the combinations *σβ*, *σγ*, *ζ* (= *σδ*): *σβέννυμι*; *πρέσβυς*; *μίσγω*; *ὄζος*; *Ἀθήναζε*.

2. Gr. *σ* (breathed) before aspirates: *ἔσχον*; *ἴσθι*; *μισθός*.

- (c) I.G. β = Gr. τ or θ (before an aspirate) (Lat. s): I.G. * $tekj-$, $\tau\acute{\epsilon}κτω\omega$, Lat. $texo$; I.G. * $j\acute{\epsilon}k\beta os$, $\acute{\alpha}ρκτος$, Lat. $ursus$; $κτῆμα$; $κτέρας$; $κτείνω$; $φθίνω$.
I.G. $\acute{d}h$ = Gr. θ : $\chi\theta\omega\omega$, $\phi\thetaείρω$.
- (d) I.G. j (pronounced as y) = ζ (initial): I.G. * $juzom$, $\zetaυγόν$, Lat. $iugum$, Eng. $yoke$; $\zetaωστός$; $\zetaέω$; $\zetaεία$; $\zetaύμη$ (Lat. iux); $\zetaήλος$; $\zetaημία$.

§ 413. VI. Combinations of vowels and other vowel changes.

- (a) For *Ablaut* or *Vowel Gradation* see § 12.
- (b) *Vowel contraction*: many contractions took place after the loss between vowels of i , u (F), or σ . The loss of u (F) was later than the loss of i and σ , and sometimes when it fell out no contraction took place: e.g. in $\piλέομεν$ (for $\piλέφομεν$) compared with $\piοιοῦαεν$, and sometimes the contraction differed from the earlier contraction: e.g. in $\epsilonἰργαζόμεν$ (for * $\acute{\epsilon}φεργαζομεν$), compared with $\etaλαυνον$ (an early contraction for * $\acute{\epsilon}ελαυνον$).

Vowels were contracted thus:—

- (i) Two similar vowels contracted into the corresponding long vowel: $\kappaέραα$ contracted to $\kappaέρα$; $\zetaηλώ$ to $\zetaηῶ$; $\chiίος$ to $\chiίῶ$; $\phiιλέητε$ to $\phiιλήτε$. $εε$ became $ει$, and $οο$ became $ου$ (see § 5); $ποιεε$, $ποιεί$; $\piλόος$, $\piλοῦς$. Vowels disappeared before a similar vowel beginning a diphthong: $\piλόου$, $\piλοῦ$; $οἰκέει$, $οἰκέι$; $\phiιλέη$, $\phiιλή$.

- (ii) When the vowels were dissimilar,

- (1) $ο$ and $ω$ prevailed over $α$, $ε$, and $η$:

$αο$	became $ω$	in $τιμάομεν$	$τιμῶμεν$;
$αω$	" $ω$	" $τιμάω$	$τιμῶ$;
$οα$	" $ω$	" $αἰδóa$	$αἰδῶ$;
$οη$	" $ω$	" $\zetaηλόητε$	$\zetaηλῶτε$;
$οη$	" $οι$	" $δηλόη$	$δηλοῖ$;
$εο$	" $ου$	" $γένεος$	$γένους$;
$εω$	" $ω$	" $φιλέω$	$φιλῶ$;
$οε$	" $ου$	" $δήλοε$	$δήλου$;
$αοι$	" $φ$	" $αοιδή$	$φῶδή$;
$αου$	" $ω$	" $τιμάου$	$τιμῶ$;
$εου$	" $ου$	" $χρυσέου$	$χρυσοῦ$;
$εοι$	" $οι$	" $χρύσειοι$	$χρύσοι$;
$οει$	" $οι$	" $δηλόεις$	$δηλοῖς$;
$οει$	" $ου$	" $δηλόειν$	$δηλοῦν$;
$ωα$	" $ω$	" $πρώατος$	$πρῶτος$;
$ωε$	" $ω$	" $\acute{\rho}ιγῶετε$	$\acute{\rho}ιγῶτε$;
$ωει$	" $φ$	" $\acute{\beta}ιγῶει$	$\acute{\beta}ιγῶ$;
$ωη$	" $φ$	" $\acute{\beta}ιγῶη$	$\acute{\beta}ιγῶ$.

- (2) When $α$ and $ε$ or $η$ met, the first in order prevailed:

$αε$	became $\acute{\alpha}$	in $\acute{\alpha}εκων$	$\acute{\alpha}κων$;
$αη$	" $\acute{\alpha}$	" $τιμάητε$	$τιμᾶτε$;
$αει$	" $\acute{\alpha}$	" $\acute{\alpha}ειδω$	$\acute{\alpha}ιδω$;
$αει$	" $\acute{\alpha}$	" $\acute{\alpha}είρας$	$\acute{\alpha}ρας$;
$αη$	" $\acute{\alpha}$	" $τιμάης$	$τιμᾶς$;
$εα$	" η	" $\acute{\epsilon}πεπαύκεα$	$\acute{\epsilon}πεπαύκη$;
$εαι$	" η	" $παύεαι$	$παύη$, later $παύει$;
$ηει$	" η	" $τιμήεις$	$τιμῆς$.

In Attic *eo*, *ew*, *eou*, *ea*, where *σ* or *ι* (but not *F*) had vanished, remained uncontracted in dissyllables but contracted in longer forms, thus *ξέω* (for *ξί(σ)ω*) but *ξοῦμεν* (for *ξέ(σ)ομεν*), *δέω* (for *δέ(ι)ω*), *δοῦμεν* (for *δέ(ι)ομεν*), *δέος*, *ἔαρ* (but gen. *ἦρος*). But *πλέομεν* (for *πλέ(F)ομεν*). After *ι* there was contraction of *ε* with a following long vowel; cp. decl. of *ἄλιεύς*, § 34; so *ἰᾶσι* by the side of *τιθέασι*.

- (c) Another mode of treating vowels which came together is called *Synizesis*. It consists in the first vowel being slurred into the second and the two vowels being pronounced as one syllable: thus in poetry we sometimes have *θεός* (see also § 415 (g) (iii)).
- (d) Vowels originally long were shortened before *ι*, *υ*, a nasal or liquid followed by a consonant: *ἵπποις* (for **ἵπποις*); *γνοῖμεν* (for **γνωῖμεν*); *βαῖμεν* (for **βαῖμεν*); *παυθῖμεν* (for **παυθηῖμεν*); *παυθέντος* (for **παυθηντος*); *Ζεύς* (for **Ζηυς*); *βοῦς*; *ναῦς*; *στόρνυμι*; *ὀρθός*.
- (e) *Metathesis* (interchange) of quantity took place in Attic where a short vowel *ο* or *α* followed a long vowel *η*,—*ηο*, *ηᾶ* becoming *εω*, *εᾶ*: *πόλεως* (for Hom. *πόληος*); *βασιλέως* (for Hom. *βασιλῆος*); *νεός* (for Hom. *νηός*); *λεός* (for *λαός* (poet.)); *ἱλαος* (for *ἴλαος* (poet.)); *στώμεν* (for *στέωμεν*, for Hom. *σθήομεν*); *ἑώρων* (for **ἡορων*); *ἑάλων* (for *ἡᾶλων*); *φρέατος* (gen. sing. for *φρηᾶτος*); *βασιλεᾶ* (for *βασιληᾶ*); *ἑάν* (for *ἡ ἄν*).
- (f) For lengthening of short vowels see §§ 408 (c) (iii), 409 (vii), 412 (ii).
- (g) For *Epenthesis* see § 408 (c) (iii).
- (h) *Prothesis*: a prothetic vowel *α*, *ε* or *ο* was added usually before *ρ* (representing I.G. *r*) and sometimes before *λ*, *μ* and *F*: *ᾠράσσω*; *ῥέφω*, *ῥοφος* (Eng. *roof*); *ῥυθρός* (Lat. *ruber*); *ῥύσσω* (Lat. *ruga*); *ᾠλείφω* (cp. *λίπα*); *ἐλαχύς* (Lat. *levis*); *ἐλεύθερος* (Lat. *liber*); *ὀλίγος*; *ὀλισθάνω* (Eng. *slide*); *ἀμαλός*, *ἀμβλύς* (cp. *μαλακός*, *βλάξ*); *ἀμανρός*; *ἀμαλδύνω* (Lat. *mollis*); *ᾠελίω* (Lat. *pingro*); *ᾠέλγω* (Lat. *mulgeo*); *εὐρύς*; *ἔεδνα* (Hom.); *εἰέκοσι* (Hom.); *ἔιση* (Hom.); *οἰγνυμι*. Prothetic *ι* occurs in *ιχθῦς* and *ἴσθι* (from *εἰμί* *be*).

§ 414. VII. The Aspirate.

- (a) The initial aspirate (ʰ) arose from the loss (1) of *ι*: e.g. *ῥς*, see § 408 (c) (i); (2) of *σ*: e.g. *ῥπομαι*, see § 412 (a) (ii) 1; (3) of *σῑ*: e.g. *ῥνμος*, see *ib.*; (4) of *σμ*: e.g. *ῥδύς*, see *ib.* *σ* medial between vowels became *h* and usually fell out, but in some words the aspirate was transferred to the initial vowel: *ἱερός* (for **ἱερος*); *ἑως* (for **ἡσως*, cp. Lat. *aurora*); *εὔω* (for **εῦσω*, cp. Lat. *uro*); *εἰπόμην* (for **ἔσπομην*).
- (b) The aspirate is transferred to the preceding stopped sound in compound words of which the second component began with an aspirate: *ἐφήδομαι* (for *ἐπι-ῥδομαι*); *καθίστημι* (for *κατα-ῥστημι*); *αὔθαδής* (from *αὔτο-* and *ῥδομαι*); *φροῦδος* (for *πρό-δδος*); *φρουρά* (for *προ-δρά*); *τέθριππον* (for *τέτρ-ῑππον*); so in elision, *ἀνθ' ὧν* (for *ἀντὶ ὧν*).
- (c) The aspirate was lost by dissimilation when the next or next but one syllable contained an aspirate: *ῥχω*, *ῥσχω* (cp. *ῥξω*); gen. sing. *τριχός* (cp. *θρίξ*, *θρίξ*); *ταχύς* (cp. *θάπταν*); *τραχύς* (cp. *θράπτα*); *ῥθος* (for **σμεθος*); *ἔλοχος*, *ἄδελφός*, *ἀθύρος* (*ἀ-* for *ᾠ-* as in *ᾠπαξ*); *θάπτω* (cp. *ἐτάφην*); *τρέφω* (cp. *θρέψω*); *τρέχω*

(γ. θρέξομαι); πείθω; πυνθάνομαι; πενθερός; πυθμήν; τίθημι (for *θιθημι); ἐτέθην; ἐτύθην; πέφευγα (for *φεφευγα); κέχρημαι (for *χεχρημαι); ἐκεχειρία; see § 112 (a) (i). Sometimes the second aspirate was lost: σώθητι (cp. φάνηθι). The double aspirate remained in ἐχύθην, ἔσχεθον by analogy with ἔχεα, ἔσχον.

- (d) When an aspirate stood before a spirant the aspirate passed to the final consonant of the group: πάσχω (for *παθ-σκω), cp. ἔπαθον.
- (e) In some words the aspirate was due to analogy: ἡμεῖς by analogy with ὑμεῖς; ἱρῆς with ἱερός; ἡμαι with ἕξομαι; ἀλείφω, δέχομαι (probably by analogy with γράφω, ἔχω, through the fut. ἀλείψω, δέξομαι, γράψω, ἔξω); in perfects like δέδειχα (see § 113 (b)).
- (f) In some words the aspirate was wrongly inserted: ὕδωρ; ἵππος; ὕστερος.

§ 415. VIII. Changes at the end of words.

- (a) No Greek word ended in any consonant except ν, ρ or σ (including ξ and ψ): ἀγών; ἔφερον; ποιμήν; πατήρ; ἵππος; ἔπανες. The only exceptions are οὐκ (οὐχ) and ἐκ, which stood in such close connexion with the following word that they may be regarded almost as prefixes.
- (b) All stops fell off: μέλι (for *μελιτ); εἴη (for *εἴητ, cp. Lat. *sit*); ἔπανον (for *ἐπανοντ); τό (for *τοδ, cp. Lat. *is-tud*); παῖ (for *παιδ); φερέτω (for *φερετωδ); γύναι (for *γυναικ); ἄνα (for *ἀνακτ); ἦ he said (for *ἦκτ, Lat. *ait*); ἔπαυε (for *ἐπαυετ).
- (c) I.G. final *m* = Gr. ν: ἵππον, ἔφερον; see § 409 (a) (ii).
- (d) Final vowels remained: φέρω; φημί; ἵππε; ἵππω; ἵπποι.
- (e) I.G. sonant *η*, *υ* = *a*: δέκα; ὄνομα; see § 409 (b).
- (f) I.G. sonant *γ* = *ap*: ἡμαρ; see § 410 (b).
- (g) When a word ending in a vowel is followed by another beginning with a vowel there is a *hiatus*. This could be avoided in four ways:—
- (i) *Elision*: a short final vowel of the first word (except υ) was cut off or elided; this occurred commonly with dissyllabic prepositions, with conjunctions or adverbs: ἐπ' αὐτῷ (for ἐπὶ αὐτῷ); οὐδ' ἐδύνατο (for οὐδὲ ἐδύνατο); ἀλλ' ἦλθε (for ἀλλὰ ἦλθε). An aspirate was transferred to the preceding consonant, if κ, π or τ; γυναῖχ' ὀρώ (for γυναῖκα ὀρώ); ἐφ' ἵππῳ (for ἐπὶ ἵππῳ); καθ' αὐτόν (for κατὰ αὐτόν).

NOTE.—Final *i* in the prepositions περί, ἄχρι and μέχρι, the pronouns τί, τὸ, ὅτι, the conjunction ὅτι, and in the dative singular and plural, was never elided in Attic prose or poetry. So also ἐπι- in ἐπινοῶ.

- (ii) *Crisis*, or contraction of the final vowel and the following initial vowel, always producing a long syllable: this regularly occurred when the first word was the article, the relative pronoun (especially ὅ or ἃ), the preposition πρό or the conjunction καί: τὰγαθὰ (for τὰ ἀγαθὰ); τὰλλα (for τὰ ἅλλα); τοῦνομα (for τὸ ὄνομα); ταυτό (for τὸ αὐτό). The *i* of a diphthong was treated as a semi-vowel (*i*) and was elided (§ 408 (c) (ii)) before contraction took place: καπί (for κα(ι) ἐπί); καγῶ (for κα(ι) ἐγῶ); οὐπιχώριοι (= οἱ ἐπιχώριοι); τὰρετῇ (= τῇ ἀρετῇ); hence there was no *i* subscript except

when *ι* came in the second of the two contracted vowels: *κᾶν* for *καὶ ἐν*, but *κᾷτα* for *καὶ εἴτα*.

- (iii) *Synizesis*, or the sinking of a final and an initial vowel into one when the first was long; this took place especially after *ἐπεί*, *ἦ*, *ῆ* (interrogative), *μή* and *ἐγώ*: *ἐπεῖ'οὐ*; *μῆ'εὖρω*; *ἐγώ'οὐ*. (See also § 413 (c)).
- (iv) *Aphaeresis* or *apocope* (prodelision), the cutting off of an initial short vowel when the preceding final vowel was a long vowel or diphthong: *ἐμοῦ'πάκουσον* (for *ἐμοῦ ἐπάκουσον*); *ῆ'γώ* (for *ῆ ἐγώ*); *ποῦ'στὶ* (for *ποῦ ἐστὶ*).

NOTE.—The difference between (ii) (iii) and (iv) is in writing only, not in pronunciation.

(h) *Variable forms*. Some words had two forms, one of which was used before a vowel, the other before a consonant.

- (i) a movable *ν* (called *ν ephelkustikon*) was used at the end of the following words before words beginning with a vowel: it is confined to words ending in *ε* or *ι* (and the *ι* is almost always preceded by *σ*):

1. the dat. pl. in *σι(ν)*: *πᾶσιν ἔδωκα*; but *πᾶσι δοκεῖ*.

2. the locative adverbs in *σι(ν)*: *Ἀθήνησιν ἦν*; but *Ἀθήνησι τόδε ἐγένετο*.

3. the third person sing. and pl. in *σι(ν)*: *δείκνυσιν ἐκείνων*, but *δείκνυσι τὸν ἄνδρα*; *λέγουσιν εὖ*, but *λέγουσι τοῦτο*.

4. the third person sing. in *ε(ν)* and (pluperfect only) in *-ει(ν)*: *ἔσωσεν αὐτούς*; *ἤδειν αὐτόν*, but *ἔσωσε τοὺς Ἀθηναίους*.

5. the single words *εἴκοσι(ν)*; *πένυσι(ν)*; and *παντάπασι(ν)*; *εἴκοσιν ἄνδρες*, but *εἴκοσι γυναῖκες*; Hom. *κε(ν)* (= Att. *ἔν*).

- (ii) *οὐ* not became *οὐκ* before vowels with a smooth, and *οὐχ* before vowels with a rough breathing: *οὐ φησι*; *οὐκ αὐτός*; *οὐχ οὕτως*; see also § 362.

- (iii) *ἐκ* out of became *ἐξ* before vowels: *ἐκ τῆς πόλεως*; *ἐξ ἀκροπόλεως*; *ἐκλέγω*; *ἐξέλεγον*. On *εἰς* and *ἐς* see § 190.

- (iv) the adverb *οὕτω* became *οὕτως*, and *ἄχρι*, *μέχρι* sometimes became *ἄχρις*, *μέχρις* before a vowel.

§ 416. IX. Syllabification in Greek.

The general rule in Greek is that every vowel or diphthong ends a syllable: *παύ-ο-μεν*, *παυ-ό-με-θα*, *τι-μή*, *μοῖ-ρα*, *λό-γος*, *βε-βαι-ό-της*, *βε-βαι-ό-τη-τα*, *πέ-πτα-κα*, *γέ-γρα-φα*; similarly in compounds: *προ-σέ-χω*, *κα-τέ-χω*, *κα-θαι-ρέ-ω*, *ἀ-φαι-ρέ-ω*.

The exceptions are:—

1. The first of two double consonants belongs to the preceding syllable: *ἵπ-πος*, *πολ-λή*, *τέτ-τα-ρες*, *ἀγ-γέλ-λω*, *ἔρ-ρι-πτον*.
2. The first of two or more consonants, if a liquid or a nasal, belongs to the preceding syllable: *ἔρ-χο-μαι*, *ῆλ-θον*, *ἄρ-θρον*, *πίμ-πλη-μι*, *ἄν-δρες*, *πάν-τες*, *παύ-ον-ται* [exception: *μν* are not divided: *λί-μνη*, *μέ-μνη-μαι*].
3. In words compounded with *ἐκ* (*ἐξ*), *εἰς*, *προς*, *δυσ-*, if a consonant follows, the final letter belongs to the preceding syllable: *ἐκ-βάλ-λω*, *εἰσ-πί-πτω*, *προσ-λαμ-βά-νω*, *δυσ-τυ-χής*; but if a vowel follows, the final letter belongs to the following syllable: *ἐξ-έρ-χο-μαι*, *εἰ-σῆλ-θον*, *προ-σέ-χω*, *δύ-σιπ-πος*.

NOTES.—1. No syllable ever ends with an aspirate: $\xi\text{-}\chi\omega$, $\epsilon\text{-}\chi\theta\alpha\iota\text{-}\rho\omega$, $\epsilon\text{-}\phi\theta\acute{o}\nu\eta\text{-}\sigma\alpha$.

2. The division of words containing $\sigma\tau$, $\sigma\pi$, $\sigma\kappa$ is doubtful (except as in 3); for example it is uncertain whether the division should be $\epsilon\text{-}\sigma\tau\acute{\iota}$ or $\epsilon\sigma\text{-}\tau\acute{\iota}$, and perhaps the real pronunciation was $\epsilon\sigma\text{-}\sigma\tau\acute{\iota}$.

3. The division of syllables often oversteps the limits of a word, especially (a) with atonic prepositions and particles: $\omicron\upsilon\text{-}\kappa$ $\xi\text{-}\chi\omega$, $\omicron\upsilon\text{-}\chi$ $\eta\text{-}\delta\omicron\text{-}\mu\alpha\iota$, $\epsilon\text{-}\kappa$ $\tau\omicron\upsilon\text{-}\tau\omicron\upsilon$, $\epsilon\text{-}\nu$ $\omicron\iota\text{-}\kappa\acute{\iota}\text{-}\alpha$; and (b) when elision occurs: $\epsilon\text{-}\pi'$ $\alpha\upsilon\text{-}\tau\hat{\omega}$, $\pi\alpha\text{-}\rho'$ $\acute{\alpha}\lambda\text{-}\lambda\omega\nu$.

§ 417. X. Characteristics of Greek.

Greek was distinguished from other branches of the Indo-Germanic language by the following characteristics:—

- (a) The change of I.G. k in combination with a preceding shut sound to a spirant σ or ζ ; see I (c) (iii) 6, 7, 8.
- (b) The change of I.G. g , j to $\alpha\rho$, $\rho\alpha$, $\alpha\lambda$, $\lambda\alpha$; see III (b).
- (c) The change of I.G. m final to ν ; see II (a) (ii).
- (d) The changes of I.G. s , especially the disappearance of s between vowels; see V (a) (ii).
- (e) The change of initial I.G. j to ζ ; see V (d).
- (f) The declension of the Mixed A-stems; see §§ 23, 24.
- (g) The formation of the superlative in $\text{-}\tau\alpha\tau\omicron\text{-}$; see § 53.
- (h) The nom. pl. of the first and second personal pronouns $\eta\mu\epsilon\acute{\iota}\varsigma$, $\sigma\upsilon\mu\epsilon\acute{\iota}\varsigma$; see § 59.
- (i) The κ - perfect; see § 113 (c).
- (k) The $\theta\eta\nu$ aorist; see § 120.
- (l) The verbal forms with $\sigma\theta$, $\text{-}\sigma\theta\omega$ imper., $\text{-}\sigma\theta\alpha\iota$ inf.; see § 75, Note 19.
- (m) The use of the genitive absolute; see § 264 (a).
- (n) The use of the optative in indirect speech; see § 350.

APPENDIX IV.

ATTIC MEASURES AND CALENDAR.¹

§ 418. A. Attic Measures of Length.

Attic Measure.	English Equivalent.
1 πούς	= 11·6 in. or roughly 1 ft.
1½ πόδες = 1 πῆχυς	= 1 ft. 5·5 in. or roughly 1½ ft.
6 πόδες = 1 ὀργυιά	= 5 ft. 9·9 in. or roughly 5 ft. 10 in. (a fathom).
100 πόδες	= 1 πλέθρον = 97 ft. 1 in. or roughly 100 ft.
600 πόδες	= 1 στάδιον or στάδιος = 582 ft. 5·8 in. or roughly ½ mile.
2 στάδια	= 1 δίαυλος = 1164 ft. 11·6 in. or roughly ¾ mile.
30 στάδια	= 1 παρασάγγης = 3 miles 1634 ft. 4·8 in. or roughly 3½ miles.

§ 419. B. Attic Measures of Surface.

1 πούς τετράγωνος	(square foot) = ·94 sq. ft. or roughly 1 sq. ft.
10,000 πόδες τ.	= 1 πλέθρον (square plethrum) = 34 perches 167·5 sq. ft. or roughly ¾ acre.

§ 420. C. Attic Liquid Measures (Solonian).

1 κύαθος	= ·08 pint or roughly ⅙ pint.
6 κύαθοι = 1 κοτύλη	= ·48 " " ⅓ "
2 κότυλαι = 1 ξέστης	= ·96 " " ⅒ "
6 ξέσται = 1 χοῦς	= 5·76 pints " 6 pints.
8 χοές = 1 ἀμφορεύς	= 5 gallons 6·08 pints or roughly 6 gallons.
1½ ἀμφορῆς	= 1 μετρητής = 8 gallons 5·12 pints or roughly 9 gallons.

¹ The figures in Appendix IV are taken from John Murray's *Dictionary of Greek and Roman Antiquities*.

§ 421. D. Attic Dry Measures (Solonian).

Attic Measure.		English Equivalent.	
1 κύαθος		=	·08 pint or roughly $\frac{1}{12}$ pint.
6 κύαθοι	= 1 κοτύλη	=	·48 " " $\frac{1}{2}$ " "
2 κότυλαι	= 1 ξέστης	=	·96 " " 1 " "
2 ξέσται	= 1 χοῖνιξ	=	1·92 pints " 2 pints.
48 χοῖνικες	= 1 μέδιμος	=	11 gallons 4·16 pints or roughly 12 gallons.

§ 422. E. Attic Copper and Silver Measures (valued by weight)

1 λεπτόν	=		=	·1 farthing.
7 λεπτά	= 1 χαλκοῦς	=	·75	"
8 χαλκοῖ	= 1 ὀβολός	=	1½d.	
6 ὀβολοί	= 1 δραχμή	=	8½d.	
100 δραχμαί	= 1 μνᾶ	=	£3 10s. 3½d.	
60 μναί	= 1 τάλαντον	=	£210 18s. 9d.	

NOTE.—The above table is calculated from the weights of existing coins and gives their value *as bullion*, if silver be taken at 5s. an ounce troy. But their value if compared with English *coined* silver would be much higher: *e.g.* the shilling weighs 87·27 gr. and contains only about 80 gr. of pure silver. The drachma of 67·5 gr. pure is obviously more than $\frac{2}{3}$ of this. For practical purposes it is perhaps better to reckon the drachma as worth about a French franc (9½d.), the mina £4. The Persian *δαραϊκός* (*στατήρ*) was equivalent to 20 drachmae or nearly £1.

§ 423. F. The Attic Calendar.

I. The date of a year. The year was not as a rule dated by counting from a fixed point as the Christian era dates from the birth of Christ. The years were known not by numbers but by names, and in Athens one year was distinguished from another by the name of the first of the nine annual archons, hence called *ἄρχων ἐπώνυμος*. The date of a year was also distinguished by reference to the Olympiads, the Olympiad being referred to sometimes by number, but usually by the name of the winner of the *στάδιον* or footrace in the Olympic games. The arrangement of years by Olympiads was not, however, regularly adopted until the time of the historian Timaeus, of Sicily, who flourished 264 B.C. The Olympic games were held every four years, and an Olympiad was the interval of four years between two performances. The first Olympiad began in 776 B.C., when Corœbus won the footrace. The rule for finding the date of an Olympiad according to our reckoning is to multiply the number of the Olympiad by four and subtract the result from 780 B.C. Thus the date of the first Olympiad is 780 - (1 × 4) = 776 B.C.; the 12th Olympiad is 780 - (12 × 4) = 732; the 87th Olympiad is 780 - (87 × 4) = 432 B.C. The date thus arrived at is the first year of an Olympiad, and events are sometimes further referred to as happening in the 1st, 2nd, 3rd or 4th year of an Olympiad.

II. The length and divisions of a year. The Attic year began with the first day after the new moon that followed the

summer solstice, and was a lunar year of 12 moons or months (*μήνες*) consisting of alternately 30 days (*μήνες πλήρεις*) and 29 days (*μήνες κοῖλοι*) as follows (with the chief Attic festivals):—

ATTIC MONTHS.

Name.	Number of days.	English equivalent —nearly.	Chief Attic festivals.
1. Ἑκατομβαιῶν	30	July	5-7 Ὀλύμπια (Olympic games every fourth year for all Greece); 24-29 Παναθήναια (τὰ μέγαρα Π. every fourth year).
2. Μεταγειτνίων	29	August	
3. Βοηδρομιῶν	30	September	6 Βοηδρόμια; 16-25 Ἐλευσίνα.
4. Πυανεσιῶν	29	October	7 Πυανέσια and Ἐπιτάφια; 8 Θησεΐα; 9-13 Θεσμοφόρια; 27-29 Ἀπατούρια.
5. Μαιμακτηριῶν	30	November	
6. Ποσειδεῶν	29	December	Διονύσια τὰ κατ' ἀγροῦς.
7. Γαμηλιῶν	30	January	8-11 Λήναια; 27 Γαμήλια.
8. Ἀνθεστηριῶν	29	February	11-13 Ἀνθεστήρια; 19-21 Μυστήρια τὰ μικρά; 23 Διάσια.
9. Ἐλαφβολιῶν	30	March	9-14 Διονύσια τὰ ἐν ἄστει.
10. Μουνυχιῶν	29	April	6 Δελφίνια; 16 Μουνύχια.
11. Θαργηλιῶν	30	May	6, 7 Θαργήλια; 25 Πλυντήρια.
12. Σκироφοριῶν	29	June	12 Σκироφόρια.

354

The lunar year of 12 months thus consisted of only 354 days, and in order to make the year correspond with the solar year an intercalary month *μὴν ἐμβόλιμος* of 30 days, called *Ποσειδεῶν δεύτερος*, was occasionally inserted after *Ποσειδεῶν*. This was done chiefly in two ways: (1) Three intercalary months were added in a cycle of eight years called *ὀκταετηρίς* (*περίοδος*). The solar year being taken as $365\frac{1}{4}$ days, eight solar years contain 2922 days, and eight lunar years 2832 days; the difference of 90 days was made up by the three intercalary months. (2) Owing to the inaccuracy of (1) another method was proposed in 432 B.C. called Meton's cycle of 19 years, in seven of which a month was intercalated, making the year of an average length of $365\frac{5}{9}$ days. This was still further improved a century later by Callippus who, by combining four of Meton's cycles into one and omitting one day, made the average length $365\frac{1}{4}$ days, which was afterwards adopted by the Julian calendar.

III. The divisions of the month. The Greek day began at sunset. The first day of the month was the day after the new moon. Each month was divided into three parts of 10 days each: (1) the period from the 1st to the 10th was called *μηνὸς ἵσταμένου* or *εἰσιόντος*, and the 1st was called *νομηνία* and the 2nd to the 10th were numbered consecutively *δευτέρα* to *δεκάτη μηνὸς ἵσταμένου*; (2) the period

from the 11th to the 20th was called *μηνὸς μεσοῦντος*, and the 11th to the 19th were numbered consecutively *πρώτη ἐπὶ δέκα* to *ἐνάτη ἐπὶ δέκα*, the 20th being called *εἰκάς*; (3) the period from the 21st to the 29th or 30th was called *μηνὸς φθίνοντος*, *πανομένου*, *λήγοντος* or *ἀπιόντος*, and the days were either counted forwards consecutively, 21st *πρώτη ἐπὶ εἰκάδι*, 22nd *δευτέρα ἐπὶ εἰκάδι* etc., or more commonly backwards, the 21st, 22nd etc. to the 29th in months of 30 days being *δεκάτη*, *ἐνάτη* etc. to *δευτέρα μηνὸς φθίνοντος*, and the 21st, 22nd etc. to the 28th in months of 29 days being *ἐνάτη*, *ὀγδόη* etc. to *δευτέρα μηνὸς φθίνοντος*. The last day of the month, the 30th or 29th, was called *ἐνὴ καὶ νέα* *the old and new*, belonging partly to the old moon and partly to the new.

INDEX I.

ENGLISH INDEX.

The references are to pages.

- Ablative**, merged in Genitive, 12, 13, 15, 17, 21; ablative genitive, uses of, 248, 255-257.
- Absolute** use of infin., 342; of partic., 349-351.
- Accent**, 7, 8, 427, &c. [Appendix I.]
- Accusative**, uses of, 241-247; acc. of time compared with gen. and dat., 252, 261; acc. and infin., 340-1; acc. absolute, 350. See also Declensions, and Prepositions.
- Action**, kind and time of, 312.
- Adjective**, comparison of, 58-62; of quantity, 80; as attribute and predicate, 235-6; accent of, 433-439. See also Declensions.
- Adverbs**, of adjectives, 62; compared, 62; correlative, 74; derivation, 75-6; adverbial numerals, 77, 78, 80; adverbial cases, 247, 258, 256; uses of, 417-425; accent of, 439.
- Agent**, expressed by dat., 259; or preps., 292, 311, 355.
- Alexandrian Greek**, 3.
- Alphabet**, Greek, 3; Indo-Germanic, 449.
- Analogical forms**, 13, 15, 18, 21, 27, 28, 29, 34, 37, 44, 45, 53, 59, 64, 68, 69, 79, 86, 93, 112, 119, 121, 123, 124, 126, 127, 128, 129, 132, 133, 134, 135, 445, 446, 452, 456, 457, 458, 461.
- Anastrophe**, 268, 430.
- Answers to Questions**, 417.
- Anticipatory Accusative**, 230.
- Aorists**, Verbs with Two, 83, 133, 139. See Tenses.
- Aphæresis** (apocope), 430, 462.
- Apodosis**. See Conditional Sentences.
- Apostrophe**, 7.
- Article**, the Definite, declension, 67-8; uses of, 231-238, 296; with infin., 335, 336, 338-340; with partic., 345-6.
- Aspirates**, 6; lost, 23; see App. III.
- Assimilation** of sounds, 447, 451, 453, 457, 458.
- Atonics**, 430.
- Attic Greek**, 2; earlier and later forms in, 60, 96, 451, 458.
- Attraction**, or Assimilation, of Relative, 301-2; of moods, 361, 362; of Infinitive, 368, 401; of Participle, 404.
- Attribute** distinguished from Predicate, 235-6; Attributive Participle, 345.
- Augment**, 113-116, 312, 318.
- Barytone**, 8; stems in *-ιτ* or *-ιδ*, 25; liquid stems, 28.
- Breathings**, 6, 7.
- Calendar**, Attic, 466-8.

- Cases**, 12; case terminations, 13, 15, 17, 21; stereotyped cases (adverbs), 75; uses of 240-265. See also Declensions.
- Causal Clauses**, 405-7.
- Causative Verbs**, 121; causative uses, 306, 308.
- Circumflex**, 8, 428.
- Circumstantial Participle**, 351-3.
- Classical writers**, 3.
- Collective nouns**, 228.
- Comparatives**, construction of, 256-7, 368.
- Comparison**. See Adjectives and Adverbs.
- Compound Verbs**, 315. See also Lists of Verbs and under various Prepositions.
- Concessive Clauses**, 383.
- Conditional Sentences**, 369-382.
- Conjugation**, 9, 81-112.
- Conjunctions**, 417-425. See also under various Subordinate Clauses.
- Consecutive Clauses**, 367-369.
- Contraction**, in substantives, 15, 16, 17, 18, 20, 31, 32, 35, 37; in adjectives and participles, 44-47, 51, 52, 53, 55, 58; in pronouns, 65, 66; in verbs, 94-97, 123-125, 137; accent of contracted syllables, 429, 430, 433-4; rules for, 459, 460.
- Copulas**, 228, 355.
- Coronis**, 7.
- Correlatives**. See Adverbs and Pronouns.
- Crisis**, 430, 461.
- Dative**, uses of, 258-265. See also Declensions and Prepositions.
- Declension**, defined, 9; of Substantives, 12-40; of Adjectives and Participles, 43-58; of Pronouns, 63-72; of Numerals, 78, 79.
- Defective Verbs**, 138-9, 315. See also Lists of Verbs.
- Definite (Particular) and Indefinite (General) Clauses**, 358, 372, 374, 386, 388, 389, 390.
- Deictic particle**, 70, 237; uses of demonstrative pronoun, 299.
- Denominative Verbs**, 120.
- Deponent Verbs**, 81, 138, 309.
- Described Speech**, 403-405.
- Desiderative Verbs**, 316.
- Dialects**, Greek, 2.
- Digamma**. See *F*.
- Diphthongs**, 5.
- Direct Speech**, 394.
- Dissimilation**, 454, 460.
- Double Consonants**, 6.
- Dual**. See Number.
- Elision**, 461. See also *F*, *i*, *σ*. Accent of elided oxytones, 430.
- Elliptical constructions**, 247, 269, 364, 405, 409.
- Enclitics**, 63, 71, 73, 74, 228, 295, 304, 418, 420-424, 431, 432.
- Epenthesis**, 451.
- Ephelkustikon** *ν*, 13, 462.
- Final Clauses**, 359-363.
- Future**, Attic, 123; Doric, 124; Contracted, 125; Mid. as Act., 125; as Pass., 125; Fut. Perf., 131-2; Fut. Opt., 364, 385, 399, 413. See also Conjugation and Tenses.
- Gender**, 12, 40-43.
- Genitive**, uses of, 247-258; absolute, 350, 353. See also Declensions and Prepositions.
- Gnomic Aorist**, 320; Gnomic *τε*, 424.
- Hellenistic Greek**, 2.
- Herodotus**, some forms and uses of, 119, 128, 274, 275, 281, 319, 355, 369, 452.
- Heteroclite**. See Mixed Forms.
- Homeric forms**, 15, 17, 18, 19, 21, 32, 33, 35, 37, 84, 116, 119, 128, 129, 135, 274, 290, 301, 318, 319, 331, 408, 418, 420, 421, 452-3. See also App. II.
- Homeric and Attic Greek compared**, neut. pl. with sing. verb, 229; article, 238; dual, 239; vocative, 241; accusative, 242, 246; dative, 260, 261, 262; prepositions, 267, 270, 273, 276,

- 277, 278, 280, 285, 286, 288, 289; pronouns, 298, 301, 303; no historic present in Homer, 317; augment, 318, 319; perfect, 321; subjunctive, 331, 332; optative, 333, 334; infinitive, 336; *ἄρχω*, 347; verbal adjectives, 354; final clauses, 359, 363; object clauses with verbs of striving, 364; object clauses with verbs of fearing, 366; consecutive clauses, 369; conditional clauses, 381; wishes, 383; relative clauses, 386; *πρίν*, 393; indirect speech, 402; negatives in conditional clauses, 410; *οὐ μή* not in Homer, 413; no *πότερον* in Homer, 417; particles, 418-423.
- I consonantal.** See *ι*.
- Imperative Mood**, Tenses of, see Tenses; uses of, 327, 328, 334; equivalents of, 328.
- Imperfect.** See Tenses.
- Impersonal Verbs**, 227, 228, 338, 350, 378, 404-5.
- Inceptive Verbs**, 119.
- Indicative Mood**, Tenses of, see Tenses; uses of, 326-7.
- Indirect Speech**, 393-405.
- Indo-Germanic language**, 1.
- Infinitive Mood**, an old noun-case, 21, 135; tenses of, 325, 343; uses of, 335-343; distinguished from participle, 346, 347, 349, 353-4; in consecutive clauses, 367-9; in conditional clauses, 380, 401; with *πρίν*, 391-3; in indirect speech, 395-8; in subordinate clauses, 401. For forms see Conjugation.
- Inflexion**, 9.
- Injunctive Mood**, 334.
- Instrumental case (Dative)**, forms of, 12, 13, 15, 17, 21; uses of, 262-265. See also Prepositions.
- Intensive reduplication**, 118; verbs, 121; action, 315.
- Interrogative particles**, 416, 417. See also Pronouns.
- Ionic forms**, 60, 118, 451, 452, 458.
- Iterative Tenses**, see Tenses; Aorist or Imperfect Indicative with *ἔν*, 375.
- Local Clauses**, 389-391.
- Locative case (dative)**, forms of, 12, 13, 15, 17, 21; uses of, 261, 262. See also Prepositions.
- Measures of Length**, etc., 465-6.
- Metathesis**, see Quantity.
- Mixed (Heteroclitite) Forms**, substantival, 14, 19, 34-5, 37-40, 42; adjectival, 55-8.
- Modal Clauses**, 387-8.
- Moods**, uses of in Principal Clauses, 326-334; in Subordinate Clauses, see various Subordinate Clauses. For forms see Conjugation.
- Multiplicatives**, 45, 80.
- Negatives**, 408-416. See also under Moods, Infinitive, Participle, and various Subordinate Clauses.
- Nominative**, uses of, 228, 240; for vocative, 18, 22, 23, 26, 27, 30, 241; nominative and infinitive, 340-1; nominative absolute, 351. See also Declensions.
- Numbers, Three**, 12, 81, 239, 240. See also Conjugation and Declensions.
- Numerals**, forms of, 77-80; with article, 235.
- Object Clauses**, after verbs of fearing, 365-367; after verbs of striving, 363-365.
- Optative**, Tenses of, see Tenses; uses of in Principal Clauses, 328, 332-334; in subordinate clauses, see under various Subordinate Clauses.
- Oratio obliqua**. See Indirect Speech.
- Oxytone**, 7; stems in *-ιτ*, *-ιδ*, 25.
- Paroxytone**, 7.
- Participles**, for forms of, see Conjugation and Declension; uses, 325, 344-355; in conditional clauses, 380, 404; in subordinate clauses by attraction, 368, 404. See also under Infinitive.
- Particles**, 417-425.

Perfect, First and Second, 128.

See also under Tenses.

Perispomenon, 8; Dental stems, 25.

Personal Construction=English Impersonal, with Infin., 341; with Partic., 346, 349.

Personal Endings, 84-86.

Persons. See Conjugation.

Plato, some uses of, 238, 274, 330, 335, 360, 364, 381.

Poetic Forms, 15, 18, 20, 23, 25, 26, 28, 30, 32, 33, 34, 37, 39, 48, 50, 64, 66, 67, 68, 73, 86, 89, 102, 108, 109, 110; Poetic uses, article, 236, 238; number, 240; accusative, 242, 245, 246; ablative genitive, 256; dative of agent, 260; locative dative, 261; instrumental dative, 264; prepositions, 268, 274, 275, 277, 280, 281, 285, 286, 289, 294; pronouns, 298, 301; immediate aorist, 320; optative, 333; infinitive, 337; participle, 345, 346; verbal adjectives, 355; final clauses, 359, 362; consecutive clauses, 369; conditional clauses, 381; wishes, 382; relative clauses, 387; temporal clauses, 391; *πρίν*, 392, 393; *ὅν μή* with 2 sing. fut. indicative, 413.

Predicate, defined, 225; subject and predicate, 227-230; distinguished from attribute, 235-6; predicative participle, 346-349.

Prepositions, 75; in compound verbs before augment, 115; uses of, 266-294.

Present. See under Tenses.

Prolepsis, 230.

Pronouns, forms of, 63-73; uses of, 230, 236-7, 295-304, 384-7, 395.

Pronunciation of Attic Greek, 4-5.

Proparoxytone, 8.

Proper Names, declension of, 19, 25, 32-3; with article, 232-3.

Properispomenon, 8.

Protasis. See under Conditional Sentences.

Prothesis, 460.

Punctuation, 8.

Quantity, long and short, 4; interchange (metathesis) of, 16, 33, 37, 38, 40, 114, 460.

Reduplication, in present tense, 117, 119, 120; in aorist, 117, 118; in perfect, 125; Attic (so called), 127; force of, 315.

Relative Clauses, 384-7.

Root, 9.

Schema Pindaricum, 229.

Sequence of Moods, 360, 362.

Sentences, classified, 225; complex, 356; relation between Principal and Subordinate, 357-9.

Sonant nasals and liquids, 10, 11, 21, 26, 27, 29, 31, 37, 38, 47, 61, 79, 85, 86, 112, 129, 131, 454.

Spiritus asper, 6; lenis, 7.

Stem, defined, 9; strong and weak forms, see Vowel Gradation. See also under Declension and Conjugation.

Subject, defined, 225; Subject and Predicate, 227-230; Subject of Infinitive, 340, 341.

Subjunctive Mood, uses of in Principal Clauses, 328-332. For uses in Subordinate Clauses see under various Subordinate Clauses; for Tenses see under Tenses.

Substantives, conversion of words into, 237, 238; uses of, 239-265; accent of, 433-7. See also under Declension.

Suffix, defined, 9. See also under Declensions and Conjugations.

Syllabification, 462.

Syncretic (mixed) cases, 240.

Synizesis, 460, 462.

Syntax, defined, 225.

Temporal Clauses, 388-393.

Tenses, Primary and Secondary, 81, 82; Formation of, 112-147; see also Conjugation; uses of in Principal Sentences, 312-325; in Subordinate Clauses, 357; in Indirect Speech, 395, 396. See also Infinitive, Participle, and various Subordinate Clauses.

Terminative Verbs, 316.

Thematic and Non-Thematic, 83, 84, 87, 116-120, 122, 132, 134.

Thucydides, uses of, 128, 260, 289, 297, 355, 359, 360, 362, 381, 387, 391, 392, 393, 398.

Transitive and Intransitive Verbs, 241, 242, 305, 306, 310.

U consonantal. See *F*.

Verbs. See Conjugation, Moods, Tenses, &c. Lists of Verbs, 142-223; accent of, 439, 440.

Verbal Adjectives, forms of, 135, 136; see also Conjugation; uses of, 240, 354, 355.

Vocative, uses of, 241; accent of, 433, 435; for forms see Declension.

Voices, uses of, 305-311; for forms see Conjugation.

Vowel Gradation (Ablaut), 9, 10, 22, 26, 29, 31, 33, 35, 46, 55, 60, 61, 79, 82, 112, 116, 117, 118, 125, 128, 129, 130.

Wishes, 372, 382-3.

Xenophon, uses of, 275, 280, 281, 285, 359, 360, 362, 364, 369, 425.

INDEX II.

INDEX OF GREEK WORDS.

The references are to pages.

VERBS given in the Alphabetical Lists, pages 148-223, are only quoted in this Index when further information is added.

Compound words are often to be found under the corresponding simple words and under the various prepositions.

- ἀ-, ἀν- (privative), 136, 416.
 ᾱ (pure), 14, 123, 136, 450.
 ἀγαθός, 44, 61.
 ἀγάλλω, 146-7.
 ἄγμαι, 250.
 ἀγανακτέω, 347, 406.
 ἀγαπάω, 347, 406.
 ἀγγέλλω, 92-3, 131, 146-7, 349, 354.
 ἀγείρω, 146-7.
 ἀγνώς, 56, 61.
 ἀγορά, 233.
 ἀγοράζω, 251.
 ἄγχι, 255.
 ἄγω, 258, 306, 307, 351.
 ἄγών, 29, 30.
 ἀδελφός, 234, 434.
 ἀδικέω, 242, 317, 319, 348.
 ἀδύνατον ἔστι, 240, 338, 350, 415.
 αἶ, αἶεί, 75, 452.
 -αζω, 121, 124, 144, 145.
 ἀηδών, 39.
 ἄήρ, 28.
 Ἀθηναί, 16, 233.
 Ἀθήνησι(ν), 261.
 ἄθροος, 45, 60.
 αἰδέομαι, 242, 322, 353.
 αἰδώς, 31-2.
 αἰθε (Hom.), 383.
 αἰθήρ, 28.
 αἰθων, 56.
 αἰρέω, 228, 244, 253, 307, 311.
 αἶρω, 306.
 αἰσθάνομαι, 249, 348, 349, 354, 403.
 αἰσχύρος, 61, 415.
 αἰσχύνω, 146-7, 242, 322, 347, 353, 406.
 αἴτιος, 255.
 -αῖκis, 77, 80, 439.
 ἀκόλουθος, 263.
 ἀκοντίζω, 249.
 ἀκούω, 228, 249, 307, 317, 320, 348, 349, 354.
 ἄκρα, 233.
 ἀκρατής, 255.
 ἀκρατός, 60.
 ἀκρόπολις, 233.
 ἄκρος, 237.
 ἄκων, 353.
 ἀλγεινός, 61.
 ἀληθής, 54, 441.
 ἀλιεύς, 37.
 ἄλις, 255.
 ἀλλά, 417.
 ἀλλήλω, 66.
 ἀλλοῖος, 257.
 ἄλλος, 70, 232, 257.
 ἄλλο τι ἢ, 416.
 ἄλλότριος, 257, 263.
 ἄλλως, 418.
 ἄλς, 26, 42, 239.
 ἀλώπηξ, 22.
 ἄμα, 294, 351, 418.
 ἄμμε, 64.
 ἀμνήμων, 255.
 ἄμοιρος, 255.
 ἄμός, 67.
 ἀμπέχομαι, 115.
 ἀμφί, 281.
 ἀμφιέννυμι, 115, 246, 307.
 ἀμφισβητέω, 115, 253, 263, 414, 416.
 ἀμφορεύς, 465.
 ἀμφοτέροι, 79, 236.
 ἀμφοτέρωθεν, 255, 293.
 ἄμφω, 79, 236.
 ἄν, 329, 331-4, 343, 344, 366, 367, 370, 375, 378, 380, 386-8, 391, 401, 404.
 ἄν, see ἐάν.
 ἀνά, 280.
 ἄνα, 280.
 ἀνάγκη, 338.
 ἀναγκαῖος, 341.
 ἀναιδής, 31.
 ἀναίτιος, 255.

- ἄναξ, 24.
 ἀνάξιος, 255.
 ἀνάσσω, 249.
 ἀνδριάς, 24.
 ἄνεμος, 233.
 ἀνευ, 274, 339.
 ἀνέχομαι, 115, 249, 347, 348.
 ἀνὴρ, 27, 28, 234, 435.
 ἀνθίσταμαι, 259.
 ἀντέχω, 414.
 ἀντί, 270.
 ἀντιλέγω, 414, 416.
 ἀντιπέρασ, 293.
 ἀνύσας, 351.
 ἄνω (adv.), 62, 255.
 ἄνωχθι (imperat.), 130.
 ἄξιος, 59, 255, 341.
 ἀπαγορεύω, 306, 347, 414.
 ἄπειρος, 255.
 ἀπέπτυσσα, 320.
 ἀπέχομαι, 307, 414.
 ἄπλους, 45, 60, 80.
 ἄπλος, 53.
 ἀπό, 62, 256, 271, 311, 315.
 ἀπογινώσκω, 414.
 ἀποδείκνυμαι, 228.
 ἀποθνήσκω, 307, 315.
 ἀποκτείνω, 307, 315.
 ἀπόλλυμι, 315.
 Ἀπόλλων, 30.
 ἀπολογέομαι, 138.
 ἀπολύω, 414.
 ἄπτω, ἄπτομαι, 248, 249, 307.
 ἄρα, ἄρ' οὐ, ἄρα μή, 416, 418.
 ἄρα, 418.
 ἄραρε, 321.
 ἀργαλέος, 45.
 ἀργυροῦς, 44, 45.
 Ἄρης, 39.
 ἀριστεύω, 257.
 ἀρνέομαι, 414, 416.
 ἄρπαξ, 56.
 ἄρρην, 54.
 ἄρτος, 42.
 ἀρχήν (adv.), 244.
 ἄρχω, 92-3, 249, 307, 320, 347, 351, 354.
 ἄρχων, 234, 344.
 -ās, 80, 435.
 -άσιος, 257.
 ἄσμενος, 59, 60, 260.
 ἄσπις, 239.
 ἄστὴρ, 27.
 ἄστρα, 233.
 ἄστν, 33, 34, 233.
 -ἄται, 131, 445.
 ἀτάρ, 418.
 ἄτε, 352.
 ἄτερ, 274.
 ἄτιμος, 53.
 ἄττα (τις), 71.
 ἄττα (δοστις), 71.
 αῖ, αἶθις, 418.
 αὐτικά, 351.
 αὐτοκράτωρ, 54.
 αὐτός, 63, 69, 237, 263, 295-7.
 αὐτόχειρ, 56.
 ἀφαιρέομαι, 246.
 ἀφικνέομαι, 108, 109, 259.
 ἀφ' οὗ, 388.
 ἄχαρις, 60.
 ἄχθομαι, 309, 322, 347.
 ἄχρι, 274, 388.
 βάθος, 234.
 βαίνω, 49, 53, 129, 139, 242, 306, 454.
 βάλλω, 88-91, 116, 262, 306, 314, 322.
 βασιλεύς, 35-7, 233, 443.
 βασιλεύω (aor.), 320.
 βῆξ, 22.
 βία (dat.), 263.
 βορέας βορρᾶς, 20.
 βουλευτήριον, 233.
 βουλεύω, 308, 309, 363.
 βοῦς, 35-7, 443.
 βρέτας, 32.
 γάλα, 23.
 γάρ, 418.
 γαστήρ, 28, 435.
 γε, 418.
 γέλως, 25.
 γέμω, 251.
 γένος, 31, 32, 234, 244.
 γεραίος, 59.
 γέρας, 31, 32.
 γέρων, 23.
 γεύομαι, 248, 249.
 γῆ, 40, 232, 233.
 γῆρας, 32.
 γηράσκω, 146-7.
 γίγνομαι, 130, 140, 259, 308, 321.
 γινώσκω, 50, 122, 348, 354, 403.
 γλυκύς, 59.
 γλύφω, 126.
 γονεύς, 234.
 γόνυ, 38.
 Γοργώ, 39.
 γοῦν, 419.
 γραῦς, 35-7, 443.
 γράφω, 92-3, 131, 253, 308.
 γυμνῶω, 256.
 γυνή, 22, 234, 435.
 γυψ, 26.
 δαίμων, 30.
 δάκρυ, 33-4.
 δακρύω, 241, 320.
 δάμαρ, 25.
 δάμναμαι, 260.
 δᾶς, 24, 434.
 δέ, 231, 419.
 -δε, 76, 432.
 δεῖ, 227, 256, 338, 342, 350, 378.
 δείκνυμι, 52, 100-107, 146-7, 258, 349, 403, 447.
 δέινα, 72.
 δεινός, 406.
 δελφίς, 30.
 δέμας, 32, 274.
 δένδρον, 40.
 δέομαι, 256, 396.
 δέρη, 16.
 δεσμός, 39.
 δεσπόζω, 249.
 δεσπότης, 433.
 δεύτερος, 257.
 δέχομαι, 262.
 δή, δῆθεν, δῆτα, 419.
 δηλονότι, 346, 405.
 δῆλος, 346, 350, 354, 405.
 δηλόω, 258, 306, 346, 354, 396, 403.
 Δημήτηρ, 28, 435.
 δημοσίε, 76, 263.
 δήπου, 419.
 διά, 276, 305, 311, 315, 339, 379.
 διαγίγνομαι, 346.
 διάγω, 346.

- διακελεύομαι, 309.
 διακηρυκεύομαι, 309.
 διαλέγομαι, 262, 309.
 διαλλάττομαι, 262.
 διαλιπὼν χρόνον, 351.
 διαμένω, 346.
 διατεινόμενος, 351.
 διατελέω, 346, 347.
 διαφέρω, 253, 257, 263, 265, 345.
 διάφορος, 257.
 διδάσκω, 245, 307, 308, 396.
 -διδράσκω (sec. aor.), 121.
 δίδωμι, 46, 50, 100-107, 258, 262, 306, 307, 316, 319, 446, 447.
 διηγέομαι, 396.
 δίκαιος, 341, 378.
 δίκην (acc.), 244, 274.
 διπλοῦς, 45, 80.
 δίχα, 274.
 διχῆ, 76, 264.
 διώκω, 142-3, 245, 253, 307.
 δμῶς, 37, 434.
 δοκέω, 227, 259, 338, 341, 350, 396, 410.
 -δον, 76.
 δόρυ, 39, 435.
 δουλώω, 51, 94-9, 142-3.
 δραχμή, 466.
 δρόμῳ, 263.
 δυναστεύω, 249.
 δυνατός, 229, 350.
 δύο, 79, 445.
 δῶω, 122, 139.
 δῶρον, 17.
 δῶτωρ, 26.
 εἶ, 66, 444.
 εἰάν, 369-381, 383, 460.
 εἶαρ, 28, 434.
 εἰαυτόν, 66, 297.
 εἶαω, 114, 142-3.
 ἐγγύς, 62, 255, 293.
 ἐγκρατής, 255.
 ἐγώ, ἔγωγε, 63, 295, 444.
 ἔθνος, 229.
 εἰ (diphthong), 5.
 -ει or -η, 90, 96.
 εἰ (conditional), 369-381, 383.
 εἰ, εἴθε (in wishes), 382-3.
 εἰ (in questions), 364, 367, 378, 396, 417.
 εἰ (after verbs of emotion), 406-7.
 -ειᾶ and -ειᾷ, 436.
 εἰκάζομαι, 114, 259.
 εἰκῆ, 264.
 εἰκὸς ἦν, 378.
 εἰκών, 39.
 εἰλίπτω, ἐλίπτω, 114.
 εἰμί (be), 108-9, 112, 228, 250, 259, 301, 315, 338, 342, 350, 352, 355, 378, 385, 447.
 εἶμι (go), 108-9, 112, 317, 447.
 εἶπον, 133, 258, 337, 342, 395, 396.
 εἰρημένον, 350.
 εἶς (one), 79, 435, 436, 445.
 εἰς or ἐς (to), 269, 339.
 εἰσάγω, 253.
 εἰσέρχεται, 227.
 εἶσω (ἔσω), 62, 255, 293.
 εἶτα, 351, 419.
 εἵτε, 396, 410, 417.
 ἐκ (ἐξ), 115, 256, 272, 339.
 ἐκάς, 62.
 ἐκαστος, 237, 458.
 ἐκάτερος, 236.
 ἐκατέρωθεν, 293.
 ἐκβάλλω, 307.
 ἐκγίγνομαι, 256.
 ἐκείνος, 69, 236, 237, 295, 299.
 ἐκλείπω, 242.
 ἐκπίπτω, 307.
 ἐκπλήττομαι, 242.
 ἐκτός, 255, 293.
 ἐκόν, 50, 342, 344, 353.
 ἐλάα, 16.
 ἐλεύθερος, 256.
 Ἑλλην, 30.
 Ἑλλήσποντος, 233.
 ἐλπίζω, 337, 396.
 ἐλπὶς, 25.
 ἐμαντόν, 65, 236, 297.
 ἐμός, 67, 298.
 ἔμπειρος, 255.
 ἔμπης, 420.
 ἔμπλεως, 255.
 ἐμποδὼν εἶμι, 414.
 ἔμπροσθεν, 255, 293.
 ἐν, 115, 261, 274, 340.
 ἐν ᾧ, ἐν ὅσῳ, 388.
 ἐναντίος, -ον, 259, 293.
 ἐνδεής, 255, 256.
 ἐνδέχεται, 227.
 ἐνεκα, 274, 339.
 ἐνθα, ἐνθεν, 389.
 ἐνι, 274, 275.
 ἐντός, 255, 294.
 ἐντρέπομαι, 249.
 ἔξαρκος, 247, 414.
 ἐξελέγχω, 349.
 ἔξεστι, 227, 338, 350, 378.
 ἐξ οὗ, 388.
 ἔξω, 62, 255, 294.
 ἔοικα, 341.
 ἐός, 444.
 ἐπαγγέλλομαι, 396.
 ἐπανορθόω, 115.
 ἐπεί, ἐπειδή, 388, 405.
 ἐπειτα, 351, 420.
 ἐπί, 282, 339, 340.
 ἐπι, 285.
 ἐπιδείκνυμαι, 307.
 ἐπιλανθάνομαι, -λήθομαι, 249, 354.
 ἐπιμέλομαι, -μελοῦμαι, 249, 363.
 ἐπίσταμαι, 102, 103, 115, 337, 349.
 ἐπιστατέω, 249.
 ἐπιστέλλω, 258.
 ἐπιστήμων, 255.
 ἐπιστρέφομαι, 249.
 ἐπιτήδειος, 341.
 ἐπιτίθεμαι, 307.
 ἐπιτρέπομαι, 310.
 ἐπιδάμην, 102, 106, 107.
 ἐργάζομαι, 114, 246, 315.
 ἔργῳ, 263.
 ἔρημος, 256, 437.
 ἔρις, 25.
 Ἑρμῆς, 20.
 ἔρρωμένος, 60, 344, 345.
 ἔρχομαι, 108, 242, 306.
 ἔστε, 388.
 ἐστώς, 52.
 ἔσχατος, 62, 237.
 ἕτερος, 70, 72, 257.
 ἔτι, 420.
 εἶ, 62.
 εὖ- (augmented), 115.
 εὐβοτρως, 54.

- εὐδαίμων, 53, 59.
 εὐδιδος, 59.
 εὐελπιδος, 54.
 εὐθύς, 255, 294.
 εὐθύς, 351.
 εὐλαβεόμαι, 242, 414.
 εὐνοία (dat.), 264.
 εὐνους, 53, 59, 434.
 εὖ οἶδ' ὅτι, 349.
 εὐπνους, 53.
 εὐρος, 234, 244.
 ἐφ' ὧ, ἐφ' ὧτε, 284, 302, 369.
 ἐχθρός, 60, 259.
 ἔχω, 114, 227, 246, 248, 253, 260, 306, 308, 322, 336, 346, 351, 460.
 ἔως, ἡ (subst.), 19, 460.
 ἔως (conjunction), 388, 391.
 F (lost), 6, 29, 33-6, 46, 47, 52, 57, 64, 79, 113, 114, 118, 123, 126, 135, 136, 452-3.
 F (as a numeral), 78.
 ζάω, 137.
 Ζεύς, 35-7, 233, 451, 452, 460.
 ζημιόω, 322.
 ζυγόν, 450, 459.
 -η or -ει, see ει.
 ἦ (than), 257, 420; (or), 410, 417, 420.
 ἦ, 416, 420.
 ἦ (relative), 74, 300, 383.
 ἡγεμονεύω, 310.
 ἡγέομαι, 242, 244, 249, 259, 262, 396, 410.
 ἡδύς, ἡδίων, 47, 55, 60, 450.
 ἡκω, 242, 317, 319, 322.
 ἡλίκος, 70, 300.
 ἥλιος, 233.
 ἦμαι, see κάθημαι.
 ἡμέτερος, 67, 298.
 ἡμί, 117.
 ἡμισυς, 80.
 ἦν, see εἶν.
 ἡνεγκα, ἡνεγκον, 133.
 ἡνίκα, 300, 388.
 ἦπαρ, 38, 456.
 ἦρ, see ἔαρ.
 ἦρος, 35-6.
 ἦσυχῆ, 264.
 ἦσυχος, 53, 59.
 ἦτταομαι, 257, 348.
 ἦχώ, 35-6, 435.
 -θα (adv. suffix), 76.
 θάλαττα, 233.
 θαυμάζω, 250, 406.
 θέμις, 25.
 -θεν (adv. suffix), 76, 439.
 θεός, 18, 42.
 θέω δρόμω, 264.
 θην (Hom.), 420.
 θήρ, 27.
 -θι (adv. suffix), 76.
 (ἀπο)-θνήσκω, 129, 307, 315, 321, 343, 456.
 θρίξ, 23, 460.
 θυγάτηρ, 28, 435.
 θώς, 37, 434.
 ι (subscript), 5.
 ι (consonantal), 6, 11, 33, 35, 43, 45, 70, 72, 79, 120, 121, 124, 126, 127, 133, 451-2.
 -ι (deictic), 70, 237, 300.
 -ι or -ει (adv.), 75, 439.
 ἴδιος, 255, 263.
 ἴδρις, 54.
 ἰδρώω, 137.
 -ιζω, 121, 124, 144-5.
 ἱημι, 101, 104, 114, 249, 306, 307, 446.
 ἰκετεύω, 252, 396.
 -ικός, 255.
 ἱλεως, 53, 434.
 ἵνα, 359-363, 389.
 -ιον, 436.
 ἱππεύς, 37, 263.
 ἵππος, 42, 239, 452, 461.
 ἰσθμοί, 261.
 ἴσος, 59, 259, 263.
 ἴστημι, 49, 100-7, 129, 139, 242, 244, 259, 307, 321, 445, 446, 447.
 ἰχθῦς, 33-4.
 -κα aorists, 104, 133.
 καθάπερ, 387.
 καθαρός, 256.
 κάθημαι, 110-2, 448.
 καί, 353, 383, 420-1.
 καί ει, 382, 383.
 καί οὐ, 409.
 καίπερ, 353, 383.
 καίτοι, 421.
 κακόνους, 60.
 κακός, 61.
 κακότης, 23.
 καλέω, 228, 244, 247, 253, 321, 456.
 καλός, 61.
 κάρα, 39.
 κατὰ, 277, 315, 339, 342.
 κατάγνυμι, 253.
 καταλαμβάνω, 348.
 καταλλάττομαι, 262.
 καταλύω, 262, 306.
 καταντικρύ, 294.
 καταπλήττομαι, 242.
 κάτω, 62.
 κέαρ, 28.
 κείμαι, 107, 110-2, 315, 448.
 κέκευθα, 321.
 κελεύω, 258, 396.
 κε(ν) (Hom.), 331, 334, 369, 381, 386.
 κενός, 59, 256.
 κέραμος, 239.
 κέρας, 38.
 κεραυνός, 233.
 κερδαλέος, 45.
 κήδομαι, 249.
 κηρύττω, 144-5, 227, 258, 396.
 κίς, 33-4, 436.
 κλέπτεις, 60.
 κλής, κλείς, 25, 436.
 κλύω, 249, 318.
 κνάω, 137.
 κνέφας, 32.
 κοινός, 255, 263.
 κολάζω, 144-5, 253, 300.
 κομίδῃ, 264.
 κομῆτος, -τέος, 135-6.
 κόπτω, 90-1, 306.
 κόρη, 16.
 κόρρη, 16.
 κοσμέομαι, 307.
 κόσμος, 263.
 κοτύλη, 465, 466.
 κοῦφος, 59.
 κρατέω, 249, 348.
 κρέμαμαι, 103, 307.

κρύπτω, 144-5, 246.
κρύφα, κρυφῇ, 294.
κτεῖς, 31.
κύαθος, 465, 466.
κύκλος, 261.
κυρέω, 249.
κύων, 29, 30, 435.
κῶας, 32.
κωλύω, 256, 415.

λ, μ, ν, ρ stems, 125, 132, 446.

λαγῶς, 19.
λάθρα, 255, 294.
λάλος, 60.
λαμβάνω, 248, 262, 307, 308, 351.
λαμπάς, 23.
λανθάνω, 242, 344, 346.
λατρεύω, 259.
λέγω (say), 227, 242, 246, 258, 307, 337, 341, 395, 396.

-λέγω (choose), 92-3.
λείπω, 257, 306, 348, 456.
λεπτόν, 466.
λεώς, 18.
λήγω, 256, 347, 414, 458.
λιθόβολος, λιθοβόλος, 438.
λίθος, 42.
λιμήν, 30.
λίμνη, 233.
λίς, 33-4, 436.
λίσσομαι, 247.
λόγος, 17, 263.
λοιπόν (adv.), 244.
λούω, 137, 307.
λοχαγός, 234.
λύγξ (cougar), 22.
λύγξ (lynx), 22, 43.
λυπέομαι, 347.

μά, 417, 421.
μάκαρ, 56.
μακράν (adv.), 244.
μάλα, 62.
Μαραθῶνι (loc.), 261.
μάρτυς, 26, 28.
μάχομαι, 263.
μέγας, 56, 61.
μέγεθος, 234, 244.
μέδιμνος, 466.
μείζων (with dat.), 265.
μέλλας, 46, 48, 59.

μέλι, 23.
μέλλω, 323, 337.
μελιτοῦς, 46, 50.
μέν, 231, 421.
-μενος, 44.
μέντοι, 421.
μέσος, 59, 237, 451.
μεστώ, 251.
μεστός, 255.
μετά, 285.
μεταδίδωμι, 248.
μεταλαμβάνω, 248.
μεταμέλομαι, μεταμέλει, 347.
μεταξύ, 274, 351.
μεταπέμπω, -ομαι, 309.
μέτεστι, 248.
μετέχω, 248, 262.
μέτοχος, 255.
μετρητής, 465.
μέχρι, 274, 383.
μή (and compounds), 408-416 (and reff.), 422.
μή οὐ, 327, 330, 365, 414.
μηδεῖς, 79, 435.
μήν (month), 30-1, 467-8.
μήν (adv.), 422.
μήτε... μήτε, 423.
μήτηρ, 28, 234, 435, 450.
μικρός, 61, 265, 342.
-μιμνήσκω, 249, 321, 349, 354.
μιν, 64.
μινᾶ, 16, 466.
μνήμων, 255.
μοῖρα, 15.
μονόδους, 53.
μόνος, 237.
μονοφάγος, 60.
μοῦσα, 15.
μύριοι, μυριοί, 79.
μῦς, 34.
μῶν, 416.

ν (ephekkustikon), 13, 462.
ναί, 417, 422.
ναῦς, 35-7, 263, 443.
νάω, 137.
νεανίας, 19, 20.
νέμω, 92-3, 315.
νέομαι, 317.
νέος, 45.

νεώς, 18, 434, 458.
νή, 422.
νικάω, 257, 317, 319, 348.
νιν, 64.
νίφει, 227.
νομίζω, 144-5, 228, 244, 396, 410.
νοσφίζω, 256.
νυ, 422.
νῦν, νυν, 422.
νύξ, 24.

Ξενοφῶν, 25.
ξέστης, 465, 466.
ξύλον, 240.
ξύν, see σύν.

δ, ἡ, τό, 67-8, 231-8, 295, 298, 338-342, 345, 415, 444.
δβολός, 466.
ὑγδοος, 45.
δδε, 68, 236, 237, 294, 299, 444.
δδός, 261.
δδούς, 25.
δθεν, 300, 389.
δδούνεκα, 405.
οἰ- (augmented), 114.
οἰ, 297, 395, 444.
οἷ, 300, 389.
οἷα, οἷα δή, 352, 422.
οἷδα, 110-2, 129, 315, 321, 337, 349, 354, 403, 448.
οἰκέιος, 255, 263.
οἴκοι (loc.), 261.
οἶμαι, 337, 396, 410.
οἶνος, 240.
οἶνοῦττα, 50.
οἶνοχοέω, 114.
οἶος, 442.
οἶος, 70, 300, 302, 369.
οἶός τ' εἰμι, 301, 338, 369.
οἷς, 34.
οἷχομαι, 317, 319, 346, 352.
ὀλίγος, 61, 232, 265, 342.
ὀλος, 237.
ὀμιλος, 228.
ὀμνυμι, 242, 396.
ὀμοιος, 259, 263.
ὀμοῦ, 263, 294, 422.
ὀμως, 353, 422.
ὀμῶς, 422.

- ὄναρ, 28.
 ὄνειρος, -ον, 39.
 ὄνομα, 37-8, 234, 244.
 ὄντι (τῷ), 263.
 -οξύων, 131.
 ὄπῃ or ὀπῇ, 74, 300, 303, 364, 387, 389.
 ὀπηλίκος, 72, 300, 303.
 ὀπηνίκα, 74, 300, 303.
 ὀπισθεν, 255, 294.
 ὀπόθεν, 74, 300, 303, 389.
 ὀποι, 300, 303, 364, 389.
 ὀποιός, 72, 300, 303, 387, 422.
 ὀπόσος, 72, 300, 303.
 ὀπόστος, 80.
 ὀπότε, 74, 300, 303, 388, 405.
 ὀπότερος, 72, 300, 303.
 ὀπου, 74, 300, 303, 389, 396.
 ὀπωπα, 127.
 ὀπως, 74, 359, 363, 387.
 ὀράω, 315, 348, 403.
 ὄρνις, 25.
 ὄρος, 232, 233.
 ὄς (relative and compounds), 70, 300, 301, 303, 359, 369, 384-7, 444.
 ὅς (demonstrative), 300.
 ὅς (possessive), 67, 298, 444.
 ὅσος, 70, 265, 300, 302, 369, 388.
 ὅστις, 70-1, 300, 303, 359, 384, 385, 396, 445.
 ὅστω, 17.
 ὅτε, ὅταν, 74, 300, 388, 405.
 ὅτι, 71, 349, 366, 396, 403, 405-7, 423.
 ὅτῳ τρόπῳ, 364, 387.
 οὐ (οὐκ, οὐχ and compounds), 408 - 416 (and reff.), 423.
 οὐ μή, 327, 412-14.
 οὐ (rel. adv.), 74, 300, 389.
 οὐδας, 32.
 οὐδεὶς, 79, 265, 435.
 οὐδεὶς ὅστις οὐ, 302, 385.
 οὐκ ἔστιν ὅστις, 385.
 οὐκ ἔστιν (or ἔσθ') ὅπως, 333, 388.
 οὐκοῦν, 416, 423.
 οὐκουν, 423.
 οὐν, 423.
 οὐνεκα, 405.
 οὐρανός, 233.
 οὐς, 38, 434.
 οὔτε . . . οὔτε, 423.
 οὔτος, 68-9, 236, 237, 241, 295-300.
 οὔτως, 74, 300, 352, 367, 387.
 οὗ φημι, 395, 409, 411.
 ὕφρα (Hom.), 359, 362.
 ὕψιος, 59.
 ὀψοφάγος, 60.
 παῖς, 25, 234, 434.
 πάλαι, 317.
 παλαιός, 59.
 πάλιν, 423.
 Πάν, 31.
 παρά, 286, 311.
 παραινέω, 258, 320.
 παρασκευάζομαι, 307, 363.
 παραχωρέω, 259.
 παρέχω, 228, 308, 350.
 παρόν, 350.
 πᾶς, 48, 237, 314, 434, 436.
 πάσχω, 248, 307, 310, 352, 461.
 πατήρ, 26-8, 234, 435, 450.
 πατρίς, 25.
 πατρόκτονος, πατροκτόνος, 438.
 παύω, 49, 50, 52, 81-91, 142-3, 256, 307, 347.
 πεδίον, 233, 436.
 πείθω (verb), 88-9, 92-3, 130, 131, 259, 316, 319, 338.
 πειθώ (subst.), 37.
 πέμπω, 92-3, 258, 311.
 πένης, 56, 60, 255.
 πενία, 239.
 πέπων, 53, 59.
 περ (enclitic), 423.
 πέρα, 255, 294.
 πέρα, 59.
 περαίνω, 144-5.
 πέραν, 294.
 περί, 288.
 περι- (before augment), 115.
 περιγίγνομαι, 265.
 περιδίδομαι, 251.
 Περικλῆς, 33.
 περιοράω, 348.
 πῇ (or πῇ), 74, 303.
 πῆ (or πῇ), 74, 304.
 πηλίκος, 72.
 πηνίκα, 74, 255, 303.
 πῆχυς, 33-4, 435, 465.
 πικρός, 59.
 πίνω, 124, 140, 248.
 πίπτω, 262.
 πλακοῦς, 50.
 πλάτος, 234.
 πλέθρον, 465.
 πλεῖστοι, 232.
 πλέκω, 92-3, 131.
 πλεονέκτης, 60.
 πλέονες, 232.
 πλέω, 241, 306, 460.
 πλέως, 53.
 πληῖθος, 228, 234, 244, 263.
 πλην, 274, 424.
 πληρῆς, 255.
 πλησίος, -ον, 59, 255, 294.
 πλίνθος, 239.
 πλοῦς, 17, 434.
 πλούσιος, 255.
 Πινύξ, 31.
 πνέω, 94-7, 250.
 πύα, 16.
 πόθεν, ποῖ, 74, 303.
 ποθέν, ποί, 74, 304.
 πο(ι)έω, 51, 94-9, 142-3, 228, 244, 246, 251, 307, 308, 348, 349, 351, 451, 456.
 ποικίλλω, 146-7.
 ποιμήν, 29, 30.
 ποῖος, 72, 303.
 ποῖός, 72, 304.
 πολέμιος, 263.
 πόλις, 33-4, 233, 435, 443.
 πολιτεύω, -ομαι, 308.
 πολίτης, 19, 20.
 πολὺς, 57, 61, 62, 232, 244, 265, 443, 455.
 πόντος, 233.
 πόρρα, 62, 255, 294.
 Ποσειδῶν, 30.
 πόσος, 72, 303, 451.
 ποσός, 72, 304.

- ποστός, 80.
 ποταμός, 232-3.
 ποτέ, 74, 303.
 ποτέ, 74, 304.
 πότερος, -ον (rel.), 72, 303, 396, 417.
 πότερος (indef.), 73, 304.
 ποῦ, 74, 255, 303, 396.
 πού, 74, 304, 424.
 πούς, 25, 465.
 πρᾶος, 57.
 πρέπει, 259, 338, 350.
 πρεσβευτής, 40.
 πρεσβεύω, 308.
 πρέσβυς, 34, 40.
 πρίν, 388, 391-3.
 πρό, 62, 231, 273, 339.
 προ- (before augment), 115.
 προνοέομαι, 249.
 πρόσ, 290, 339, 340.
 προσέχω, 306.
 προσήκει, 248, 259, 338, 345, 350, 378.
 πρόσθεν, 255.
 προστάττω, 258.
 πρόσω, see πόρρω.
 πρότερος, -ον, 62, 244.
 προύργον, 59.
 πρόφασις, 234, 244, 263.
 προχωρεῖ, 228.
 πρυτανεῖον, 233.
 πρυτάνεις (pl.), 234.
 πράϊος, 59.
 πρῶν, 434.
 πρωτεύω, 257.
 πρῶτος, 62, 77.
 πτωχός, 60.
 πυνθάνομαι, 249, 348, 349, 354, 396, 403.
 πῦρ, 28, 40.
 πῶ, 424.
 πῶς, 74, 303, 383.
 πῶς, 74, 304, 424.
 ῥα (Hom.), 418.
 ῥάδιος, 61, 229, 240.
 ῥήτωρ, 27.
 ῥιγῶ, 137.
 ῥίπτω, 113, 126.
 ῥοά, 16.
 119, 121, 123, 124, 132, 134, 457-8.
 σάφα, 62.
 σαφής, 55, 59, 62.
 σβέννυμι, 121, 140.
 σεαυτόν (σαντόν), 65, 297.
 -σειω, 316.
 σεληνη, 233.
 σημαίνω, 144-5, 227.
 σιγῇ, 263.
 σκιά, 15.
 -σκον, -σκω, 119, 316, 319.
 σκοπέω, 305, 309, 315, 363.
 σκότος, 39.
 σμάω, 137.
 σός, 67, 298.
 σοφός, 59.
 σοφῶς, 76.
 σπείρω, 131, 147.
 σπουδῇ, 264.
 σσ (Ionic for Attic ττ), 60, 77, 121.
 στάδιον, 40, 465.
 στένω, 249.
 στενός, 59.
 στίλβω, 250.
 στοά, 16.
 στόλος, 263.
 στράτευμα, 263.
 στρατεῖω, 308.
 στρατηγέω, 249, 262, 311.
 στρατηγός, 234.
 στρατιώτης, 263.
 στρατός, 228, 263.
 σύ, σύγ, 63, 295, 444, 452.
 συμβαίνω, 337, 341.
 συμβουλεύω, 308.
 συμάχομαι, 263.
 συμπολεμέω, 263.
 συμφέρει, 258.
 σύμφωνος, 263.
 σύν, ξύν, 115, 262, 275, 315.
 συνελών, 260, 342.
 συνήμι, 249.
 συνοῖδα, 349, 440.
 συντρίβω, 253.
 φυσκοτάζει, 227.
 σφε, σφι, σφιν, 64, 298.
 σφείς, σφᾶς 66, 297, 395, 444.
 σφέτερος, σφός, 67, 298, 444.
 σφραγίς, 25.
 σχολαῖος, 59.
 Σωκράτης, 33.
 σῶς, σῶος, 58.
 σωτήρ, 28.
 σῶφρων, 53, 59, 62.
 τάλαντον, 466.
 τάλας, 48.
 τάν, τᾶν, 40.
 -τάτος, 58.
 τάττω, 251.
 ταύτη, 74, 261, 264, 300.
 ταχίστην (acc.), 244, 247.
 ταχύς, 60, 62.
 τε, 424, 456.
 τεῖνω, 131, 146-7.
 τεῖχος, 233.
 τέκμαρ, 28.
 τέκτων, 30.
 τέλος, 229, 244.
 τέμνω, 248.
 -τέος, 45, 229, 240 259, 354, 355, 378.
 τέος, 444.
 τέρην, 48.
 τέρας, 38.
 -τερος, 44, 58.
 τέρπομαι, 347.
 τέτταρες, 79, 445, 452, 456.
 τῆδε, 74, 264, 300.
 τηλικόσδε, 70, 299.
 τηλικούτος, 70, 300.
 τηνικάδε, τηνικάυτα, 300.
 -τηρ, 26, 28.
 -τητ- (-της), 24, 42, 437.
 τίθημι, 100-7, 246, 251, 262, 308, 349, 446, 447, 455, 461.
 τιμάω, 94-9, 142-3, 251.
 τιμή, 15.
 τίς (interrog.), 71, 244, 265, 303, 352, 396, 434, 445, 456.
 τίς (indef.), 71, 265, 304, 340, 445.
 τοι, 424.
 τοιόσδε, τοσόσδε, 69, 70, 299, 367.
 τοιούτος, τοσοῦτος, 69, 70, 300, 367.

- τος, 38, 44, 259, 354, 438.
 τότε, 74, 351, 424.
 τρεῖς, 79.
 τρίβω, 92-3.
 τριήρης, 31-2.
 τρίπηχys, 54.
 τρόπος, 244, 263.
 Τρώς, 434.
 ττ, 60, 77, 121.
 τυγχάνω, 249, 306, 344,
 346, 350.
 τύπτω, 322.
 τυφώς, -ων, 39.
 -τωρ, 26-28.

 ὕβρις, 264.
 ὕδωρ, 38, 240, 461.
 υἱός (ύός), 39, 234, 443.
 ὑμεῖς, 63, 295.
 ὑμέτερος, 67, 298.
 ὑπακούω, 259.
 ὑπαρ, 28.
 ὑπάρχω, 259.
 ὑπέρ, 62, 279, 339.
 ὑπισχνέομαι, 337, 396.
 ὑπό, 292, 311.
 ὑστερέω, 257, 265.
 ὕστερος, ὕστατος, 62, 461.
 ὑφίσταμαι, 259.
 ὕψος, 234.

 φαίνω, 92-3, 131, 227,
 228, 258, 307, 341,
 346, 349, 354.
 φανερός, 346, 354, 405.
 φάος, see φῶς.
 φάσκω, 395, 410.
 φέρω, 306, 315, 347, 348,
 351.
 φεῦ, 247, 250.
 φεύγω, 242, 245, 253, 306,
 307, 315, 317, 319.
 φημί, 108-9, 112, 227,
 258, 318, 337, 395,
 410, 448.

 φθάνω, 242, 344, 346, 347.
 φθείρω, 92-3, 459.
 φθόνος, 264.
 φίλια, 239.
 φίλιος, 44.
 φίλος, 61, 62, 259.
 -φι(ν), 13, 17, 265, 444.
 φλέψ, 26.
 φλόξ, 22.
 φοβέω, 322.
 φόβος, 264.
 φρέαρ, 38.
 φρήν, 30.
 φυγάς, 56.
 φύλαξ, 22.
 φύσις, 244.
 φύω, 139, 256.
 φῶρ, 27.
 φῶς (δ), 442.
 φῶς (τό), 38, 434, 442.
 φῶς (ή), 434.

 χαίρω, 347, 351, 406.
 χαλεπαίνω, 259, 406.
 χαλεπός, 229, 240, 259.
 χαλκοῦς, 466.
 χαρίεις, 46, 47, 49, 59.
 χάρις, 25, 239, 244, 274,
 348.
 χειμάζει, 227.
 χειμών, 30.
 χεῖρ, 28.
 χελιδών, 39.
 χέω, 124.
 χήν, 30-1.
 χθών, 30-1, 459.
 χίλιοι, 79, 458.
 χιών, 30-1.
 χοῖνιξ, 466.
 χοῦς, 40, 465.
 χράομαι, 137, 262, 342.
 χρέως, 40.
 χρεών, 40.
 χρή, 108-9, 112, 227, 338,
 378.

 χρήστης, 433.
 χροά, 16.
 χρυσοῦς, 44-5, 434.
 χρώς, 25.
 χώρα, 16.
 χωρίς, 274, 294.

 ψαύω, 248.
 ψάω, 137.
 ψεύδω, 92-3, 144-5.
 ψῦχος, 239.

 ῶ, 241.
 ῶδε, 74, 299.
 ὧμος, 31.
 ὠνέομαι, 114, 251, 262.
 -ων (adj.), 53, 55, 435,
 438.
 ὠνητός, 255.
 ὦραι, 233.
 ὦς, 424-5 (see reff.).
 (prep.) 270.
 (rel. adv.) 300, 387.
 (temporal and causal)
 388, 405.
 (particle of wish) 333,
 382.
 (in indirect speech)
 349, 396, 403, 416.
 (final) 359; (in object
 clauses) 364; (in
 clauses expressing
 fear) 366.
 (for ὥστε) 369.
 (elliptical) 405.
 (with infin.) 342;
 (with partic.) 352;
 (with acc. abs.) 350.
 ὡς (thus), 74, 425.
 -ως, 62, 76, 439.
 ὥσπερ, 350, 352, 388,
 425.
 ὥστε, 367-9.
 ὠφελον, 382-3.

INDEX III.

INDEX OF QUOTATIONS.

ÆSCHINES.		ÆSCHYLUS (<i>continued</i>).		ARISTOPHANES (<i>cont.</i>).	
II. 133	p. 274	Supplices.		Frogs.	
III. 10	274	498	p. 364	18	p. 362
63	243	924	376	25, 28, 29	301
177	412	925	376	174	252
180	341	941	376	579	373
				866	379
ÆSCHYLUS.		ANDOCIDES.		Knights.	
Agamemnon.		I. 2	p. 410	72	p. 355
3	p. 274	35	386	368	253
592	291	37	398	623	262
620	333	38	297, 400	647	245
814	246	43	362, 397-8	1371	322
1231-2	432	51, 52	290	Lysistrata.	
1265	240	62	403	1131	p. 261
1297	297-8			Peace.	
Eumenides.		ARISTOPHANES.		821	p. 108
32	p. 109	Acharnians.		Plutus.	
393	268	41	p. 299	100	p. 283
1024	301	345	409	102	405
		504	296	494	270
		940	130	1027	322
				1133	347
Prometheus Vincetus.		Birds.		Thesmophoriazusae.	
384	p. 264	759	p. 373	870	p. 328
514	264	1251	244	Wasps.	
624	410			665	p. 430
625	337	Clouds.		1216	278
682	273	118	p. 378	1431	387
747	361	297 (2ce.)	413		
979	381	493	366		
		505	327		
Septem contra Thebas.		580	275		
498	p. 243	1010	291		
695	353	1449	415		

DEMOSTHENES.

i. First Olynthiac.

1	p. 376, 406
2	363-4, 385
5	230
7	292, 318
8	377
9	362
10	287
11	411
12	278, 359
13	355
14	388
15	285, 385
17	355
19	256, 388
23	339 (2ce.)
25	373
26	376

ii. Second Olynthiac.

2	p. 296 (2ce.)
3	265, 288
4	286
6	377
8	296, 349
9	373, 390
12	284, 409
14	297
17	296
22	376
24	361
25	303

iii. Third Olynthiac.

1	p. 308, 368
2	408
3	308, 340, 345
5	349, 378
11	358
12	392
13	392
15	338
16	408
18	374
22	389
23	341
28	297
31	311
33	376, 417
34	362

DEMOSTHENES (cont.).

iv. First Philippic.

1	p. 337, 379
3	339
5	338
6	388
7	260
8	304, 338
10	303
11	287, 417
14	327 (2ce.), 343, 390
16	397
18	324, 380, 411, 415
19	409
21	337
22	291
23	275
24	349 (2ce.), 352, 353
25	406
27	327, 361
31	341, 391
33	287, 347
34	236, 243, 271, 291
37	339, 386
38	257
41	392
42	376
43	279, 375, 406
44	412
45	247, 390
47	311
48	270
51	379

vi. Second Philippic.

1	p. 357
5	327, 355, 363
9	278, 297
11	368
15	317
20	397
23	290
24	330, 412
25	363
37	333, 380

viii. De Chersoneso.

2	p. 278, 284
3	288
11	291
16	273
17	290-1
52	380

DEM. De Chers. (cont.).

55	p. 243
69	290
74	275
76	284

ix. Third Philippic.

1	p. 367
2	359, 432
6	379
9	251
10	274, 302, 373, 380, 390
11	269, 352
13	384, 390
14	397
20	279, 360
21	298, 384
23	243-4
25	299, 359
26	361
41	236
45	355, 357
48	368
50	345, 358
54	416
55	357
56	250
61	284, 359, 367, 392
63	338, 358
65	365
68	378
69	358
70	358, 367
71	379
72	236
75	366
76	359

xvi. De Megalopoli.

13	p. 368
----	--------

xviii. De Corona.

1	p. 238, 347
9	249
16	302
17	290-1
19	288
37	229
38	283
40	293
43	245, 353
48	245
49	379

DEM. De Cor. (cont.).	DEMOSTHENES (cont.).	DEMOSTHENES (cont.).
112 p. 241	xx. In Leptinem.	liv. In Cononem.
113 284	54 p. 283	44 p. 355
120 367	127 362	
121 347		
124 341	xxi. In Meidiam.	EURIPIDES.
137 283	62 p. 367	Alcestis.
169 278, 391, 400	116 328	18 p. 273
176 291	119 410	25 346
178 259	142 355	55 350
179 274	144 291	57 291
180 271	146 278	144 302
192 388		275 247
193 275, 373	xxii. In Androtionem.	315 330
195 338	59 p. 400	331 299
208 388	62 355	383 240
216 349	xxiii. In Aristocratem.	386 320
217 338, 341, 351, 380	80 p. 323	523 302
219 299	107 380	536 382
220 380	156 404	641 341
224 283	182 287	655 108
238 257		666 282
247 283, 345	xxiv. In Timocratem.	671 374
252 380	24 p. 414	694 415
265 287	44 362	719 382
267 330	70 285	720 362
283 368	78 355	740 362
294 283	138 287	779 362
297 271 (2ce.)	154 380	780 230
320 383		1038 240
	xxvii. In Aphobum A.	1072 382
	9 p. 280	1099 353
	xxviii. In Aphobum B.	Andromache.
32 p. 318, 327	6 p. 358	324 p. 262
39 397	13 246, 276	
40 394	20 328	Bacchae.
46 316	24 327	343 p. 413
74 277		712 238
77 328	xxxiv. In Phormionem.	1118 432
88 331	28 p. 311	1318 251
92 364	xxxvi. Pro Phormione.	1345 110
96 366	6 p. 404	1354 242
97 327		
120 397	xl. In Boeotum (Proik.).	Electra.
126 404	8 p. 298	80 p. 280
127 291		123 255
129 344	xlvi. In Olympiodorum.	551 353
137 234	14 p. 404	982 413
172 379, 380		
200 252		Hecuba.
229 340		53 p. 292
243 284		225 328, 384
315 388		
317 403		

EUR. Hec. (cont.).		EURIPIDES (cont.).		EUR. Med. (cont.).	
244	p. 348			617	p. 379
269	244		Ion.	618	229
309	260	628	p. 366	625	276
355	286	758	323, 324, 331	724	337
380	250	1146	229	742	338
387	300			818	324
400	405			941	378
486	299		Iphigenia in Aulide.	964	409
502	300	432	p. 379	965	257
564	324	754	280	1018	340
580	281	859	408	1051	250, 342
613	324	1582	379	1073	324
648	304			1078	337
730	367			1121	345
748	296		Iphigenia in Tauris.	1151	413
752	253	6	p. 281	1167	338
787	316	288	243	1236-8	341
864	300, 385	625	390	1319	324
915	272	1480	109	1320	323, 373
1004	277			1370	408
1093	304		Medea.	1417	321
1107	368	7	p. 242		Orestes.
1111-3	379	14	230	622	p. 241
1127	299	67	337, 348	825	281
1138	365	70	256	1069	246
1138-43	324	74	348	1105	243
1165-7	374	243	379	1166	104
1166	252	248	230		Phoenissae.
1208	406	275-6	392		
		289	391	69	p. 229
		302	323	365	298
		313	324	451	252
		321	323	524	289
		324	253, 291, 409	1005	390
		329	229-230, 274	1319	410
		350	348	1590	413
		355	338		Troades.
		374	245		
		386	421	261	p. 320
		406	271	628	339
		446	320	631	339
		448-450	350	632	339
		454	319	883	245
		472	344, 348	906	360
		474	347	982	330
		522	410	1051	300
		539	348	1221	241
		568	381		Fragments.
		586-7	379	5	p. 373
		603	323	734	316
		610	373		
		614	411		

HERODOTUS.

I.	15	p. 283
	32	288
	79	271
	93	251
	140	281
	163	246
	194	280
III.	32	281
	117	250
VI.	62	281
VII.	40	283
	115	279
	129	233
	130	273
VIII.	123	280

HESIOD.

Works and Days.

336-338, 342	p. 342
--------------	--------

HOMER.

Iliad.

I.	1-6	p. 318
	8	336
	11	238
	15	280
	26	332
	29	231
	42	334
	64	386
	72	238
	74	336
	97, 98	393
	100	334
	137 (2ce.)	381
	139	381
	150	332
	189	402
	232	381
	262	331
	287	289
	301	334
	340	381
	347	336
	533	268
	536	268
	600	277
	604	452
II.	19	267
	57	277
	84	268

HOMER, Iliad (cont.).

II.	139	p. 331
	155-6	410
	186	262
	195	332
	238	408
	354	393
	699	267
III.	54	331
	277	241
	286	386
IV.	160	410
	463	252
V.	82	262
	124	342
	192	386
	311	334
	433	402
	684	332
VI.	185	402
	459	331
VII.	157	334
	179	342
	187	262
	390	383
VIII.	37	444
	110	362
IX.	42	369
	165	386
	488	393
	663	261
X.	62-3	332
	462	444
XI.	21	402
	58	261-2
	67	369
	137	452
	201	444
	486	267
	685	402
XII.	284	443
XIII.	172	393
	495	444
XIV.	21	286
	190	334
	216	268
XV.	159	342
	491	445
XVI.	129	331
XVIII.	135	393
XIX.	90	334
	321	334
	423	393
XXI.	10	268

HOMER, Iliad (cont.).

XXI.	580	p. 393
XXII.	52	269
	450	445
	505	331
XXIII.	485	86
	620	445

Odyssey.

I.	184	p. 286
	403	334
II.	374	393
III.	91	286
	112	336
	129	364
	231	334
	359	362
IV.	38	444
	119	443
	300	366
IX.	20	242
	343	298
XIII.	322	393
	365	364
XIV.	129	268
XV.	423	402
VII.	10	362
	21	369
	218	270
XIX.	218	445
	356	246
XXII.	471	443
XXIV.	237	402
	334	362

ISAEUS.

VII.	10	p. 245
VIII.	16	287

ISOCRATES.

I.	1	p. 321
	16	323-4, 412
	27	380
	42	411
	44	407
IV.	16	293, 393
	53	350
	75	279
	107	290
	129	330
	177	292
	189	385
V.	138	273

ISOCRATES (*continued*).

VI.	91	p. 260
	101	330
VIII.	12	275
X.	47	416
XII.	83	347
XV.	9	243
	235	251
XVI.	5	393
	27	290
XVII.	4	279

LYCURGUS.

67 p. 323

LYSIAS.

I.	9	p. 278
	30	283
III.	15	311
	18	244
VI.	5	311
XII.	7	289
	22	397
	24	386
	36	277
	41	250
	57	373
	60	379
	98	387
	100	356
XIII.	3, 4	304
	16	377
	36	377
	51	366
XIV.	10	282
XVI.	1	273
XIX.	28	243
XXI.	10	271
XXIV.	13	251
XXVI.	9	268
XXIX.	13	323
XXX.	26	290
XXXII.	7	246

MENANDER.

19	p. 383
148	256
247	263
366	333
387	339
422	345-6
475	262
511	260

PHILEMON.

156 p. 324

PLATO.

Apology.

17 A	p. 408
17 B	249, 304, 340, 410
17 D	316, 377, 380, 420
18 A	301, 410
18 B	247, 292, 304
19 A	388
19 B	245
19 C	289, 382
19 D	304
20 A	297, 384
20 B	251, 300
20 D	304
20 E	259, 278-9, 285
21 A	300, 398, 408, 410
21 F	336, 349
21 C	351
21 D	300, 304, 326, 340, 359, 386, 409 (2ce.)
22 B	360-1, 375
22 C	301, 304, 349
22 D	403
22 E	247, 398 (2ce.)
23 A	300
23 B	257
23 D	409
24 B	340, 397
24 D	350, 397
24 E	296
25 B	380, 410
25 C	246
26 C	336, 362
26 D	303
27 B	327-8, 409
27 C	349
27 D	304
27 E	388
28 D	390
28 E	389
29 A	352
29 C	284, 302, 369, 381
29 D	270, 394, 412
30 B	381
30 E	373
31 A	378
31 B	348
31 D	386

PLATO, Ap. (*continued*).

31 E	p. 385
32 A	324
32 B	345, 414
32 C	324
32 D	377-8
32 E	401
33 B	336
34 C	242, 286
34 D	259
35 C	285
36 A	378
37 A	410
37 C	376
37 D	272
37 E	333
38 E	347
39 A	330, 414
40 A	268, 303
40 B	351
40 C	304
40 D, E	378
41 E	390
42 A	338

Cratylus.

402 A p. 333

Critias.

112 E p. 282

Crito.

43 A	p. 326
44 B	412
44 D	361, 382
46 A	321
46 C	413
48 B	410
50 D	303
52 C	379
53 A	346
53 D	381

Euthydemus.

273 D p. 229

Gorgias.

459 B	p. 411
461 C	414
462 E	330
470 C	348
479 C	367
481 D	404
495 B	366

PLATO, *Gor. (continued).*

506 B	p. 391
507 A	287
509 A	415
515 C	279
521 D	331
526 B	270

Ion.

530 A	p. 240
530 B	364
531 D	304
532 D	347
533 C	336
535 D	268

Laws.

698 C	p. 264
701 D	268
834 E	276
839 D	280

Meno.

73 B	p. 230
89 C	330
93 D	308
99 B	281
237 A	347
238 B	308

Phaedo.

58 A	p. 316
59 D	252, 390-1
63 A	347
75 B	238
77 E	268
78 B	260, 298, 352
95 B	381
107 C	346
110 A	230
116 D	287
116 E	284
118 A	330

Phaedrus.

227 B	p. 278
228 D	293
230 A	274
230 B	292
263 A	263
268 A	268-9
273 B	269

PLATO (*continued*).

Protagoras.

313 B	p. 112
313 E	289
314 B	329
338 A	323
343 B	297

Republic.

337 E	p. 432
341 B	412
348 D	292
354 B	415
359 D	289
365 E	355
371 C	271
391 C	293
404 D	253
405 A	326
424 C	251
432 B	230
432 D	275
450 A	402
450 B	249
456 D	253
458 E	270
462 D	244
505 E	303
567 E	251
615 D	381

Symposium.

172 A	p. 241
172 C	273
192 C	284
202 B	351
215 B	416

Theaetetus.

143 A	p. 415
145 B	366
161 C	250
175 C	296

Timaeus.

25 B	p. 268
------	--------

SOPHOCLES.

Ajax.

3	p. 317
75	413
86	353

SOPHOCLES, *Ai. (cont.).*

194	p. 268
270	320
410	342
430	379
455	353
550	333
555	391
562	281
746	381
853	264
906	298
1067	374
1074	391
1131	410
1140	408
1282	260
1366	259

Antigone.

13	p. 256
24	278
32	346
41	364-5
63	272, 311
68	412
79	339
100	257
203-5	343
234	323, 382
259	351
270	403
279	317
292	369
303	369
355	308
370	411
401	303
432	268
441	247
442	414
443	415
444	333
461	382
466	272
471	272
472	337
546	430
556	285
577	247
605	333
651-2	333
666	387
686	408-9

SOPH. Antig. (*cont.*).

710	p. 381
759	285
787	247
1041	240
1094	337
1161	260
1218	260

Electra.

9	p. 342
108	285
313	261
352	328
446	408
548	376
554	376
580	366
697	345
872	275
920	250
950	86
1021	244
1034	245
1041	275
1172	328, 368
1178	299
1309	366

Oedipus Coloneus.

83	p. 353
344	298
935	410, 411
1154	411
1443	381

Oedipus Tyrannus.

13	416
35	301
142	256
152	256
283	414
315	387
319	424
371	244
374-5	369
379	297
408	382
445	405
543	328
575	296
775-7	392
796	385

SOPHOCLES, O. T. (*cont.*).

835	p. 344
840	130
853	301
915	422
983	287
1065	416
1161	398
1230-1	387
1232	110
1387	415
1412	385
1417	339

Philoctetes.

14	p. 238
20	272
116	355
123	295
173	242
234	247
281	385
289-291	375
493	365
531	383
563	273
584	422
610-2	413
917	393
969	383
993	355
1023	311
1047	381
1079	86
1268	273
1301	246
1362	250
1364	301
1399-1400	328
1413	274

Trachiniae.

93	p. 387
389	272
401	256
485	274
903	385
978	413

Fragments.

94	p. 109
441	328
673 (2ce.)	412

THUCYDIDES.

Book I.

ch. 1	p. 257
3	273, 288
6	271
8	282
18	271, 286 (3ce.)
25	270, 272, 324, 399
36	253
37	304
38	379
41	280
43	299
46	233, 278
47	233
51	260, 270, 299
53	278, 348
54	283
55	275, 284
57	364
58	284
61	263
65	250
66	272
67	256
68	272
69	268, 289
70	285, 287, 376
71	291
72	355
74	379
76	373, 411
82	324
83	324
86	355
90	398
93	346
99	271
100	233, 279, 292
102	285
107	347
109	249
110	292
112	243, 345
113	251
115	292
116	283, 352
117	288
118	274, 340
120	272, 273
122	316, 373
126	243, 369, 420

THUC. I. (cont.).		THUC. II. (cont.).		THUC. III. (cont.).	
ch. 128 p. 114		ch. 60 p. 257, 277, 316,		ch. 60 p. 287	
130 404		357		61 231, 377	
136 317, 403		64 277, 287		74 380	
137 269, 286, 391,		65 236, 297, 341,		75 304	
411		405		79 320	
138 278, 286, 338		67 362		81 374	
139 278, 410		70 235		82 286	
141 285		71 285		85 233	
143 373		72 401		94 276	
		75 339		101 392	
		76 359		103 233	
		77 290		105 282	
Book II.		79 291, 292		109 234	
ch. 1 p. 317, 321		80 284, 347, 381,		111 282	
2 277, 288, 346,		390		115 253	
358					
3 352, 361		81 234			
4 276 (2ce.), 303		83 349, 362			
5 232, 269, 272,		84 284, 392, 400		Book IV.	
289		87 234		ch. 1 p. 282	
6 276, 398		89 276, 330		2 337, 391	
7 353		90 253, 283 (2ce.),		3 279, 337	
8 317		286, 360		4 283, 296, 388	
10 271		93 352		6 319	
11 277		94 233, 276		8 297 (2ce.), 398	
12 299, 391, 394		95 350		9 296	
13 274 (2ce.), 276		97 261		10 327, 328, 368	
(2ce.), 285,		99 287		12 234	
399		101 293, 365, 367		14 234, 263, 275,	
15 283		102 233, 401		278, 392	
18 277 (2ce.), 348				16 349, 353	
20 348, 400				17 387	
21 275, 406		Book III.		18 327, 387	
22 243		ch. 1 p. 295		20 271	
23 282, 288		2 397		25 279, 286	
25 271, 282 (2ce.)		4 411		26 384-5, 386	
27 282, 292		6 414		27 347	
29 285		7 296, 409		28 282, 341	
33 252, 389		10 272		30 347, 369	
34 260, 268, 276,		12 287		32 229, 272	
282, 284, 390		13 352		33 272	
38 278		16 323		38 230, 394, 398	
41 260		20 228, 270		40 273, 343, 401	
43 303		21 291		42 233	
47 235, 269		22 280, 361		43 264, 351	
48 400		24 283		44 290	
49 270, 415		26 351		46 230	
51 244		28 275, 290		47 432	
55 275, 290, 389		32 405		60 296, 328	
56 248, 282		33 293, 352		61 346	
57 248, 357, 389,		36 351, 416		64 328	
397, 403		40 323, 378		70 293	
58 357		44 290		71 337	
59 290		51 273, 296		72 280	
		55 380		80 337	

THUC. IV. (*cont.*).

ch. 84 p. 424	
85	235, 237, 243, 253
87	327 (2ce.)
88	229
92	328
93	282
95	330, 412
97	282
98	401
101	263
103	233
106	273
107	278
108	403
126	264
127	347
130	352

Book V. .

ch. 4 p. 269	
5	262, 263
9	342
10	391-2
28	284
30	398, 401 (2ce.)
35	283
40	311
46	398, 400
50	411
54	403
60	272, 275
62	406
64	259, 287
66	276, 402
69	398
70	293, 351
75	229
79	284
80	270 (2ce.)
81	274, 290
83	279
103	374
112	279

Book VI.

ch. 1 p. 402	
2	272
6	245
7	326
8	326
9	326, 333
10	381

THUC. VI. (*cont.*).

ch. 11 p. 287	
18	343, 380
21	381
25	398, 399
28	311
29	396
31	279
32	293, 318, 319
33	364
34	277, 283, 360, 365, 380
35	398
36	250
37	287
38	393, 404
39	302
40	374
44	264, 268, 389, 398
45	399
46	337 (2ce.), 399, 400, 406
47	398
48	398
49	398, 400
50	355, 396
52	401
58	353
60	278 (2ce.)
61	346
66	319, 381
67	319
68	349
72	257, 352
78	360
88	296, 301, 346, 364, 381, 415
91	317-8, 362
93	364, 398
94	296
96	274, 361
98	389
100	381

Book VII.

ch. 2 p. 344	
14	322
17	361
20	341 (2ce.)
21	337, 341
28	405
30	337
34	369

THUC. VII. (*cont.*).

ch. 35 p. 337	
39	392
40	281
42	343
48	341
55	379
56	235
63	390
65	362
67	271
69	404
70	390 (3ce.)
71	268, 375, 386, 392
73	389
77	311
79	283
82	282
83	398
87	304

Book VIII.

ch. 12 p. 347	
27	264
33	234
35	296
38	409
50	234
65	281, 355
75	245
76	398
78	398
79	344
81	256
84	422
92	268, 401
108	233

XENOPHON.

Agésilas.

I. 6	p. 353
------	--------

Anabasis.

I. 1, 1	p. 317
1, 2	235, 245
1, 3	231, 235
1, 4	271
1, 7	230, 234, 278
1, 8	318
1, 9	258, 271, 280, 317

XEN. AN. (cont.).		XEN. AN. (cont.).		XEN. AN. (cont.).	
I.	1, 10 p. 290, 381	II.	1, 17 p. 311	IV.	3, 29 p. 234, 358
	2, 2 400		1, 20 299		4, 6 284
	2, 5 243		2, 4 291		5, 1 276
	2, 7 345		2, 5 404		5, 8 399
	2, 9 281		2, 12 412		5, 17 281
	2, 11 291, 346		2, 14 406		6, 12 273, 286
	2, 12 341		2, 15 399		6, 14 272
	2, 18 344		3, 6 404-5		7, 8 292
	2, 25 409		3, 11 416		8, 5 394
	3, 1 319, 410,		3, 13 369		8, 6 394
	411		3, 19 278	V.	3, 8 232
	3, 3 406		3, 25 270		4, 12 280
	3, 4 271		4, 3 339		6, 20 367
	3, 5 341		4, 4 234		6, 28 270
	3, 6 340, 352		4, 15 299		7, 34 272
	3, 10 340		5, 7 415		8, 2 264
	3, 15 386		5, 12 385	VI.	3, 5 351
	3, 16 301		5, 21 277		3, 16 385
	3, 17 387		5, 30 337		4, 25 292
	3, 20 402		6, 7 234		6, 11 287
	3, 21 235		6, 10 232	VII.	3, 13 401
	4, 7 402		6, 18 275		3, 34 284
	4, 10 307		6, 26 251, 284		4, 5 292
	4, 11 232, 399	III.	1, 1 275		4, 16 288
	5, 8 380		1, 2 275		5, 7 405-6
	5, 14 406		1, 4 409		5, 8 271
	6, 3 286		1, 10 405		8, 21 233
	6, 6 234		1, 12 414		
	6, 8 288		1, 15 302		
	6, 10 253, 318,		1, 17 337		
	353		1, 18 362		
	7, 3 301, 316		1, 24 324		
	7, 4 264, 288		1, 27 296		
	7, 7 365, 414		1, 32 391		
	7, 14 296		1, 38 260		
	7, 17 229		1, 45 302		
	7, 18 252		2, 3 384		
	7, 20 351		2, 5 303		
	8, 3 232		2, 13 231, 351		
	8, 12 260, 321		2, 19 282-3		
	8, 19 264, 279		2, 24 383		
	8, 20 412		2, 37 333		
	8, 26 316		3, 16 415		
	9, 2 275		4, 25 293		
	9, 19 273		5, 2 279		
	9, 20 291		5, 11 415		
	9, 25 257	IV.	1, 5 369		
	9, 29 299		1, 17 405		
	10, 4 243		2, 17 278		
	10, 9 365		2, 23 273		
	10, 15 280		3, 20 299		
II.	1, 4 382		3, 26 234		
	1, 5 296		3, 28 283		

Cyropaedia.

I.	2, 4 p. 280
	4, 25 275-6
	5, 14 276
	6, 21 380
II.	2, 7 241
	3, 6 365
	4, 3 234
	4, 16 281
III.	1, 1 367
	3, 9 247
IV.	3, 18 264
	6, 5 278
V.	1, 8 301
	3, 55 300
	5, 44 281
VI.	2, 27 284
VII.	1, 2 263
	2, 11 286
	5, 13 245
VIII.	1, 43 364
	1, 44 364
	2, 5 278
	4, 18 244

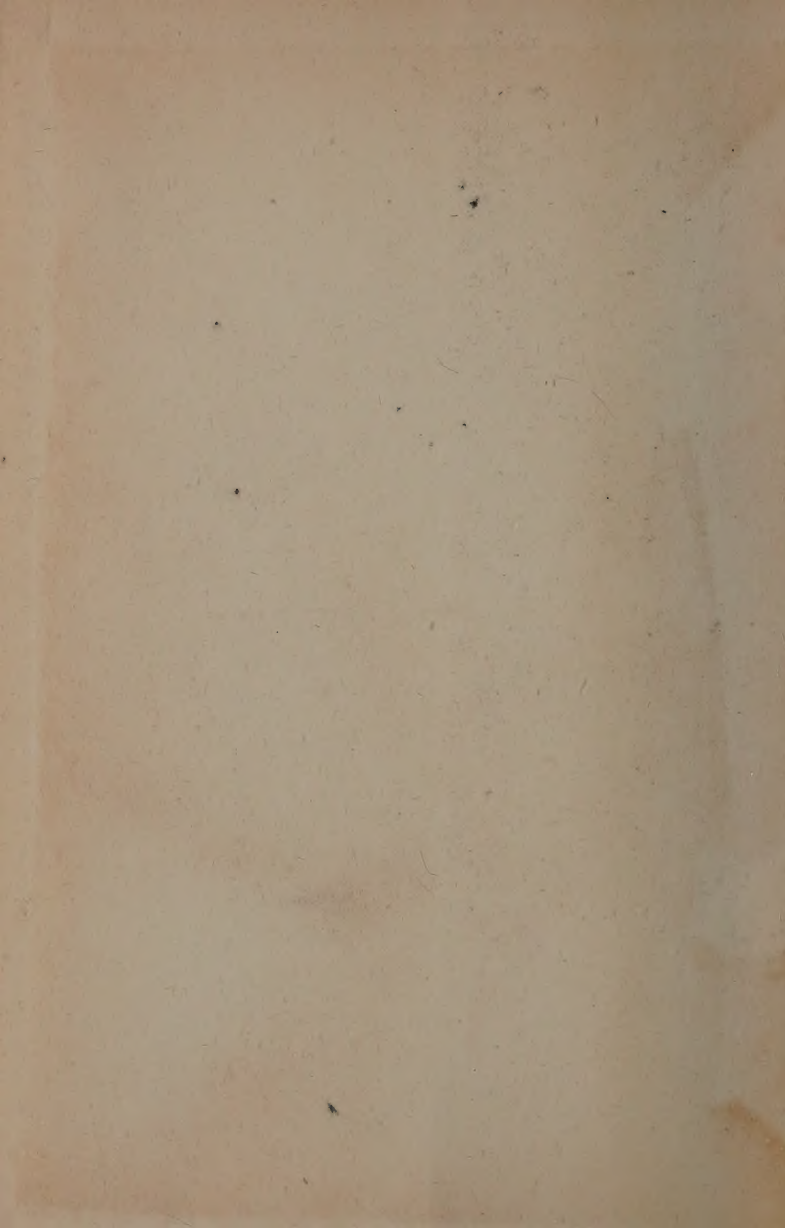
XENOPHON (*continued*).

XEN. Hell. (*cont.*).

XEN. Mem. (*cont.*).

Hellenica.								
I.	1, 27	p. 399	V.	1, 10	p. 351	II.	6, 39	p. 353
	1, 34	284		1, 36	283		7, 13	384
	5, 2	341	VI.	2, 13	256	III.	1, 6	255
	6, 26	233		4, 16	380		1, 10	362
	7, 2	233		5, 4	283		5, 17	368
	7, 5	400	VII.	1, 36	234		5, 20	352
II.	2, 3	351		1, 37	234		6, 9	272
	2, 5	233	Memorabilia.			IV.	3, 3	377
	3, 15	230	I.	2, 45	p. 331, 408		3, 14	234
	4, 6	290, 301		2, 46	382	Oeconomicus.		
	4, 12	284		2, 60	246	I.	2	p. 250
	4, 31	268		4, 3	284	IV.	11	304
III.	1, 14	251	II.	1, 28	355	VI.	16	244
	2, 16	270		4, 1	349	XV.	1	397
				6, 29	364	XVIII.	5	348





1312X
45

